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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 Phonicians 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

favors during every day in the year. The number of Pythians, or mediums, and the groves, caves, shrines and temples which | centres in mid-Asia until the beginning of the 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 gods, a realm of future happiness, as likewise 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 hap-

and Delphi. The latter was a Pan-hellenic

poses, and overrun with applicants for divine

it-communion open to the whole

Any one can see that this system of spirittheology 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 that oracles or inspirational mediums and of spirit anarchy and wickedness in hades or tartarus, the dark and dismal under-world of

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, Phonicians, Egyptians or Babylonians in the order of their decrees of the established church of Rome. spiritual progress, we are still at a loss to con-cede or acknowledge the wisdom of much that ancestors, and was excommunicated, selzed, they did receive as divine, and, endorse as true imprisoned and tortured for his faith. Chryand infallible. Their notions about a superior sostom was banished, and died from exposure kingdom above, peopled by the saints, gods and | and starvation.

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 conclave 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 against the English army then closely besiegdeific 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 Ahriman, 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 Ahriman 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 "Heavhad some doubt. The most celebrated of the enly Father," or the Father of both the gods holy shrines of Greece were those at Dodona and men.

ions concerning the Divine Being, the great empire, consulted for public and private pur- Author of all things, and the lesser angels, divinities and spirits existing among the various nations of antiquity. From the time that the Arii began to move westward from their tribal Christian era, every country and every people of the East of any prominence or distinction whatever had its triumvirate of supervising 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 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 lib eral views of Origen and the eloquence of Chrysostom would not prevail against the rigid

can find no parallel in ancient or modern history, were the direct cause of the suspension of oracular evidences, and manifestations. Heaven could not confir 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 suppli cation, 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 o Arc, only eighteen wars of age, went forth under inspiration and with a commission from ing 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

After Joan of Arc came Swedenborg, the most wonderful seer sime 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 Thus we find very similar ideas and concep- 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, Phonicia, 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 do n't you go around the corner and get - 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

tively 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 sally.

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 em-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." sociation"; Some Western Views, Pro and Con.

There has been a great deal said and written

Let us be Hospitable.

To the Editor of the Banner of Light:

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 as 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 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 they could not obtain certain expected results through these, that they would denounce Spirit ualism 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 the ism 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 Carnegle, 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 form part of its top near the center. This slide will move on reversible cogs 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 intelligent 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 sever 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.]

The severities of the Mother Church, which | The New "Psychic Investigation As- | 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 impress 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 he 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 vears Modern Spiritualism has taught that the origin and cause of both ancient and moden 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-communion were as well proven as any scientific fact. Second: "Does the world know?"

At least a round million of full-grown, intele-ligent 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 Spiritualists for many long years not to find many

truth-lover elergymen who dared to investigate spicioreturn — but dered to condemn and misrepresent it in season and out of seasons The lew clergymen brave enough to investigate have become converts. Would it not be a be invited to the investigation. good move for this organization to invite the Rev. Dr. Watson of Memphis, Tenn., Rev. Sidney Dean and Rev. J. M. Peebles 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 Seybert Commissions

To me, this third question seems a trifle presumptuous. Lam 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 investigated this subject many years ago and 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 Profs. Hare, Denton, Brittan, Buchanan of America, or Profs. Wallace, Crookes, Varley, Zöllner, 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 clarical 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 a 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 Cal.

Angel Talk on her salary hard early to the

women; it one only be settled be onch individ-ual. But if our religion is to be investigated, we demand, es is our right, that an equal number of our representative men and women shall

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 parishloners 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 Lon-

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 allowed thickory but at the American letter. leged trickery, but at the American letter-writer, who, being also a representative Spirit-ualist 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 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.

Must we accept inspirational 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 Ossian, 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 medi-

tion because its demonstrations come only to a circle psychically harmonious, and the mediums for its genuine manifestation are so very

We live in a very materialistic and skeptical age, which would seem to demand, ere the people believe in any spirit-return whatever, that the form be ethereal as a moonbeam, lifelike and of strong resemblance as the original per-son himself or herself, and that this thin filmy son numer or nersell, and that this tim time 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 multitude of unbelievers, and harangue the skeptics into a condition of faith

parent for comment. But we may be allowed to give our testimony from the ten or fifteen sessions 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

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 this of 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 clairvoyant and clairaudient test-givers and inspirational speakers; shall we then accept them in the one phase and reyet then accept them in the one phase and re-ject 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

Are there not many lessons for us to learn of chemical agents and re-agents, as well as mag-netic dynamics and organic emanations, which although impalpable are yet formative and creative in their affinity under certain conditions, and which only the invisible intelli-gences can communicate to us when we get ipon the plane of loving and believing investi-

Yours for the truth always, M. E. WILLIAMS. New York, May 15th, 1891.

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

# "The World is Growing Evil, the Times are Waxing Ill."

"The World is Growing Evil, the Times are Waxing III."

"Art displeased with the management of the world? Possibly the body frets thee." To all those for whom, by reason of bodily aliments and suffering, the world has lost its attraction, 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 more and harder work in my study than I have since my breakdown, nearly eight years ago. Rev. C. A. WILDER, Walnut Hill, Mass., Aug. 10, 1889.

Drs. Starkey & Palen:—"When I am down your Compound Oxygen Treatment lifts me up and sets me going." CHAS. B. PARKER, 150 Woodruff Ave., Columbus, Ohio, May 1, 1889.

You will find abundant testimonials and records of cures effected in our Treatise on Compound Oxygen. The proof is irrefutable and convincing. Send for this book. Sent free. There are many instations, but no other is genuine than the Compound Oxygen Treatment of Drs. Starkey & Palen, 1529 Arch street, Philadelphia, Pa., or 120 Sutter street, San Francisco, Cal.

In the embrace of love two angels trod the fair and ever-beauteous earth; the evening's hush had come again with its power to soothe the pange of earth-born children. Upon the hills not far away they laid themselves bealed the flowing water, are the moon with her silvery light had shone. A gloomy silence o'er them came, for then the evening belis 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—angelle love—which none but angels know. And when the deeper shades of light had come the angel of Sleep from his couch arose, and strewed 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 forsook 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 combe 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 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 forsook their care—all eyes closed 'neath this gentle hand. And when his task yas 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 combe and not fear is the saving power, hold a meeting. The hands the grains of the flame and the grains of the flame and the grains of the human race; it is learning more and more of truth. If heaven lead to those who avery undesirable 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 eye: "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. Fay 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:

mary 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 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 three themselves into hurning buildings and were themselves into burning buildings and were lost in an endeavor to save human life. In the addresses at Music Hall there have been flings 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 criticised 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.

which would be beyond the 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 sinking ship says, 'What must I do to be sinking ship says, 'What must I do to be sinking ship says, 'What must I do to be sinking ship says, 'What must I do to be sinking ship says, 'What must I do to be sinking ship says, 'What must I do to be sinking ship says, 'What must I do to be sinking ship says, 'What must I do to be sinking ship says, 'What must I do to be sinking ship says, 'What must I do to be sinking ship says, 'What must I do to be sinking ship says, 'What must I do to be sinking ship says, 'What must I do to be sinking ship says, 'I want to be say the same ship says, 'What must I do to be sinking ship says, 'I want to be say the same ship says, 'I want to be say the same ship says, 'I want to be say the same ship says, 'I want to be say the same ship says, 'I want to be say the say the same ship say the say th 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 self 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 because of his love for morality, he acts from 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. They Rible has not a single gentence at They thoroughly examined Dr. Slade, and ment. The Bible has not a single sentence attributed to Jesus Christ about vicarious atonement or the accepting of Christ as the require-ment of salvation. Jesus Christ lived and died a Jew, and as he lived and died in the Hebrew a Jew, and as he lived and died in the Hebrew faith, he did not profess an atom of the doctrine now preached in Music Hall. Profess 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 sick. You need not 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 The former says that the way is open to every human being who loves his neighbor as him-self. 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 the record of the country of the country was a measure conducted measurements. better than himself. a measure conducted mesmerically. We were at Music Hall three nights last week, listened to every word of Mr. Mills's 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 they 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 mes-

meric 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 stand-ard, then all the Universalists and Unitarian would sign the cards as being desirous of lead-ing a Christian life. A man really pure and noble never thinks himself so, but looks to a higher ideal.

ther ideal. On Tuesday evening some very disagreeable On Tuesday evening some very disagreeable things were said of Ingersoll, Paine, Rousseau and others. Ingersoll was attacked especially on the point of his confession that 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 foundaaudiences were thrilled with atories 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 oplate. 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

schoolmaster who permitted an innocent vol-unteer to receive the punishment due a known offender. Is there anything more immoral that could be put forth in the name of religthat could be put forth in the name of relig-ion? The persecutions in Russia are sanc-tioned by the Greek Church, and are conduct-ed by soldiers for whom prayers are regularly offered. Of course the Sermon on the Mount is impractical. Imagine business being con-ducted on that basis. The only ones who want business done on that plan are the Nationalists and Christian Socialists. The doctrine of eter-nal punishment has the effect simply of mak-

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 sought from sin, not from the penalty. Jesus did not come to save people from the penalty, but from sin. 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 proceedings of the Theosophical Society, as the society was a secret one, and Mr. Simmons, not being a member, could know nothing of its dobeing a member, could know nothing of its doings. 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 wrote to the Theosophical Society, and Prof.

examine any particular medium.

They thoroughly examined Dr. Slade, and They thoroughly 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 its 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 farreaching importance, and by far the most im-

reaching importance, and by far the most important and useful thing this Society ever did. It would, no doubt, 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 Commit-tee to the presence of Dr. Slade, and submitted to the action of his mediumistic powers. result was that under these conditions an abundance of writing was obtained on the inside of the slates thus secured. If my memory serves me correctly the slates were not opened in Dr. Slade's presence. Dr. Slade, however, says they were opened in his presence. HENRY J. NEWTON.

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. HENRY SLADE. [This concludes the Simmons-Newton controversy,

so far as this paper is concerned.—Ed.1

Veni, Vidi, Vici! This is true of Hall's Hair Renew er, 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 INQUIRER 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.

SIDEREAL MESSENGER. -- Current Celestial Phenomena, Amateur Study and Observation, and News 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, John-son's Anodyne Liniment will reduce inflamma-

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The Senior Member of the Oleveland

John Madden passed to the higher life from the residence of his daughter, Mrs. Kate Tracey, 71 Cross

street, Wednesday, May oth, aged 15 years 4 months. Brother Madden was born in Perry Co., Pa., 1810, 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 organizors. His valuable counsel, his friendly advice, his earnest defense

Lyceum, and one of its principal organizers. His valuable counsel, his friendly advice, his carnest defense of our Cause, made him a strong pillar in sustaining the movement in this city. The Lyceum has lost many, of its original workers, but never has it lost a more carnest and brave supporter than Bro. Madden. Our arisen friend was also one of the chief organizers and members of the Good Samaritan Relief Society. As a friend he was stanch and true; while not possessing the (surface) geniality of some, he had one of the tendercet of 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 cobperation; he believed education and coöperation through the benirn 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 Phalanx, 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 saloon had been). This broke up the community, but Friend 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 tinctured 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 his love for money been commensurate with his mechanical skill, Spiritualism in this city would not

death.

His transition was as peaceful as a child's going to its slumbers; with his hand clasping that of his daughter, Mrs. Kate Tracey, he passed from conscious earthlife to conscious spirit-life—he merely went to sleep. As Gerald Massey says:

Geraul Massey says:

The dearest souls, you know, must part in sleep.

And death is but a little longer night;

A little while, and we shall wake to find

Our lost ones with us hand in hand, and feel

All years of yearning summed up in a kiss."

The Cleveland Leader, in reporting the funeral ser-

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. Notably handsome were those given by the grandchildren of 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 crape. Many of the older workers had seats on the rostrum. After the Lyceum orchestra had played a religious andante Mr. Thomas 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 a 'Sliver 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 spiritualistic movement in this city, and telling of the support and strength he had been to it, particularly the Lyceum, which he helped organize. Mr. Lees also dwelt 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's address, short eulogies were spoken by Mrs. Jennie Davis in an original poem, 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. Lizzle Emmerson, Mrs. Wirtz, Mr. and Mrs. Pae, and Mr. Samuel Russell, 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, with whom the deceased

A large number of sorrowing relatives were present, many coming from a great distance—Mrs. Kate Tracey (his eldest daughter, with whom the deceased lived), Mr. Richard and Chas. Madden, his brothers, from lowa, being among the chief mourners. Mrs. Lucy Shaw of Denver, Col., was unable to attend. The remains were deposited in a vault at Woodland Cemetery. The pall bearers were Messrs. G. Wilsey, A. Dunlap, Samuel Curtis, L. C. Meeker, Charles W. Palmer and F. T. Moss.

# Memorial Resolutions.

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:

Whereas, Our loved sister, Mrs. Henry Wood, has entered the life eternal; he it Hesolved, That we, the members of the First Spiritualist Ladles' Ald Society of Boston, tender our sympathy to all the relatives and friends. She was a noble woman, a true mother, a faithful friend, an angel of hope to those in disthe relatives and friends. She was a noble woman, a true mother, a faithful friend, an angel of hope to those in distress, and a quiet, persistent worker for those who needed charitable aid: A Spiritualist who cultivated the spiritual part of her nature until her face was illuminated by the light of the life eternal. May we tenderly cherish these many virtues and adopt them into our lives.

Resolved, That we hereby express to Mr. Albert Wood and wife our appreciation of their kindly ministrations, and courteous care of our sister during the last years of her earthly pilgrimage.

Resolved, That we hope all the relatives and friends may receive some ray of light through the gates ajar from this emancipated spirit to guide them until their retinion with those gone before.

Resolved, That we hereby convey to Rev. E. A. Horton our sincere thanks for his radical expression of our sister's views at her funeral; and we desire that the Angels of Light may guide him in his investigations after the Truth.

Resolved, That these resolutions be forwarded to the relatives and friends, and to the BANNER OF LIGHT for publica-

Resolved, That these resolutions be forwarded to the rela-tives and friends, and to the BANNER OF LIGHT for publica-

MRS. A. E. BARNES, F. B. WOODBURY, MRS. ALICE WATERHOUSE, Resolutions.

Used-up ball-players and athletes find John-son's Anodyne Liniment a balm in Gilead.

# Passed to Spirit-Life.

May 6th, 1891, COLBY SHRADER, Sr., of Goshen, Ky., in the He was a devout Spiritualisi for over thirty years; believ-ing as he did, he felt willing at any time to pass to his beau-tiful spirit home without a murmur-no matter when his summons came to go. His life was a bright example for all those left behind.

HORACE B. POLLARD.-In the recent transition of this veteran worker, Deansville, N.Y., loses one of her most use ful and influential citizens.

He was born in New Hampshire April 4th, 1829, and when two years old came with his parents to the town of Eaton, N.Y. He was a man of sterling Integrity, one of whom it may truthfully be said his life-work was well done. He was always a faithful and kind husband and father, true to every domestic instinct, his profession and religion. He was a firm believer in spiritual communion; he walked unswervingly through the ploneer period of its existence, and steadily on with continued zeal till the closing hours of his life.

his life.

He was enjoying his usual health up to Sunday, April 19th, when he was stricken with paralysis, and only survived until the Tuesday following. No man could be taken who will be more universally missed, as he had been identified with the business interests of the town for years.

Funeral services were conducted by E. A. Powell of Utica.

B. W. H.

(Obituary Notices not exceeding twenty lines published gro-ultously. When they exceed that number, twenty cents for each additional line will be charged. Ten words on an average make I line. Nopoetry admitted under this heading.]

Grove Meeting in Oregon.

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

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

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

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

By order of Committee, WILLIAM PHILLIPS.

Picnic at Cassadaga.

The Annual Picnic and Sunday Assembly of the Cassadaga Lake Free Association will be held at Cassadaga Camp-Grounds, Chautanua Co., N. Y., June 5th, 8th and 7th, 1891.

Speakers: Mrs. R. S. Lillie of Boston and Williard J. Hull of Buffalo, N. Y. The Northwestern Band of Meadville, Pa., will furnish the unusio on Saturday and Sunday, and this colebrated orchestra will furnish music for the dancing Saturday, evening.

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

Meeting at Sturgis. Meeting at Sturgis.

The Harmonial Society of Sturgis, Mich., will hold its Thirty-Third Anniversary June 12th, 18th and 18th. Mrs. R. S. Lillie of Boston, Jobi Timany of Onleago and Abram Smith of Sturgis, are engaged for the occasion.

C. ORESSLER, See'y.

# Bunner Correspondence.

New York.

CANTON .- A correspondent writes: "The passing over of Mrs. Florence Hibner of Syrapassing over of Mrs. Florence Hibner of Syracuse, April 30th, of this year, recalls an example of constancy rarely surpassed. Mrs. Hibner's maiden name was Acre. 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 Carroli returned from a three years' service. In the fall of 1805 he came to board at her mother's place, and attended school with young Florence at the Penfield Academy. An attachment grew up between them, and in the spring their engagement was announced. Mrs. Acre, evidently desiring to surprise the young couple, deeded young Carroll 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. Acre 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. cuse, April 30th, of this year, recalls an exam-

lars.
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 afbreaking 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 tarrying in this vicinity nearly a week. He met quite a number of the believers in Spiritualism at two séances, 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. here and lecture two successive evenings in pecially fitted.

When these meetings were started the most

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; for in a village of about two hundred and fifty people there have been audiences of eighty-five persons, showing what a hold Spiritualism has on this community. Our season will close the middle of June, when Mrs. Brigham will come here for two avoings. 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 campgrounds in the United States, of which there has been much said; yet to my mind none is destined to occupy a more prominent 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 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 lodginghouse of some forty rooms and a fine dininghall. It is expected that soon there will be a first-class hotel connected. On the grounds is the first Mediums' Home built in the United States. It is a beautiful cottage, costing some

nail. It is expected that soon there will be a first-class hotel connected. On the grounds is 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 such time as they desire. Half a mile from the grounds 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 forencon and Dr. A. B. Spinney 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 Ledge; Dr. Chas. Day, Lansing; A. A. Whitney, Battle Cause and also to bless theselves by coming this year.

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 prevalled. Henry P. Trask, our President, who has faithfully served in that capacity the last four years, declining the nomination 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 reclected 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. Cambridge Spiritual Society was held at the 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. Trask, our President, who has faithfully served in that capacity the last four years, declining the nomination 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 reflected 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 anoth.

BEVERLY .- Mark Dennett writes May 10th: "At Cate'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. 'At Cate's Hall, Salem, last Sunday, the speak-

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 testséances in Chicago, I invited my old friend, séances 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.

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 harpplayer. 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 stanch and thoughtful Spiritualist. Thoroughly read in the current lit-

Mr. Singer is a stanch 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.

self 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. ers 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 journalists. 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 tain practicary amone in tins 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 dom 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

greater darkness, to condemn the sun as the cause of that darkness. I would say to all investigators, Seek the light as 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 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 spirit-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.

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 for mission work, 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.

ual literature.

I have found 'The Halo,' by David Dinsmore, that dear, good old brother, a most useful work to put in the hands of the young inquirer. David Dinsmore 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

er 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 19th:

"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 Bannen 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 (1800) 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 some day wish you to fortney with me in thought

In that letter my friend said:

'I some day 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. I want to take you first to our beautiful home and show you it 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 of 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 several times to ask me to write to the Ban-

[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. Shivell writes: "I am a subscriber to your paper for a short term, and it being a trial, or initiatory step in the 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 on 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 excarnated intelligence is echoed back to the denizens of this world is evidence to any fair mind of the inconsistency of a bartering 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 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 Toleration: 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

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: " am convinced that everything contains within itself the elements of reproduction; hence

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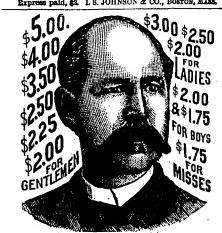
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In use over 40 YEARS in one family.

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and stylish dress shoe which commends itself.

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W. L. BOUGLAS, Brockton, Mass, April 4. 6tow

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For sale by COLBY & RICH.

#### In Memoriam W. E. Wilson.

Walter Emerson Wilson, eldest son of Mary E. and R. 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, grandpa, grandms." 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. Wakeman 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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Women nearing that critical period, the change of life, require strength, health, and cheerful spirits. The sole aim at this time is to keep well, and the invaluable aid under the trying

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Remember, the Vegetable Compound was created by a woman for women.

Mrs. W. M. Culner, Palatka, Fla., writes: "I was in ill health from change of life. I took your Compound, and am now in good health. . . . I recommend it as the best Remedy for all weakness through the many changes which all women have to pass from early life to the grave."

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I WILL give a test of it to any person who will send me the place and date of their birth (giving sex) and 25 cents,

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I will write Hographical and Predictive Letters (from the above data). Also advice upon any matter, in answer to questions, in accordance with my understanding of the science, for a fee of \$1: Consultation fee \$1: at office, 206 Tremont street.
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This lecture will be read with interest, coming, as it does, from the pen of one of England's gifted mediums, who has lectured so satisfactorily in the United States.

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### BANNER OF LIGHT: THE OLDEST JOURNAL IN THE WORLD DEVOTED TO THE

Spiritual Philosophy.

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In quoting from The Banner care should be taken to distinguish between editorial articles and correspondence. Our columns are open for the expression of impersonal free thought, but we do not endorse the varied shades of opinion to which correspondents give utterance.

No notice will be taken of any letter or communication which does not come authenticated by the name and address of the writer.

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

# Banner of Pight.

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. RIGH.

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

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

#### What is Besurrection?

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 'appearances," or better, as "visions." This view was brought prominently forward during the recent MacQueary 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 epiritual 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- await their abolition. The state of the whole excellent lady.

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.

### Newspaporial Twaddle.

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 react 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 vapid 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 aberations 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 abera tions" 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 18991 (March) is the 'end of the age,' and the beginning of the millennium,' i.e., of the seventh or Sabbatic 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

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 sufely 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 thresh-

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 delty, 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 cower 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

The Church having by imperceptible gradations become monotheistic, it maintained that God—now one instead of many—was a being vholly 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 fad 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 ex-

Presbyterian "heretics" are rapidly in creasing all over the country, and the old-line bigots are squirming terribly in consequence. What the unshot will be remains to be seen. We have been requested to take a hand in the fight, but the whole thing is too inconsequen-tial 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

### Spirit and Matter, lite.

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 in the severe manner of one accustomed to deal with predecessor. Even far more serious abuses have arisen from the selfish scheming of those tations from a treatise published by himself in 1865, 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, asserts the Roston 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, saving 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 it. self. 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 Tliursday, May 28th, at the residence of the parents of the bride-elect, Chelsea, Mass.

Don't miss seeing Mrs. Webb, who is 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 Altoons, 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 logal holiday the BANNER OF LIGHT ESTABLISHMENT WIll be closed dur-

ing 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. Highee, 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 Lyons. The ceremonles were arranged and conducted by Mrs. C. Fannie Allyn, 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. Steinburg, 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. McOreery and daughter Flora, 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 congratu-

#### 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 the exact sciences. As an introduction he gives quosince 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 faisity of Spiritualism, is also given in the same issue in connection with an emanation of his pen upon "Spencer's Doctrine of Inconceivability." "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, Jas. Realf, ir., 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 mediums 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 n't 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 falled 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 spiritlife 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 1866, when he removed to Jamaica Plain, where he resided until about hix 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. Kitson gives two new chapters f 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, Hollins 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 bill of preparation, that they have n't 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

Henry Lacroix has recently exhibited a fine degree of artistic power in a colored crayon 20x26 inches, portraying a group of Mrs. Fay's spirit controls: "Aunty," "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

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 Sist inst. he speaks in Springfield, Mass.; June 5th and 6th he will be at the Longwood yearly meeting of Progressive Friends held at Kennett. Pa.

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

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 Grand Entertainment,

Given under the auspices of Mrs. W. S. Butler, Mrs. Carrie Hatch and others, in behalf of the Children's Progressive Lyceum of this city on the evening of May 19th, proved such a success as to win commendatory notices from several of the Boston dailles of the

Preceding the entertainment, a festive dance and an ice-cream party were given to the pupils of the Lycoum, these exercises extending from four to seven P. M., at which later hour the hall was gotten in readiness for the musical and literary exercises of the evening, which comprised the following choice selec-

Planoforte recital by Willis Milligan, followed by an exhibition of wax work (living) figures, under the direction of Mr. Burt Thayer, who introduced this

Planoforte recital by Willis Milligan, followed by an exhibition of wax work (living) figures, under the direction of Mr. Burt Thayer, who introduced this feature with a vocal selection. The "wax works" consisted of six tableaux: "Minnie Ha-Ha," "Bones with Solo," "The Three Graces," "Always Wanted when Hardest to Find," "A Mash," and "A Wax Doll." The young people who posed as the above figures did so with life like fidelity to the picture represented, but, while all were commendable, the writer cannot refrain from especially mentioning the representation of Sammy Cramer as "Bones with Solo," and that of "Baby Lou" Kivian, as "A Wax Doll." as being particularly good.

The above impersonations were followed by a vocal selection from Miss Mabel Waite, after which a character sketch in song was rendered by a chorus of young volces, in which Maggie McNiven sang "Pride of all the Navy," while Bammy Cramer rendered "Jermima Johnson" with becoming spirit, and the chorus sang "Away, Away," also "A Bailor's Life," with appropriate gesticulations.

Wille Sheldon next recited a little poem, which so capitivated the audience that the little fellow was recalled twice, and induced to give his inimitable "stump speech," also a comic Chinese selection. Jessie Judkins rendered a solo with such good taste that she received an encore, to which she responded with another charming song. Baby Lou danced the "Nadiy" dance with perfect grace, and responded to her recall with a jig. Later the same little midget was called out by the audience to render two of her popular songs. "The Child's Beacon Light" and "Down on the Old Farm," which awakened a storm of applause. The "Highland Fling" was gracefully danced by Flossie Waite in Scottish costame, and the "Spanish Dance" was executed beautifully by Geole Bowen. "Three New Sports in Town" was sung in character cosiume by the Misses McNiven, Waite and Bowen, and provoked a burst of merriment from the assembly. Another character song by Alice and Jeppe Barnes won its share of praise; and M

#### Spiritualist Ladies' Aid Society. Memorial services of an interesting character were

held Sunday, May 24th, afternoon and evening, by the First Spiritualist Ladies' Aid Society.

First Spiritualist Ladies' Aid Society.

This Society was organized twenty-five years ago, and has annually held, during the past ten years, a service in memory of its members who have entered the Higher Life.

The services, which began at 2:30 and 7:30—and whose component parts were flowers, music and mediumistic speaking—were held in the parlors of the Society at 1031 Washington street. The exercises were conducted by the President, Mrs. A. E. Barnes.

The speakers of the afternoon and evening were Dr. A. H. Richardson, Mr. Arthur Hodges, Mrs. Willis, Mrs. Stiles, Mrs. Longley, Dr. H. B. Storer, Mrs. Loring, Mrs. Mason, Mrs. Shackley and Mrs. Waterhouse. Nearly all of the speakers were mediums, and through their organisms addresses were mede by many of the members who have passed from mortal vision.

The music—a most agreeable feature of the service—was furnished by the Salem quartet, Miss Amanda Balley, soprano; Mrs. Annie Hall, contraito; Mr. Henry Gardner, bass, and Mr. Benjamin Kenny, tenor, and consisted of solos, duets and quartets appropriate to the occasion.

## Progression.

Dr. R. Greer, a well-known student of electrical science, and an eminent medical electrician, has recently given to the world a quaint and novel electromedical device in the form of a diadem for the cure of all brain and nervous diseases, resulting from lack of energy or loss of vital power. We understand that Dr. Greer has made a life-long study of electro-magnetic physics, has been engaged in the practice of the healing art in Chicago for a quarter of a century, and his success in mental and nervous diseases has given him a wide reputation.

intains that Diademic-electricity will electrify and illuminate the mind, improve sight and hearing, assuage pain, remove languor and depression, give buoyancy and strength, and increase gen eral functional activity.

Write for Pamphlet giving further particulars. Address Crown Electric Co., 127 LaSalle street, Chicago, Ill.

A seance for the pecuniary benefit of Norman B. Proberts was given by Mrs. Jennie K. D. Conant on Tuesday evening, May 19th, at 18 Worcester street, Boston. Mrs. A. Wilkins will give another on Monday evening, June 1st, at 20 Bennet street. Any one desiring to assist a worthy man who has recently been disabled by an accident, can forward funds to Dr. Hale, 32 Pearl street, Charlestown District, by whom their receipt will be acknowledged.

Our friend and correspondent Henry Lacroix intends to leave Boston about June 1st. He goes to New York City, thence to Montreal; about the first of July he will take steamer for Liverpool, and devote some time to England, then go to France, and later (in all probability) visit Rome.

#### More Light on the Maynard Episode. To the Editor of the Banner of Light:

In a letter to the BANNER OF LIGHT of May 16th last, Mrs. Nettle C. Maynard refers to some state-ments concerning her in the report in *The Sun* of a recent materialization séance at her home in White Plains as "extravagant misrepresentations." These consist apparently in describing her as the medium through whom President Lincoln was said to have received a communication from the spirit of Daniel Webster, advising him to issue the Emancipation Proclamation, and that her forthcoming book would contain accounts of seances at the White House during the war, which were likely to be of great historic

interest.

As the writer of the report in The Sun, and a newspaper man who in ten years of work in this city has never before been accused of misrepresentation, in fairness to me I beg that you will allow me space to say that the statements I made in regard to Mrs. Maynard were from information given to me by Mrs. M. E. Williams, the medium who figured on the occasion reported, and one of Mrs. Maynard's oldest and nearest friends; by Henry J. Newton, President of the First Society of Spiritualists in this city, and by others present, and were referred to in Mrs. Maynard's presence after the seance, and not then corrected or denied. Mrs. Maynard also says that she " never saw or talked with a newspaper reporter." This is incorrect. I was introduced to her as a reporter, and in the brief conversation her very weak condition of health permitted, she expressed her gratification at the prospect that the historical importance of her was to be pointed out in an advance notice, and the remarkable manifestations that had been witnessed in her sick chamber accurately reported. Surely her sister, her husband, her publisher (Mr. Hartranft), or any of the dozen others present at the time, and to all of whom I was known to be a reporter, there for the express purpose of writing an account of Mrs. Maynard and the scance, could have corrected her memory on this point. It only remains to add that my report, exactly as it was printed, was read over in manuscript for Mrs. Maynard by her friend and medium, Mrs. Williams, and by her pronounced "absolutely accurate in every particular."

New York, May 20th, 1891. M. P. TURNER.
[As our columns are so crowded we must decline a continuation of the controversy in question.—Ed.]

## NEWSY NOTES AND PITHY POINTS.

THAT OLD THEE.

W'en that ol' apple tree wuz young
Men never used to lie an' cheat,
An' women all were good an' sweet,
W'en that ol' tree wuz young.
The years have rushed a reg'lar whirl,
It seems the sunrise of the worl'
W'en that ol' tree wuz young,
Bor everythin' wuz new,
An' drenched in mornin' dow,
W'en that ol' tree wuz young.
W'en that ol' apple tree wuz young
The sun looked down on brighter waves,
An' it a lan' of fewer graves,
W'en that ol' tree wuz young.
The worl' wuz better then, my son,
An' better, nobler deeds were done
W'en that ol' tree wuz young.

— Yankee Blade. THAT OLD THER.

Mrs. Besant, while in Boston, is said to have defined the Eastern dispensation as follows: "The central idea of Theosophy is one great circle of light spreading from the rare to the dense, from the intangible to the tangible, from the subjective to the objective."

"Gretchen," said a German professor, "do have that cat put out of the room; I can't work while it is making such a noise. Where can it be?" "Why, Professor," answered Gretchen, "you are sitting on it."—Kansas Chief.

Mrs. Annie Besant, W. Q. Judge and Col. Olcott are, it is said, to get together in London and reorganize the Order of Theosophists.

BAND OF MERCY PLEDGE—I will try to be kind and merciful to all living creatures, and will try to persuade others to be the same.

This brief "creed" of the practical friends of "our dumb animals," is one which all liberals can safely subscribe to.

Between Jan. 1st and April 1st of this year 1,788 bodies have been cremated in seventeen cities in the United States.

Thue to His Contract.—Patient (in contortions of agony)—"Great Scott, doctor! I thought you extracted teeth without pain." Dentist—"So I do, sir; I have n't been hurt the least bit, I assure you."—Tid-So great has been the mortality on the Isthmus of Panama since the railroad and canal were started that the isthmian region itself may be regarded as one

vast graveyard, and it is a common saying, believed by many there, that every tie on the Panama Railroad represents a dead man. To a person uninstructed in natural history, his country or seaside stroll is a walk through a gallery filled with wonderful works of art, nine-tenths of which have their faces turned to the wall. Teach blim something of natural history, and you place in his hands a catalogue of those which are worth turning round.—Prof. Huxley.

The Fox Lake (Wis.) Representative has heard that Italy will not take part in the World's Fair at Chicago, pleading economy as the cause, but does not "take it to heart." "Italy," says The Representative's editor, will be well represented. Every street leading to the Fair buildings for blocks will no doubt be dotted

Ah! there's a deal of sugar in the sun.-Lowell.

with the dago and his peanut cart."

"Mamma, can I go to the surprise party at Billy Bunt's to-night?" "Who are going?" "Oh, all the boys, 'bout a hundred." "Mercy! Perhaps you won't be welcome." "Oh, yes, indeed. Billy invited us hisseif." "He did? Then who is to be surprised?" "I dunno. His mother, I guess."

How strange and sad is the laxity with which men, In these days, suffer the most inconsistent opinions to lie jumbled lazily together in their minds!—Coleridge.

A handsome statue and fountain have just been dedicated to the memory of the great founder of the Society for the Prevention of Cruelty to Animals, Mr. Bergh, in Milwaukee. The fountain is erected in the City Hall Square, and the drinking trough is the largest of its kind in the world, being ninety-five feet in circumference, composed of five blocks of Vermont granite, each weighing about twenty-five tons.

Do n't hang a dismal pleture on the wall and do n't daub with sables and gloom your conversation. Do n't bewail and moan, and do n't waste yourself in dejection, nor bark against the bad, but chant the beauty of the good. Let down nothing that will not help somebody.—Emerson.

This is excellent advice.

In Germany more than 130,000 married women work in shops and factories.

Among the noblest in the land,
Though he may count himself the least,
That man I honor and revere,
Who, without favor, without fear,
In the great city dares to stand
The friend of every friendless beast.
—Longfel

-Longfellow. Last Sunday QUEEN VICTORIA entered upon her

seventy-third year, as she was born in 1819. Those abuses of the freedom of speech are the exercises of liberty. They ought to be repressed; but to whom dare we commit the care of doing it? An evil

whom dare we commit the care of doing it? An evil magistrate, intrusted with power to punish for words, would be armed with a weapon the most destructive and terrible. Under pretense of pruning off the exuberant branches, he would be apt to destroy the tree, —Benjamin Franklin.

Chicago is the most mortgaged city in the West.

Chicago is the most mortgaged city in the west.

The National Tribune, Washington, D. C., will shortly begin the publication of a highly-interesting series of articles on the prospects of the great churches in this country, by the leading men of those communions. The Roman Catholic Church will be represented by Cardinal Gibbons; Methodist Episcopal Church, Bishop John P. Newman; Episcopal Church, Rt. Rev. Leighton Coleman, Bishop of Delaware; Presbyterian Church, Rev. Dr. H. M. McCracken; Unitarian Church, Rev. Edward Everett Hale; Evangelical Lutheran Church, Prof. E. J. Wolff; Congregational Church, Rev. J. N. Whiton; Baptist Church, Robert S. McArthur, D.D. Subscription price of paper for three months, containing these articles, twenty-five cents. Address The National Tribune, as above.

The Bishop of Lincoln, England, will officially try what prayer can do to abate the deadly ravages of the grip among his flock.

To FARMERS.-Powdered borax and flour of sulpher, mixed, will kill caterpillars without injuring the trees.

SLY HITS.—Small Boy—"Pa, did you know ma long before you married her?" Pa—"I did n't. I did n't. knowher until long after I married her."-Fond Papa-"I've brought you home an English pug, my dear." Enraptured Daughter-" Oh! you dear, good papa; it's just like you."---" Now, my little boy, what is the meaning of the word hypocrisy?" asked a Sunday school teacher of her favorite pupil. "I can't explain what it is, but I know just the same." "Give me an example of hypocrisy." "When a fellow says he loves his Sunday school teacher—that's hypocrisy."

The Worcester Spy reports that in a photograph of the Bates House, in Webster, taken two years ago, there appears in the window a vivid likeness of Mr. Bates's niother, Mrs. Sally Bates, who died nearly five years before. There is a halo around her head. Mr. Bates says that when the house was taken not a ploture of any kind was hanging in the room, and it is not a reflection from any one standing by. He said it was the custom of his mother, when attracted to the front of the house, to rush up to this very window, stand on tiptoe, and peer up and down the road. Mr. Bates is the Postmaster at East Thompson, and neither he nor any of his relatives are Spiritualists, yet all affirm that the likeness is of his mother.—Boston Journal.

# Haslett Park, Mich.

On our third page, under "Banner Correspondence," will be found an interesting account of the Haslett Park Camp-ground, together with announcements for the season of '91—from which may be gathered a prophecy of success at this popular resort-during the coming summer.

Don't forget that next Sunday is the closing one of the Berkeley Hall regular Spiritual Meetings for the season. Each session will be highly interesting.

Ayer's Sarsaparilla is the best alterative, tonic, diuretic and blood-purifier ever produced.

1891 1891 June. Su. | Mo. | Tu. | We. | Th. | Fri. | Sat. . **2**. 3 | 5 4 | 8 | 9 | 10 | 11 | 12 | 13 14 | 15 | 16 | 17 | 18 | 19 | 20 21 | 22 | 23 | 24 | 25 | 26 | 27 28 | 29 | 30

#### A Haunted House.

The Mystery of the Boulevard, Paris. To the Editor of the Banner of Light:

The prefect and commissioner of police, the architect of the city and other officials, are just now very much perplexed to find out the mystery which is being developed in a house 123 Boulevard Voltaire. It is in the appartement of Mr. Carlier, second story, that the invisible disturbers every night, since three weeks, from ten o'clock to four o'clock, carry on a terrible vacarne, or noises, which often are as loud as thunder-claps. The principal inspector of police, Jaume, was requested by the worsted prefect to find out the cause and clear the mystery. This expert resorted to all sorts of means to arrive at the expected conclusion, but the rapping spirits defied and mocked the police and went on as before, causing at times as many as twenty-seven terrific explosions in one night. The furniture jumps and rolls about, locked doors are opened, and other occult manifestations occur.

HENRY LACROIX.

HORSFORD'S ACID PHOSPHATE MAKES AN IN-VIGORATING DRINK with water and sugar only. Delicious.

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

Frank T. Ripley will sing, lecture and give platform tests at grove or camp-meetings for June, July or August, on liberal terms. Mr. Ripley makes a specialty of singing Prof. Longley's beautiful music. He can be addressed No. 9 Bosworth street, Boston.

Prof. J. M. Alten and wife, having closed their engagements for the present in Atlanta, Ga., and Springleld, Mo., are busily at work in Southern Kansas. Address Arkansas City, Kan., 325 North B street.

Address Arkansas City, Kan., 325 North B street.
Dr. Marguerite St. Omer will lecture in Abington on
Thursday evening, May 28th, on "The Beauties of
Spiritualism." She would like to make engagements
as lecturer, test and psychometric medium, for the
season of 1891-92. Present address, Brockton, Mass.
Dr. W. A. Hale has a few open dates for Sundays
and week day evenings. Those desiring his services
as a lecturer and test medium should address him at
32 Pearl street, Charlestown District, Boston, Mass.

32 Pearl street, Charlestown District, Boston, Mass.
Mr. J. Frank Baxter on Sunday, 31st Inst., will occupy the platform for the Echo Spiritualist Society in America Hall, Boston, in the afternoon, giving a lecture on "True Heroism"; in the evening of same day he will lecture in Reform Club Hall—new and dedicated that same day—in Waltham. The Sundays of June he lectures in St. Louis, Mo.; Sunday, July 5th, in West Duxbury; Sunday, July 12th, Wachusett Park, Mass.; Sunday, July 19th, to Wednesday, 22d, inclusive, Harwich Camp-Meeting; Sunday, July 26th, to Thursday, 30th, inclusive, Parkland Camp-Meeting, Penn.; August, Queen City Park, Vt., Onset Bay, Mass., Temple Heights, Me., and Lake Pleasant, Mass., Camps; and Etna, Me., in September.

## Notes for the People.

There are 8,562,865 mortgages in the United States, so Superintendent Porter says, and he ought to be good authority. Here it is: One mortgage for every seven persons in the nation, counting men, women and children. There will be a shaking up of the dry bones in 1892 that will open the eyes not only of this nation, but of the world.—Lincoln Beacon.

but of the world.—Lincoln Beacon.

The people are waking up; grab what you can before they are fully aroused—is evidently the word which the corporations are passing along the line. When the people are fully roused, do the corporations suppose they will be allowed to keep what they have grabbed? It is getting to be pretty evident that the only way the people can prevent the corporations from swallowing them is to swallow the corporations.—The New Nation.

In the coroner's office in this city, according to *The Sun*, there are three barrels of pistols that have been used by men and women with which to commit suicide—fruits of the tree of Christian civilization.—

# Special Notice.

The VETERAN SPIRITUALISTS' UNION will hold its next regular meeting at the Banner of of Light Circle-Room, 84 Bosworth street, Boston, on the evening of Friday, June 5th. It is desired that a large attendance may respond to the call for this meeting, and that all those who are interested in the proposed work of the Union will be present.

All Spiritualists of ten years in the service or advocacy of the cause of Spiritualism are cordially invited to join the Veteran Spiritualists' Union; and an opportunity will be given those who desire to do so at the meeting mentioned above. The VETERAN SPIRITUALISTS' UNION will

tioned above.
MRS. M.T. LONGLEY, Cor. Sec'y V. S. U.

Buy G. B. Stebbins's interesting

# work.

Copies of Banner for Circulation.

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

# Subscribers' Notice.

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

COLBY & RICH, Publishers.

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

# For Sale at this Office:

THE TWO WORLDS: A journal devoted to Spiritualism, Occult Science, Ethics, Religion and Reform. Published weekly in Manchester, England. Single copy, 5 cents.
HALL'S JOURNAL OF HEALTH. A Progressive Family Health Magazine. Published monthly in New York. Single copy, 10 cents.
THE CARRIER DOVB. Illustrated. Published monthly in San Francisco, Cal. Single copy, 25 cents.
THE BIZARBE. NOTES AND QUERIES, with Answers in all Departments of Literature. Monthly. Single copy, 10 cents. Cents.

RELIGIO-PHILOSOPHICAL JOURNAL. Published weekly in Ohicago, Ill. Single copy, 5 cents.

THE WATCHMAN. Published monthly in Fort Wayne, Ind. Single copies, 10 cents.

THE TRUTH-SEEKER. Published weekly in New York. Single copy, 5 cents.

THE PROBLEM OF LIFE. A Monthly Magazine devoted to Spiritual Science and Philosophy, 28 related to Universal Human ITogress. Edited by W. J. Colville. Single copy, 10 cents.

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

THE RETTER WAY. A Spiritualistic weekly fournal. Pub. THE THROSOFHIST.

gle copy, 50 cents.

THE BETTER WAY. A Spiritualistic weekly journal. Pub liabed in Cincinnati, O. Single copy, 5 cents.

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

THE PATH, A Monthly Magazine; devoted to Universal Brotherhood, Theosophy in America, and Aryan Philosophy. Single copy, 20 cents.

THE PROGRESSIVE THINERS. Published weekly at Chicago, Ill. Single copy, 3 cents.

ADVERTISING BATES.

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LF Advertisments to be renewed at continued rates must be left at our Office before 18 M. on Saturday, a week in advance of the date whereon they are to appear.

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

#### SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed at 16 Avenue B, Vick Park, Rochester, N. Y. April 4.

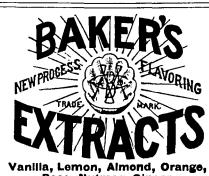
A.J. Davis, in his office, 63 Warren Avenue, Boston, every Tuesday, Thursday, Saturday. Treatment of new cases by mail discontinued.

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

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

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

ADVERTISEMENTS.



Rose, Nutmeg, Cinger, Peach. etc. Prepared by a new and original process.

ABSOLUTELY PURE, UNIFORM, RELIABLE, AND FULL WEIGHT.

Double the strength of Ordinary Extracts sold at same price. To be had of any Grocer by insisting on this Brand and taking no other. MAURICE BAKER & CO.,

Laboratory, PORTLAND, MAINE. "Glad Tidings of Immortality."

TINELY executed lithographs bearing the above title have been received by us. The size is 21½ x23½. The principal figure is a female, evidently designed to represent a materialized spirit, crowned with a wreath of flowers, and bearing a long band of them in her left hand, while in her right is a scroll inscribed with the words "Message of Love." Over her head are three stars. The drapery on each side appears to be the curtains of a cabinet, between which she stands in an exceedingly graceful position, suggestive of the line. "A thing of beauty is a joy forever." From above a ray of light radiates over the entire form. Vignette likenesses of Mrs. Britten, and Messrs. Howell and Colville, are given, and excellent ones they are. The artist is Mr. Shole, who, we are informed, has executed many beautiful drawings illustrative of the Spiritual Philosophy. Price 50 cents.

For sale by COLBY & RICH.

# Osgood F. Stiles,

DEVELOPING, Business and Test Medium. Sittings ship a specialty. Test Circles Sundays and Wednesdays, 8 P. M. No. 8 Dwight street, Boston. lw\* May 30.

Dr. and Mrs. W. A. Towne, MAGNETIC, Mind and Massage Treatments, also remodeles furnished. Now located at Hotel Aldrich, 28 Barkeley street, Boston. Hours 10 to 7. is May 9. A STROLOGY.—Most fortunate dates for all purposes, life writings, advice, etc.; full descript

A all purposes, life writings, advice, etc.; full describtions free. Send date and hour of birth with stamp. T.A. BEARSE, Astrologer, 172 Washington street, Rooms, 12 and 14, Boston, Mass. MISS E. B. CLOUES, Test, Business and Medical Medium; after 10 A. M. dally. Circles Sunday and Tuesday evenlugs. at 8 o'clock. 16 Cazenove street, near Columbus Avenue. Boston. 5teow\* May 30.

# Upward Steps of Seventy Years.

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# Message Department.

SPIRITUAL MEETINGS Are held at the Mail of the Banner of Light Es tablishment on Tuesdays and Fridays of each week at 6 o'clock P. M., Free to the Public.

On Twickey Asternoons the spiritual guides of Mas. M. T. LONGLEY occupy the platform for the purpose of answering questions propounded by inquirers, having practical bearing upon human life in its departments of thought or labor. Questions forwarded to this office by mail, or handed to the freshing, will be presented to the presiding spirit for consideration. The Questions and Answers will be published each week under the above heading.

On Friday Asternoons Mas. Longley, under the influence of her guides, will give decarnated individuals anxious to send messages to their relatives in the earth-life, reports of which are printed on this page each week, an opportunity to do so.

to do so.

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

It is our earnest desire that those who recognize the messages of their spirit-friends will verify them by informing us of the fact for publication. A Natural flowers are gratefully appreciated by our angel visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spirituality their floral offerings.

Letters of inquiry in regard to this Department must be addressed to Colby & Rich.

J. A. Shelhamer, Chairman.

#### QUESTIONS ANSWERED By Spirits through the Mediumship of Mrs. M. T. Longley.

Report of Public Séance held March 10th, 1891. Spirit Invocation.

Report of Public Séance held March 10th, 1891.

Spirit Invocation.

Oh! thou Infinite Soul of all Wisdom, thou whose knowledge is perfect, thou whose love is supreme, we worship thee in spirit and in truth, because we recognize thee as all powerful, all-creative and all-intelligent. We would offer up our praises to thee, not so much in words as by the aspirations of the heart. We pour out upon thine altar of truth those longings and desires of our interior beings which are reaching upward toward spiritual things. We know that these promptings of the inner man prove our relationship to the Divine Spirit; and oh! our Father and our Mother God, we would receive power to unfold in those qualities which belong more essentially to the spiritualized nature of humanity. We desire to know and to learn of thy laws and thy works. We would come into close harmony with the universe around and above us, that we may read its secrets and solve its mysteries, and so increase in knowledge, which is power.

To this end we would come into sympathy with the high and lofty souls of heavenly life, the wise and learned, who follow truth, and are ever borne upward by the power of progress. May we associate with such as they, attracting them to our sphere of life because of our harmony, because of our endeavors to reach out for exalted things.

Oh! our Father, may we at this time not only receive the inspiration that comes from heavenly life in order to dispense it unto the world, but may we each and all be so drawn together in concord of spirit, in unity of purpose and desire, as to send out from this place an atmosphere of peace and of attraction which will enable those bright ones to come close to our hearts and to give us strength. While we ask for assistance and instruction, we do not desire to draw thine angelic beings down to material things; rather would we generate an atmosphere that shall be helpful to them and assist to lift ourselves to a higher and a better plane of life. Amen.

#### A. E. Newton.

stand upon your platform, Mr. Chairman, with a grateful and happy heart. I find here in your midst such magnetic forces and humanitarian associations as afford to me a stimulating power for my soul's advancement. It pleases me, then, to occasionally approach this spot, and to be a silent witness to the labors that are performed here. It pleases me to make one of that band of thoughtful intelligences who feel themselves called to this place, where they may exercise their magnetic powers upon spirits and mortals who are upone. where they may exercise their magnetic powers upon spirits and mortals who are in need of assistance, and where they may perchance impress a thought or a conception of a divine truth upon some receptive mind.

To-day I came, not thinking of making use of the medium to express a sentiment to the world, but Mr. Pierpont has generously invited me to speak and also to consider the energious

me to speak, and also to consider the questions which you have to present. This is a privilego accorded to few spirits, I believe. I know of not more than half a dozen who are thus honored by your Spirit President in being invited to take his place at times and to reply to those queries which are propounded here; therefore feel that I am truly blessed and appreciate

the situation. To my friends I send my deepest love; to my companion, my blessing, my sincerest affection and sympathy. She knows they are hers, and I need not expatiate upon them here. To my children and to all who are dear to my soul I waft a benison of spiritual good from the eternal world; to the co-workers and former laborers in the spiritual vineyard I send out my induce and what strength I can from the unseen life. Many of them still linger here, doing their work and filling their places in the many that according the shadows gence of this maon. The control is see that the spirit must be affected. The brain is more or less stupefied and prevented from generating that quality of magnetism which you call mental force. The spirit cannot then make use of this mental force in expressing itself, and it in turn is partially stupefied or paralyzed; that is, unable to act and express the spirit-world, and will retain it until, in a larger sphere of life, it imbibes such magnetic qualities as will enable it to overcome that To my friends I send my deepest love; to my ing their work and mining their places in the world; but I know that sometimes the shadows droop over them, and they feel that the heat and burden of the day are heavy to bear. Yet the shadows will disappear, the heat and the burden will drop away, and only the brightness of the spiritual life will come to them after a time

a time.

This has come to me, and yet I see beyond great stretches of glory which I have not yet reached. I hear the murmurings and the strains of celestial music and of deeply uttered truths which I have not yet sufficiently unfolded to catch in their fullness. I know that there are storehouses of knowledge and temples of divine truth which I have not begun to approach. I hope to reach up to them after a ples of divine truth which I have not begun to approach. I hope to reach up to them after a time; but, for the present, I am satisfied with my work, and I have much to do that the world knows little of. I feel that being satisfied with the work, I shall gain strength and understanding, and thus grow into a condition of receptivity which will prepare me to reach those higher conceptions of diviner life that are just beyond. There are many thoughts that appeal to me in connection with human welfare and human progress, but I must not touch upon these to-day, because I have other duties to perform.

touch upon these to-day, because I have other duties to perform.

To all friends and fellow-toilers in the field of spiritual light on earth I would say: Work on, hope on, press forward, and be not discouraged; though the tempests sometimes beat against you there is reward and compensation in the great beyond. It seems to me that a little light, a little sweetness, and a little more of satisfaction with results will be borne to you while you remain on earth. It seems to me that the glory of a great awakening in spiritual power and immortal truth is to break upon the world before many years, and mankind shall rejoice in that glory, and open their hearts anew to the beauty of a new knowledge and a new strength, and so unfold in higher qualities of mind and spirit because of the Dispensation that is upon them. A. E. Newton.

Now, Mr. Chairman, I will attend to you.

things. This central force, working downward into the external, produces an involution; then, with its mighty activities, with its possibilities coming into expansion, with its potential forces operating upon these external elements of matter, comes the evolving process, the evolution of stupendous forms of life springing from and by that indwelling Power which I call God. This evolutionary labor, going on through infinite expanses of time, produces the various forms and manifestations of life, or various vehicles for the expression of spirit, which you behold around you in this physical universe, and which you call matter or objective existence. That is, I believe, the work of the Infinite Life, breathing upon, acting through, and stimulating by its omnipotent power all these elements of matter until they become just that form or manifestation which is designed for them.

Of course, then, I do not believe in the theory

Of course, then, I do not believe in the theory of the creation of a world in a period of six days, nor do I believe in the creation of this planet by any such form of labor as is menplanet by any such form of labor as is men-tioned in the Bible. I can only see a grand and beautiful plan of life developed through the ages by the slow but sure processes of evolution-ary growth. As I began, it seems to me that this crude idea of the creation of a world by the handiwork of a gigantic Being in the brief period of a week was the primal conception of period of a week was the primal conception of the origin of life by the unformed and unin-formed mind of man. He did not understand the universe as you understand it to-day; he did not know of those vast systems of worlds that move in space; he did not even dream of the magnitude and possibility of his own planet. He conceived this world to be much more lim-ited in extent than it really is, and so he could not either formulate in his own mind, or gain through the inspirational intelligences that came to him, a correct idea of the origin of the came to him, a correct idea of the origin of the world and of life. He did the best he could. He formulated his ideas according to his conceptions of life and his limited perceptions of truth; and while they might have been of use to him in his day in drawing his mind up to other thoughts and stimulating it to make re-searches into the mysteries of existence, they can have no possible use for us in this present

As to the fall of man, I consider that story an allegory only. It teaches that man comes into this world in a state of ignorance; that human beings are innocent of wrong-doing be-cause they are ignorant; and that their state of purity at first, as far as physical life is concerned, is because they do not know the conditions of right and wrong. But by-and-by man comes to know that which is right and that which is wrong for him to do through the exwhich is wrong for him to do through the experiences that he meets and by the knowledge he gains through discipline. If he puts his hand into the fire, not knowing the result, it will burn him, and he feels the smart and pain. He is thus taught to be careful how he approaches the fire and what use he makes of it; for, while it may be very beneficial to him undercentain conditions it may destroy him under der certain conditions, it may destroy him under

other circumstances.

So with man's knowledge of moral right. So with man's knowledge of moral right. If he violates the law of his being, he suffers in consequence; if he indulges any appetite to excess, he is made sick. Therefore he is taught the lesson that while an appetite may be created for beneficial purposes, that he may, through its proper indulgence, give sustenance, stimulation, or some kind of needed nutriment to the system wet if chuesed the indulgence of to the system, yet if abused the indulgence of this appetite will destroy him mentally, morally or physically, as the case may be. So the knowledge of good and evil came to primitive man, and he learned his lessons by the experiences

and he learned his lessons by the experiences which he met.

This, I think, is the lesson taught in the allegory of the Garden of Eden; and those who exercise their thought and reason upon it will see an underlying ray of truth, though they are not obliged to accept it as it is given, nor believe that the first pair, Adam and Eve, were brought into the world as the stary relates. brought into the world as the story relates.

Q.—{By H. S., Belvidere, N. J.] Does not the excessive use of narcotics in the earthly life injuriously affect the condition of the spirit after its entrance into the spirit-life? and if so, in what represed?

A.—Narcotics of any kind tend to stupefy or paralyze portions of the physical system. If one is obliged frequently to make use of these, or if he contracts the habit of doing so, he is stupefying certain parts of the nervous system, thus preventing the proper distribution of the nerve force that is necessary for the complete and healthy operation of the entire organs of the body. Consequently the mental forces are unable to exercise themselves fully, and mind and body are afflicted by the indul-gence of this habit. Therefore you will readily larger sphere of life, it imbibes such magnetic qualities as will enable it to overcome that paralysis or inactivity, and enable it also to generate new powers and forces of being. The spirit thus afflioted will be placed under the tuition of wise intelligences who will understand how to manipulate his system, and thus help him to throw off the detrimental elements he has taken with him in order to make room for the higher qualities he is to imbibe. He will be instructed also by these wise teachers how to study and how to labor so as to help him to become better informed concerning himself, his surroundings, and the spirit-world.

As narcotics affect the spirits more or less of those who become habitually inclined toward their use, so stimulants of any kind also affect

those who become habitually inclined toward their use, so stimulants of any kind also affect the spirit. He who contracts the habit of taking a stimulant daily in order, as he says, to brace himself up for any special mental or manual labor, does a harm more fully to his spirit than to his body. This stimulant may give him renewed energy for the time, may enable him to perform a prodigious piece of work, but it exhausts more or less the nervous forces of the body, it burns the candle out at both ends, and it affects the spirit most unfavorably by bringing to it an unnatural excitement, a condition which is abnormal, and which he will be obliged to outgrow or overcome when he reaches the higher life.

I thank the friends for their kind attention. I am requested by the Spirit-President to say that any friend who visits these circles is at liberty to place questions upon the table, and they will be considered at the circle when they are presented if time permits, provided they are not of too personal a character.

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

of mortal existence. Long years have passed since I, weak and worn with the battles of life, ascended to the spiritual world. As I had anticipated, I found it a land of progress; I discovered it to be a country where the advancing soul could free itself from those barnacles of error which had become attached to it through the journey of physical life, and where one error which had become attached to it through the journey of physical life, and where one might enter upon that freedom of thought and largeness of expression which enables him to grow more and more into harmony with the great beating life of the Eternal Spirit. I do not find Spiritualism differing much to-day from what it claimed when I was here as one of its teachers or laborers in the vineyard. We were planears seaking to give a pay thought were ploneers seeking to give a new thought to the world, striving to lead mankind from the trammels of superstitious error and of crystallized opinion. But those who had been chosen as mortal instruments by the spiritchosen as mortal instruments by the spirit-world and their spiritual attendants found the way very difficult to tread at times; the clouds lowered heavy about our heads, and the storms would burst, bringing opposition and persecution around the pathway of the laborer who tried to do his duty and to speak the truth as it appealed to him. I find the same condition of things still in the world of thought. There is less dominant opposition, less of arrogant persecution to-day, than we had forty years ago; yet there is antagonism to be overcome, there is misrepresentation to be displaced, there is a great work to be done by the spiritual leaders and the teachers of this present age.

age.

I would speak a word of encouragement to the old toilers in the field of reform and of human thought—friends of mine and of humanity at large; they are still striving, and are struggling along the byways of mortal time; yet, friends, the day is not far distant when you will be promoted to that field where justice reigns supreme, and where life affords more of freedom and opportunity for growth to the aspirational soul.

I learn that one friend who, when the road was uneven and rugged to the weary feet, pressed firmly forward, undaunted by storm and tempest, by jungle or by any condition that would deter a less brave soul, speaking his word of truth and manifesting his thought his word of truth and manifesting his thought of reform, is now struggling amid the shadows of a closing career. I bring to him the blessing of the angel-world, and say that, as the shadows lengthen here, the sunshine of the new life will open before him and flood his arising soul with new beauty and light. To all others I give greeting, and say, God bless you, and speed you onward in your great work. You cannot sum it all up at once, but the angels know and understand your lives, and when the day of resurrection dawns you shall learn the true record of the past, and understand just where your place shall be, and what the work you then will have to do. W. S. Courtney.

### 8. B. Brittan.

It was a pleasure to me, Mr. Chairman, to induce my good friend Courtney to speak through our little medium, because, long years ago, when, as a pioneer in the spiritual field of reform, I sought to impress a truth upon the public mind, I was encouraged by this same noble spirit—he in the form at that time and doing his appointed work. He struggled against many adversities; ill health weighed upon him, friends turned against him because of his indomitable fidelity to truth, and those of his indomitable tidelity to truth, and those who should have supported him in his efforts to teach and to give a new thought to the world, neglected so to do. He passed to the spirit-world, but he is a presence and a power there, modest and unassuning, but doing a needed work and fulfilling a mission of benevolence to spirits in bondage. I speak thus of the one who has just manifested because he would not speak so for himself, and I feel that it is only just toward him for me to make mention of his nobility of soul as it has been and is at the present time. I am gratified once more to communicate at your circle-room, because I feel that I have a standing here. To me this is a sacred place, and as I step upon your platform and into the atmosphere of your medium I rejoice that as a living conscious spirit as a present limbligance who execusi your platform and into the atmosphere of your medium I rejoice that as a living conscious spirit, as a personal intelligence who once animated the physical form but who now abides in the spiritual world and comes back to express a thought, I have the privilege of speaking from this place to my friends at large.

Not long since I heard a personal friend of mine say: "Why does not Brittan manifest himself more directly to his friends in private life?" That person who made the remark does

life?" That person who made the remark does not know that many times Brittan does manifest to his personal friends in their private lest to his personal friends in their private homes; he is a welcome guest in many places, and has been recognized and received. I have heard another friend at a distant place say: "Why does not our old friend Brittan give us something new in an intellectual way from the spirit-world?" I don't know as there is anything new under the sun, or around or in the sun. I don't t sometimes. It seems to me sun. I doubt it sometimes. It seems to me the world is full of old thoughts, full of grand old truths that have been expressed in various ways time and again. Men have received them and interpreted according to their own understanding; but if their mental sight was limited, if their intellectual powers had not been largely unfolded, then the interpretation must necessity have been narrow and weak, but the intellect was keen, and the mind powerif the intellect was keen, and the mind powerful to grasp knowledge, then the explanation of these truths has been more broad and uplifting to the soul that received. I would say to that friend, however: Though I may not present any new thought, or clothe an old truth in a new dress, yet I am sometimes at work stimulating the minds of some of our workers, and I am proud to say the stimulation is felt and recorded, and sometimes you of the Banner of Light, who have perused the pages of that journal from week to week, may pages of that journal from week to week, may have noticed words and expressions of thought coming from various pens which you have considered somewhat like what Brittan might have said, and yet you may not have recognized the inspirational force behind the pen or behind the brain that gave utterance to the same.

and a new strength, and so unfold in higher qualities of mind and spirit because of the Dispensation that is upon them. A. E. Newton.

Now, Mr. Chairman, I will attend to you.

Questions and Answers.

Your world is a battle-ground, Mr. Chairman, of contending forces; the conflicts of life centre here, for earth is a theatr of var, calling into for earth is a theatr of vary department of existence, and yet giving to those in that so-called book of books, the Bible, is to my mind only the record of man's comprehension of the origin of life in the age in which est idea that this world was created by any Infinite Being in the manner described in the Scriptures. That Jehovah should make a world in six days is, according to my light, and impossibility.

I know very well that it is said all things are possible with God; and in one sense I can accept that statement, but in another sense of warfare are useful in stringing added to be brought into being, with all its activities at work, with a variable for a world to be brought into being, with all its activities at work, with its various department of existence of the great plan of progressive life, and not believe it is possible for a world with the conflict rages, and human life is agitations, law the brain that give there is one of the origin of the origin of the partment of the great plan of progressive life, and not believe it is possible for a world with the conflict rages, and human life is agitation, in the outworking of that Spirit of Life and Power which is within. The Spirit, or the luminal force of all external hands of the conflict rages, and human life is agitation, and the lights, a thinking mind must confess of warfare are u

how do personal energies find manifestation?
But while it is a condition of peace for the soul that has passed through the troubled waters and has found the great plains of light, yet it is not one of inactivity; a condition of peace and tranquility for the spirit is won—a pleasure ground earned by experience and because of the conflict through which it has passed. Upon this pleasure ground the soul finds new opportunities for vital expression; it enters upon new studies that afford it higher conceptions of life, of destiny and of eternal activity.

Brittan desired that I should communicate, if possible, to the Spiritualists of this country through the Banner of Light medium. I have never before possessed this organism or attempted to speak through the agency of this medial instrument, but I am gratified to find an expression for my thought and to be able to waft a greeting of love to the old friends tried and true who still walk the earth-planes of mortal existence. Long years have passed since I, weak and worn with the battles of life.

ways gives me a cordial welcome when I approach.

To-day my mission is not to speak for myself, though I could not refrain from giving a greeting to old friends, but to induce others whom I have met to manifest here to-day. We meet with different minds on the spirit-side, with individuals who dwell in all sorts of conditions—some are lofty, some are lowly, but in coming in contact with each other we may grow, we may learn new lessons for our own good, and some of the minds I have happened to meet have expressed themselves in wonder concerning the power of spirits to communicate with earth, and I have taken the liberty of inviting some of them to this place with the hope that they will reach the outward life through this channel of communication. I wish to say, also, to one old friend of mine who is engaged in journalistic work in this spiritualistic field, that I hear his remark at times:

"I wish I had Brittan with me to help fight these bettles." and I ways orded. ualistic field, that I hear his remark at times:
"I wish I had Brittan with me to help fight these battles," and I responded each time from the depths of my spirit: "He is with you, old friend, standing by your side to encourage and to support you by his influence to the best of his ability, and it will be his pleasure to thus attend you until the labors of earthly life are done, the battles fought, and the victories of a spiritual existance are won." spiritual existence are won.

#### Thomas B. Peddie.

Now that is a grand soul, and when he kindly instructed me a short time since concerning the truths of Spiritualism, and the destiny and labors of the immortal spirit, letting a flood of light into my soul, I felt that I could not deny him to the country that I would not deny his request that I would come to this office and try to send a word of remembrance to my earthly friends. Oh, but this is a strange experience, to stand here, unseen by mortal eyes, and through the lips of a stranger to bear testimony of my existence as a living, thinking man. Here you have common ground; the rich man. Here you have common ground; the rich and the poor in spirit meet together, all in search of knowledge and experience, and all seeking expression through mortal channels. And yet it is a beautiful provision of Infinite Wisdom which opens the way for human beings to step back from beyond the tomb, and to correct the errors of judgment and of opinion which may have been theirs upon the subject of religion and of a future state.

I confess that I did not have the clear light. My spiritual vision was dim, and I saw not the realities of the spirit's home. My ideas of God and of the after-state were not according to

realities of the spirit's home. My ideas of God and of the after-state were not according to the truth as it is revealed to me now in the other life; and so I admit that my mistakes and errors of opinion were many, and I have now much to learn,

I tried to do right, and to be faithful to my duty. I endeavored to discharge conscientiously that trust reposed in me by those who did me honor; and I think I can truthfully say I walked according to my best convictions, but as I look at them from my present standpoint, I think how short-sighted I sometimes was.

I come to bring love and personal greeting to dear ones; to give assurances of regard to my friends. I have been aware of the memorial dedicated to me, and the honor conferred upon my name. I appreciate and am thankful upon my name. I appreciate and am thankful to the generous hearts who have so remem-bered my life; and if the inspired truth from heaven is but taught at that sanctuary, I will rejoice indeed. I am aware, too, of the very recent action of one dear to me, in regard to a further deed of generosity in the same line as that I have hinted at, and I speak of this that my friends, may know I can keep informed of things connected with this outward life.

I bring kindly remembrances to all my friends, and especially to the genial souls of Newark, New Jersey, that I have known and dwelt appear dwelt among. Thomas B. Peddie.

# Grace C. Bloxham.

How do you do, sir? I am an old lady, or I was when I went out of the body, for I lived to be eighty-two. It is five years and more since I went away, and oh, the glory of the life I have found! The peace and joy of that life where all is harmony, and where you meet with the dear companion and the loving friends that went on before! All this came over me as I stepped out of the body, and I wanted to tell Emma of the light, and how good everything was. Now I come back to bring my love to friends, and to say we are all well and happy and safe at home

I was with my daughter, Mrs. Summer, at

# Charlotte H. Bacon.

I want to say that I've got back, and I come here to send my love and to thank friends for all they tried to do. I didn't feel lonely a bit on the other side, for I had a good many friends waiting to greet me and to make me feel at home. There were the Hares and the Bacons home. There were the Hares and the Datons and others, and it seemed real natural, and everybody looked so pleased that I could n't help feeling thankful and good.

I lived over sixty years on earth, and I got kind of tired, for I knew what it was to have sorrow and to be troubled in mind, but it's all

I am much obliged to you. I come from Spring field, Mass. I am Charlotte H. Bacon.

# Joshua Gordon Brinckle.

The years have been passing away since I stepped out of the physical condition, and I have been attending a school, not to read briefs or to study the rules of Blackstone and Coke, but to gain vital knowledge of the laws of being and to learn of things belonging to spirit of which I knew but very little. In fact, I can say that I was profoundly ignorant of the interior man and his condition, and so I have been studying him up during the years of my spiritual life, and I come back the same man yet not the same that I was when in the body. [To the Chairman: You have heard of a Philadelphia lawyer? [Yes] Well, I was one; and in my experience I knew what it was to plead cases—including one for myself—that were

adelphia lawyer? [Yes] Well, I was one; and in my experience I knew what it was to plead cases—including one for myself—that were somewhat novel to say the least. I came in contact with human nature in various ways, and had the opportunity to study its phases to my own satisfaction.

The second spirit who addressed you to-day has induced me to speak to you. I doubted if I could express my personal characteristics sufficiently to have them identified at this my first trial with your medium; for I tell you it is no easy matter to try and run a machine perfectly with which you are totally unfamiliar, and at the same time try to show the earmarks of your own peculiar individuality in your work. But the gentleman said that even if I did not succeed in identifying myself to the satisfaction of those who have known me, I would at least gain an experience which would be useful to me. So I ventured to come; and if any friends receive me kindly, well and good; if they reject me, I will not complain; and if I should startle the public by announcing myself, that will not be strange, for I have startled others in my previous career, and excited ourlosity, too, from certain matters that transpired concerning myself. I was a native of Delaware, but I consider myself as belonging to Philadelphia, where I was best known. I have friends in New York, to whom also I would send regards. Joshua Gordon Brinckle. don Brinckle.

# Lucinda F. Willett.

I come from Braintree. I wish to send my love to my friends, and to say I am satisfied with my new home. It is very quiet and pleasant to me; I can enjoy it after the weakness and the trials of a long life spent on earth. That is all I have to say—just that everything is as it should be and I am satisfied. Lucinda F. Willett.

Louisa Blanchard. in in ad l I am afraid-I-pressed in on that lady and have it, sen made her hurry off, but I was so afraid you malled you.

would close before I could speak that I kept repeating my name and impressing it on the medium's brain. My name is Louisa Blanchard. I have been so anxious to come; I have been here time and time again hoping to be able to say a word. For over ten years I have waited, and have many times been disappointed and discouraged. I have friends in Manchester and in Concord. Some of them have wished so much that they could get a message through your paper, and they have thought of me as well as of others whom they would like to hear from. They used to look every week to see if some of us had come, but I think they have about given up. Tell them that we tried; that we are happy and well, and we love our earth-friends very much. We watch over and try to help them, and we are doing all we can to make them happy when they come. Did I give you my name? It is Louisa Blanchard.

INDIVIDUAL SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK.

March 13.—George Savage; Orin Shelley; James Simpson;
Mary Ann Richards; P. A. Daffen; Thomas R. Hazard; Carrie S. Hunting; Capt. James S. Wise; Annie O. Clark.

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

May 15.—Lotels, for Gardner Wicks, Capt. Samuel B. Hale, Ellen C. Putnam, Harriet Balley, Horace G. Beal, John Burrows, Gracie Steers, Frank Darling, William B. Ward, Minnie Harvey, Maggle S. Bill. Wm. Mallory, Nancy Wyman, William McArthur, Hiram Clark, Naota, Rosa, Harry.

## If the Baby is Cutting Teeth,

Be sure and use that old and well-tried remedy, Mrs. WINSLOW'S SOOTHING SYRUP, for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhosa.

#### Verifications of Spirit Messages. MRS. TRYPHENA M. EATON.

The BANNER OF LIGHT of Jan. 10th, 1891, contains a message from Mrs. TRYPHENA M. EATON of Sunderland, Mass. To give the readers of THE BANNER all the evidence possible of the truthfulness of the Message Department, I will inform them that there was a Mrs. Tryphena M. Eaton, who, during the last fifteen or twenty years of her life, resided in the south part of that town, about one and a half miles from where I reside. She was a cousin of my mother's. Her family, before her death, was composed or herself and husband,

death, was composed of herself and husband, two daughters and a son and his wife.

In the message she speaks of the friends whom she has known, as well as strangers, through the Deerfield Valley. My mother informs me that Mrs. Eaton was born in the eastern part of the town of Deerfield, and lived there until she was married, if not longer. In her message she says: "Sometimes I have been permitted to come back to my friends, and to note the changes coming into their lives. I note the changes coming into their lives. I have also rejoiced when some of them have come to the spirit-world," etc. I do not know come to the spirit-world, etc. I do not know how many of her friends and relatives have gone to the "spirit-world," as she has called it. Her brother, her husband and her son's wife have died since her death, the latter two going within three days of each other. I also know that her daughters have married and reside in other towns. Furthermore, with regard to her age and the length of time since she went from the world: In a little country cemthese lines, stands a marble stone bearing the following inscription: "Tryphena M., wife of Edwin M. Eaton. Died July 14th, 1880. Aged 59 years 7 months." A. W. Field. North Hadley, Mass.

E. W. DRURY.

A copy of THE BANNER of Dec. 27th fell into my hands soon after a long absence. I cannot express the strange, yet very pleasant surprise, that greeted me when I had read and could fully realize that a communication was received from E. W. DRURY, with whom I was very well acquainted, and the very last person I should have expected to hear from through the columns of a spiritual paper. But then they come, and I am glad to hear from them. Some years since I was called to the home of E. W. Drury to prescribe for Mrs. Drury. Mr. Drury was helpless at the time from paralysis. I became interested in the family, and prescribed for both Mr. and Mrs. Drury, and made every effort to cheer them for they were both years. effort to cheer them, for they were both very At this time I met their only daughter, who

At this time I met their only daughter, who had returned from Vassar College. She was not only brilliant, but refined and beautiful; she had exhausted her strength for the accomplishment of graduation, and was at the time exceedingly delicate. Italked a little with the mother in regard to the daughter's condition: the need of wholesome recreation and of magnetic laws. This led to some other thoughts, which no doubt were repeated, and through the course of events she was advised that my which no doubt were repeated, and through the course of events she was advised that my ideas were not churchy enough, for they were strong sectarians. In about a year Mr. E. W. Drury died. The wife did not long survive him. Soon after I lost sight of the daughter spoken of in the communication. Since reading the article I have taken some pains to inquire after her, and was informed that she went to an aunt, and they not understanding her condition, which was highly sensitive, and no doubt receptive to psychological influences. no doubt receptive to psychological influences, thought her insane, and placed her in a lunatio asylum. The father now understanding her ase, so states in his communication.

Fond du Lac, Wis. L. A. HOOVER, M. D.

Written for the Banner of Light.

CONDITIONS. BY AUGUSTA CHAMBERS.

The flowers must have their conditions Before they can kneel in the light Of the infinite grandeur of nature, In perfume and prayer and delight.

And the great Over-Soul of all spirit Hath quickened the seed he hath sown. Till e'en from the darkness of error The blossom of wisdom hath blown!

And love is the highest condition Our spirits need know, to be given A grandeur of growth that shall light us To harmonies heralding heaven. Brooklyn, May 17th, 1891.



of end of a Ask your grdder for Jalance The Cleveland Cook Book (free), containing over \$50 proved receipts. If he does not have it, send stamp and address to the Cleveland Saxing Powder Co., 81 Fullon Street, New York, and a copy will be mailed you. Please mention this paper.

# Peurls.

And quoted odes, and jowels five words long, That, on the stretched fore-finger of all time, Sparkle forever,"

We sleep, but the loom of life never stops; and the pattern which was weaving when the sun went down is weaving when it comes up to merrow.

We call those poets who are first to mark Through earth's dull mist the coming of the dawn! Who see in twilight's gloom the first pale spark, While others only note that day is gone.

-0. W. Holmes.

Many in this world run after felicity like an absentminded man hunting for his hat, while all the time it is on his head or in his hand.—Sidney Smith.

> All are needed by each one; Nothing is fair or good alone.

There is only one way to be happy, and that is to make somebody else so .- Ingersoll.

Yea! whosoever smite thy cheek, Turn thou that he may smite again. The truly brave are truly meek, And bravely bear both shame and pain.

They slay, if truly brave men ever slay. Their foes with their forgiveness day by day. - Joaquin Miller.

# free Thought.

A WORD WITH PRACTICAL SPIRITU-ALISTS.

To the Editor of the Banner of Light:

As the subject of Spiritualism is daily.becoming of more interest to other religious denominations, both in this country and in Europe, and large numbers are being added to its adherents from all sects, and from those especially belonging to no sect, are we doing all we can, as practical Spiritualists and philanthropic citizens, to prove to the world, and especially to those whose interest we have excited, that not only our philosophy, but our standard of mor-als and our efforts in the moral reforms of the day, are as worthy of their admiration and imitation as that of other denominations and benevolent associations around us are.

benevolent associations around us are.

My attention was directed to this subject by reading an extract from a discourse delivered by the Rev. J. H. Orooker on "Modern Spiritualism." Mr. Crooker admits that the literature of Spiritualism has interested him from boyhood, and that its general philosophy has always commanded his respect. But he does not express any final opinion as to the authenticity of its revelations.

While he admires Spiritualists for their courage and breadth of many of their principles, he condemns them for their prevalent indifference, as a class, to the work of public philanthropy and reform, and their unwillingness to enter into practical organization, either among themselves or with others. There is, he says, among them an enervating optimism and a self-complacency much to be deplored.

While there are many worthy exceptions to the charges Mr. Crooker makes, is it not too true that as a class we are sadly behind the age in our efforts to relieve suffering humanity?

age in our efforts to relieve suffering humanity? As Mr. Crooker suggests: Do we not give too much prominence to the future life, while we omit 'noble and resolute activity' in this world?

world?

From the spiritual standpoint we cannot consistently allow any Trinitarian, or those who believe in vicarious atonement, to surpass us in efforts to elevate the race and perfect the character of all before they pass to the higher life. Our philosophy teaches moral responsibility, and that we shall reap in the future as we sow in this life. While Trinitarians accept the doctrine that they can escape the penalty of their immoral acts, through the atoning sacrifice of an innocent victim, yet they teach the doctrine of moral responsibility, not as a necessity to salvation, of course, as that is assumed by an act of faith, agreeable to their interpretation of the New Testament.

As Spiritualists do not accept that interpre-

As Spiritualists do not accept that interpretation, and still teach the doctrine of moral responsibility, or of rewards and punishments, it would seem to imply that they place great importance upon a high moral standard of living, and of duty and usefulness in this life, second to no other denomination. Is such the case? is a proper question for Spiritualists to ask themselves. If they can answer in the affirmative, Mr. Crooker is mistaken in his con-

Taking it for granted that all denominations

Taking it for granted that all denominations are equally sincere and conscientious in their professions, the only standard by which the world can judge of their respective merits is by the effect of their teaching upon society and the lives of their adherents.

If the increase in numbers could be taken as an evidence of the superior merit of any one sect over others, Spiritualism would not suffer in comparison. But as that is not the standard it is of much less importance. "By their

ruits ye shall know them."

The chim that is made by many that the Spiritual Philosophy does not teach the doctrine of original sin nor of eternal punishment, trine of original sin nor of eternal punishment, but does teach the doctrine of evolution and eternal progress, and what we fail to accomplish in this life may be done in the next, I apprehend to be damaging, oftentimes, inasmuch as it encourages procrastination; and while true from our standpoint, it leaves too much to be done in the life beyond, and leaves undone much that should be accomplished here and now.

But there are many extenuating causes for this real or apparent neglect, of what are gen-erally considered humanitarian efforts, to re-lieve the wants of suffering humanity, and to illustrate to the world the beauty and moral excellence of the Spiritual Philosophy, none of which are more apparent perhaps than that

excellence of the Spiritual Philosophy, none of which are more apparent, perhaps, than that of a failure to unite our efforts and our sympathies for our own and the public good.

For some fancied or imaginary reason, the more prominent Spiritualists have opposed or been indifferent to organization, and, hence, the good results that might have been realized by one grand central organization, from which auxiliary associations all over the country, and all over the world for that matter, would naturally have sprung into existence.

auxiliary associations all over the country, and all over the world for that matter, would naturally have sprung into existence.

While we need no creeds or dogmas, we evidently do need some formula, some declaration of principles, some rule of action by which the world may know our object, and we may unite our efforts in carrying forward systematically the great work we have on hand, and also contribute our quota in advancing the benevolent objects of the day, in doing which our contemporaries very properly claim priority.

In estimating, our position and our usefulness, our contemporaries should not lose sight of the important fact that the new system of philosophy or religion, known as Modern Spiritualism, has been recognized by the world less than fifty years, while the Christian system, founded upon the teachings of Jesus of Nazaareth and his contemporaries, has existed more than eighteen hundred years. And while the origin of both were about alike humble and obscure, the former has so far outstripped the latter in the number of its adherents, considering the age of the two systems, there is no comparison between them.

The phenomena upon which the former system is largely founded are so remarkable, so absorbing, it is not surprising that at this early period more interest is attracted to them than to the spiritual or general results.

The formal opposition, the scientific investigations, the frequent attempts of frauds and

to the spiritual or general results.

The formal opposition, the scientific investigations, the frequent attempts of frauds and mountebanks to imitate and deceive, are not yet without their effect. But I am glad to realize that with all the antagonism, this system, this philosophy is advancing, and will ever continue to advance if its adherents are the frequent of the frequents and recognize the fact ever-continue to advance it its adherents are true to their convictions, and recognize the fact that all permanent systems of religion or ethics must rest upon charity, truth, benevolence and virtue

E. W. Gould.

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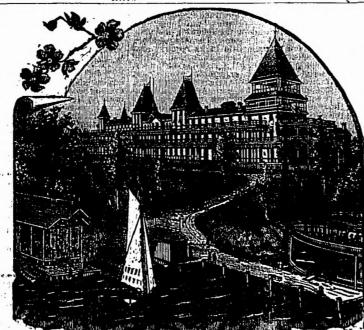
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April 4.

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May 39

# Mrs. M. R. Stebbins,

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

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and directions, by which any one can easily understand how to use it.

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

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MRS. A. B. SEVERANCE would respectfully announce to the public that those who wisk, and will visit her in person, or send their autograph or lock of hair, she will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those intending marriage; and hints to the inharmoniously married. Full delineation, \$2.00, and four 2-cont stamps. Brief delineation, \$1.00, and four 2-cent stamps. Brief delineation, \$1.00, and four 2-cent stamps.

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# IF YOU WOULD KNOW" YOUR Future Business Prospects, consult FRED A. HEATH, the Blind Medium. Enclose Postal Note for 50 cents, or register your letter, with lock of hair and stamp. Address 120 Michigan Avenue, Detroit, Mich. Dec. 6. 26w\*

Rowley's Occult Telegraph. IN order to advertise my present permanent address, will give short diagnosis and four treatments (medicines included) for 55 in advance for the next thirty days. Address W. S. ROWLEY, M. D., Glen Park Place, Oleveland, Ohio, near Euclid Avenue. 2w May 23.

near Euclid Avenue. 2w May 23.

MRS. JENNIE CROSSE, Business, Test and Medical Medium. Six questions answered by mail, 50 cents and stamp. Whole Life-Reading \$1.00. Magnetic Remedies prepared by spirit-direction. Address 81 Tremont Street, Lynn, Mass.

CANCER and Tumors CURED: no knite; book free. Drs. Grantent & Dix. Ro., iss Elm 81. Cincinnati, & Iar. 1. Mar. 7.

MRS. B. F. SMITH, TRANCE MEDIUM, bolds sittings daily, Fridays, Saturdays and Sundays excepted, at Vernon Cottage, Orescent Beach, Bovere, Mass. Terms, 81.00. Hours, from 9 a.m. to 8 p.m. tro Oct. 11.

DIAGNOSIS FREE.

SEND two 2-ct. stamps, lock of hair, name in full, age and Sex, and I will give you a CLAIRVOYANT DIAGNOSIS of YOUR AILMINITS. Address J. C. BATDORF, M. D., Principal, Magnetic Institute, Grand Rapids, Mich. 1m<sup>4</sup> May 2.

# New York Advertisements.

# THE "GLOVE THUMB RETROGRADE"



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

CONSUMPTION.

I have a positive remedy for the above disease; by its use thousands of cases of the worst kind and of long standing have been cured. Indeed so strong is my faith in its efficacy, that I will send TWO BOTTLES FREE, with a VALUABLE TREE ATISE on this disease to any sufferer who will send me their Express and P.O. address, T. A. Slocum, M. C., 181 Penri St., N. Y. Jan. 10. Jan. 10.

# JOHN W. FLETCHER,

BUSINESS AND TRANCE MEDIUM. 268 West 43d Street, New York City.

A LSO Electrician and Magnetist. Advice on development, and private séances attended at residences.

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

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The Old Oriental Cure. No family should be without it.

CURES Constitution, Corpolency, and all complaints caused by a clogged-condition of the system, especially hose affecting the Liver, Kidneys and Bowels. Send for 2page circular of testimonials. Trial Packages 10 cents. Large Box \$1.00. Small Box 25 cents. Live Agents wanted HERBA-VITA REMEDY CO., Mar. 21. Up-town office 340 West 59th street, New York

Mrs. Stoddard-Gray and Son, DeWitt C. Hough, HOLD Materializing Séances every Sunday, Wednesday and Friday evening, 8 o'clock. Tuesday and Saturday, 2 o'clock, at 23 West 34th street, New York. Daily Sittings for Communication and Business. 13w April 11.

DR. DUMONT C. DAKE,

# 499 FIFTH AVENUE, NEW YORK CITY, phenome-send for mally successful in "curing incurables." Send for May 23.

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

A6 Avenue B, Vick Park, Bochester, N. 1.

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

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

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

April 4.

MARY C. MORRELL, Business, Prophetic and Developing Medium. Circles every Thursday evening. 151 Lexington Avenue, Brooklyn, N.Y.
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RUPTURE Book free. Address W. S. RICE. Box 3. Smithville, Jeff. Co., N. Y. 6m. Dec. 20.

# THE SHELHAMER SPECIFIC.

A SOVEREIGN REMEDY for PNEUMONIA and LA GRIPPE. It not only CURES but PREVENTS these Diseases. Every family should have it in the house at all times. It is easy to take and Positive in its Effects.

All Throat and Lung Diseases are Removed by this Specific if taken in time.

Price of Specific, \$1.00 per bottle. Sent by mail or express. Also enough ingredients will be sent by mail to make five or six bottles, sufficient for one month's treatment, on re-ceipt of \$2.00 per package, for the following diseases: Dys-peptsta, Liver and Kidney Trouble, Diabetes, Liver Com-plaint, Stone and Gravel, and all Nervous and Lung Troubles.

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May 2.-+ 9 Bosworth Street, Boston, Mass.

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"ONLY A THIN VEIL BETWEEN US." Song and Chorus. Words and Music by C. P. Longley. Price 25 cents.
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THE VOICE OF NATURE represents God in the light of Reason and Philosophy—in His unchangeable and glorious attributes.

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THE VOICE OF A PERBLE delineates the individuality of Matter and Mind, fraternal Charity and Love.

THE VOICE OF SUFERSTITION takes the creeds at their tord, and proves by numerous passages from the Bible that the God of Moses has been defeated by Ratan, from the Garden of Eden to Mount Calvary!

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Persons purchasing a copy of "THE VOICES" will receive, free, a copy of Mr. Barlow's pamphlet entitled "ORTHODOX HASH, WITH CHANGE OF DIET," if they so order.

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PRACTICAL AIDS FOR TREATMENT. A Bpiritual Science Lesson. By W. J. COLYLLE.

Pamphlet. Price 3 cents, postage 1 cent.

For sale by COLBY & RICH.

# for months previous to his decease almost wholly by the use of BOVININE, as the following letter selected from many others will testify:

# Panner of Bight.

BOSTON, SATURDAY, MAY 80, 1891.

The Veteran Spiritualists' Union. The first meeting of the corporators of the Veteran Spiritualists' Union was held pursuant to notice at the Banner of Light Circle Room Friday evening, the 22d inst., to organize under the general laws of the State of Massachusetts. The meeting was called to order by Mr. M. T. Dole, and Dr. H. B. Storer was chosen chairman. M T. Dole was chosen and duly sworn as temporary clerk.

A preamble and code of by-laws were presented for the acceptance of the "Union." They were read by Mr. F. D. Edwards, and accepted, and on motion were acted upon article by article. After some amendments they were finally adopted as a whole as follows:

ments they were finally adopted as a whole as follows:

PREAMBLE.—Realizing the value of cooperative action by those who desire to promulgate the truths of Spiritualism, and to derive the greatest benefit therefrom, we propose the formation of a society under the laws of Massachusetts, whose duty it shall be to enroll, organise and acquaint the advocates and adherents of Spiritualism; to aid, encourage and inspire those who demonstrate and declare its truths; to gather, arrange, classify and record the important facility connected with the movement and the lives or close inost active, earnest and able in its service; to solicit bequests and donations from all Spiritualists who desire, through its agency, to alleviate the necessities of the sick or destitute among its members; and to formulate plans for further action along lines consistent with the advance of modern thought, and to this end we propose the following charter and bylaws:

laws:
ARTICLE 1—Sec. 1. The name of this Union shall be The Veteran Spiritualists' Union.
Sec. 2. The officers of this Union, who shall be chosen annually by ballot, shall be a President, three Vice-Presidents, Clerk, Corresponding Secretary, Treasurer, Historian, Auditor, five Trustees and one other Director, all of whom shall constitute a Board of Management to be denominated the Board of Directors of the Veteran Spiritualists' Union, and shall hold their offices one year and until others are chosen and qualioffices one year and until others are chosen and quali-

offices one year and until others are chosen and qualified.

Soc. 3. The Annual Meeting shall be held on the third Tuesday in May at such place as the Board of Directors shall deem advisable, due notice having been given, and special meetings shall be held at the call of the Directors or President.

Art. 2—Sec. 1—Duty of Officers: President. The President shall preside at the meetings of the Union and of the Directors, sign all orders drawn on the Treasurer, and all certificates of membership and other official documents or orders of the Union or Board of Directors, call meetings of the Board of Directors, call meetings of the Board of Directors, call meetings of the Board of Directors upon the written request of ten members of the Union, and whenever he may deem it necessary. In the absence or inability of the President, one of the Vice-Presidents, in the order of seniority, shall perform all the duties of the President.

Sec. 2—Clerk. It shall be the duty of the Clerk to transcribe the By-Laws of the Union into a book provided for that purpose, and see that all members have an opportunity to sign the same; give notice of all meetings, attend the same, and keep a correct record of the proceedings in said meetings, and attend to such other duties as pertain to the office.

Art. 2—Sec. 2—Continued. The Corresponding Secretary shall perform the duties that usually pertain to that office.

Secretary shall perform the duties that usually pertain to that office.

Sec. 3—Treasurer. The Treasurer shall keep an accurate account of all moneys received from dues, donations and bequests and of moneys paid out, in a book provided for that purpose; make payments only on orders of the Board of Directors, certified by the clerk and countersigned by the President. He shall give a detailed report of all transactions pertaining to his office at the annual meeting, and whenever the Board of Directors may require, and return all moneys and papers entrusted to his keeping at the expiration of his term of office. All money in excess of one hundred dollars in the hands of the Treasurer shall be paid over to the Trustees.

Sec. 4—Trustees. The duties of the Trustees shall be to receive and hold all bequests, donations and other property of the Union, and invest and disburse the same by order of the Board of Directors.

Sec. 5—Directors. The Board of Directors shall have the full management of the business of the Union, but shall not lneur any pecuniary obligations unless there be money in the Treasury to meet them, or are empowered so to do by a three-fourths vote of the members of the Union present and voting, at a meeting called for the purpose. They shall approve all claims, and authorize and direct the Treasurer in the payment of the same.

Sec. 6—Historian. The duty of the Historian shall

all claims, and authorize and direct the Treasurer in the payment of the same.

Seo. E-Mistorian. The duty of the Historian shall be to gather, arrange and classify such facts as accord with the purposes of this organization.

Sec. 7-Auditor. It shall be the duty of the Auditor to examine and audit the books and accounts of the Treasurer and Clerk, and all other parties entrusted with the receipts and disbursements of the moneys of the Union, and at the annual meeting the report of the said Auditor shall be acted upon prior to the election of officers.

#### Verona Park, Me. To the Editor of the Banner of Light:

The ladies of the Auxiliary Society, Bucksport, Me., are an important factor in the Verona Park Camp-Meeting Association. Every two weeks during the

Meeting Association. Every two weeks during the winter they have held their meetings here, in spite of inclement weather and the attacks of our unwelcome foreign invader, La Grippe.

Much has been accomplished in the preparation of bedding and other necessary articles for the Lodging House, which was erected and furnished by this Society. The lower part is fitted up as a Restaurant, and under the skillful management of Captain and Mrs. Ryder has given entire satisfaction to its numerous patrons.

We have just learned of the sorrow that has come to these valued friends, and desire to extend to them our sincere sympathy. Their fair young daughter, "Our Lillie," as we loved to call her, has passed out of earth-life. While we sympathize with the bereaved parents, we can but rejoice that she has entered into the higher life. We shall miss her sweet voice and sunshiny presence in our annual gatherings at beautiful Verona Park; but we feel sure that her freed spirit will linger among the scenes she loved so well, and, though we see her not, her gentle influence will still bring to us harmony and sunshine.

MRS. M. H. Cushing, Sec'y.

# Special Notice.

The Children's Progressive Lyceum of Boston is to hold a special service appropriate to the day on Memorial Sunday, May 31st, at John A. Andrew Hall, corner of Essex and Chauncey streets, at 10:30 A. M. The programme for this occasion will include prominent features by the talented children of the school, music, singing, speaking and reading of a high order. Contributions of flowers and the attendance of all friends of the Lyceum are solicited. SEC'Y.

# MAINE.

Portland .- Mrs. Chandler-Bailey of Boston occupied the platform of the First Spiritualist Society Sunday May 17th, to good acceptance. Her earnest plea in behalf of the children in reference to forming a Ly-ceum was well received, and stops will be immediately taken to organize a Children's Progressive Lyceum in Portland. Mrs. Bailey speaks in Quincy May 31st.

# NEW YORK.

Albany .- Mrs. Carrie E. S. Twing is at present fulfilling her eighth engagement with the Society. A letter from the President, J. D. Chism, ir., in reference to the success of the Cause in Albany, will appear next

## MEETINGS IN BOSTON.

Spiritual Meetings are held atthe lianner of Light Hail, 9 Howorth street, every Tuesday and Friday afternoon, Mrs. M. T. Longley occupying the platform; J. A. Sheihamer, Chairman. These interesting meetings are free to the public.

Bheliamer, Charman. These interesting meetings are free to the public.

First Spiritual Temple, corner Newbury and Excter Streets.—Biritual Fraternity Society: Sunday, "Temple Fraternity Ghool for Children" at 11 A. M.; Lecture at 2M, P. M., by Mrs. H. B. Lake. Tuesday, Industrial Union at 7M, P. M. Wednesday, Boclable at 7M, P. M. E. A. C. Sanger, Secretary.

The Bloston Spiritual Temple Society, Berkeley Mail.—Bervices at 10M A. M. and 7 P. M. Social Conference at 8 P. M. Seats free; public cordially invited. William Boyce, President; George B. McCrillis, Treasurer.

The Children's Progressive Lyceum meets in John A. Andrew Hall, corner Essex and Chauncey streets, every Sunday at 10M A. M.

First Spiritualist Ladies' Aid Society.—Organized 1831; incorporated 1832, Parlors 1031 Washington street. Business meetings Fridays at 2M, P. M. Tea served at 6 P. M. Public meeting, With music, addresses, tests, etc., at 7M, P. M. Mrs. E. Barnes, Pres.; Mrs. A. L. Woodbury, Secty.

America Hall, 734 Washington Street.—Echo Spiritualists' Meetings Sunday at 2M, and 7M, P. M.; also Thursday at 3 P. M. Dr. W. A. Hale, Chairman.

Dwight Hall, 514 Tremont Street, opposite Serkeley.—Spiritual meetings at 2M and 7M, P. M. Mrs. Dr. W. A. Hale, Chairman.

Dyenda A. Andrew Hall, corner Essex and Chaun-

John A. Andrew Hall, corner Essex and Chauncey Streets.—Sundays, at 10% A. M., 2% and 7% P. M. Shen Colb. Conductor. Eagle Hall, 616 Washington Street.—Sundays at 10% A.M. 3% and 14 P.M.; also Wednesdays at 3 P.M. F. W. Mathews, Conductor.

Rathbone Hail, 664 Washington Street.—Spirit-nal meetings every Sunday, at 2% and 7% P. M.

First Spiritual Temple.-Last Scholay after noon, May 24th, the services were opened with the singing by Mrs. Jennie H. Bowker, of a stirring and

noon, May 24th, the services were opened with the singings by Mis. Jennie H. Bowker, of a stirring and appropriate selection, rendered in excellent voice; actor which Mrs. H. S. Lake, in normal state, gave an address upon the Life and Work of Joan of Arc. The following is a brief synopsis, which was listened to attentively and warmly commended:

"The subject of my lecture came into being in Northern France in 1412, at a time when that country was rent with war, oppressed with debt and filled with the most gloomy forebodings. The family of Joan were in well-to-do circumstances, considered as peasantry, and it was the delight of the young girl to spin and sew, to tend her father's flocks and listen to the vesper bells. She loved solitude, wherein she was evidently being tempered for the marvelous career which lay before her. That Joan was a medium none can doubt. At as early an age as eight years there were signs of peculiar powers. At about thirteen she heard voices speak to her audibly and instruct her to proceed to assist the Dauphin to regain his conquered provinces and his crown. She replied that she knew not how to ride a horse or to hold a lance; but this did not seem to the 'voices' an obstacle to the under taking, for they continued to urge her to the task. Finally she imparted her secret to her family, but they reproved and did not encourage her. When she was sixteen her native town was invaded by the English and much of it burned. The suffering all about her became an intense reality, and she was irressitibly moved to present her strange commands to the Dauphin himself. To each of these she explained that 'God had commissioned her to aid in the salvation of her country and the crowning of the King.' At first they tried to believe her crazy or mildly hallucinated. As a test of her 'supernatural' powers they disguised the Dauphin, and requested that she should select him from a large and bewildering group. In this she made no mistake. She went directly to him, and, kneeling, said: "You are the King and n

One after another of the cities which had been con One after another of the cities which had been conquered by the enemy yielded to the French army, headed by the maid. The King was crowned at Rheims, as she had predicted he would be; the populace and soldiery adored her, and victory seemed complete and certain. Yet 'the voices' told her that defeat, disaster, imprisonment and death awaited her in the near future. Still she continued undaunted at her post, until one day, in defending the city of Complégne, she was captured by the enemy, as she endeavored to protect the retreat of her scattered and vallant knights. She was incarcerated in an iron cage, subjected to the utmost crueity, and at last, at the behest of the Papal power, burned at the stake on the 30th of May, 1431.

The mediumistic career of this young girl is a marvel to all. That without education, refined and sensitive, she could perform such deeds as have rendered her immortal, only serves to show how great may be the power of the spirit over the material environment. Visions and voices, prophecy and spiritual perception, were strikingly presented and personified in this heroic peasant girl.

Her death at the stake evidences the spirit of big-

the payment of the same of the Union, and at the control of the Historian shall be composed of this sorganization.

Sec. 7—fubilitor. It shall be the duty of the Auditor to examine and audit the books and accounts of the Treasurer and Clerk, and all other parties entrusted with the necepits and disbursements of the moneys of the Union, and at the annual meeting the report of the said Auditor shall be acted upon prior to the election of officers.

Art. 3. Sec. 1—Membership. There shall be three degrees of Membership. Life, General and Honorary. Life Membership shall consist of all persons who have been open, avowed and active adherents of Spiritualism for fen years, have signed the By-Laws, and have paid an annual due of One Dollar.

Honorary Membership shall consist of all persons who have been open, avowed and active adherents of Spiritualism for fen years, have signed the By-Laws, and have paid an annual due of One Dollar.

Honorary Membership shall be conferred by vde of the Association.

Sec. 3—Vacanctes. Should a vacancy occur by death, resignation or other cause in any of the elective offices of this Union, such vacancy may be filled by the Board of Directors until the next annual meeting.

Sec. 3—Ourum. At all meetings of the Union nimembers shall constitute a quorum for the transaction of business. Five members shall be a quorum in a sec. 4—Sec. 1. The seal of this Union shall be active offices and the proposed amendments. These By-Laws may be altered or amended at any annual meeting of the Union, provided the amendments proposed have been inserted in the notice calling the meeting, and provided two-thirds of the members present and voting are in favor of said proposed amendment.

The following found of Order and the proposed amendment.

The following found of Order and the proposed amendment of the Union, provided the amendments proposed have been inserted in the notice calling the meeting, and provided two-distinctions of the members present and voting are in favor of said proposed amendment.

Per Ord

ternal form the spin made to pursue its journey to higher realms of life and progress.

In the afternoon Joseph D. Stiles held his third and last séance for this season, at which a very large number of tests were given, all of which were promptly recognized. A good audience was present.

In the evening Mrs. Lillie took for her subject: "Except as ye become as little children, ye cannot enter the kingdom of heaven." Mr. Stiles followed with descriptions, which were pronounced the fluest and most convincing he has given during his present engagement. We hope we may be able to welcome him to our platform again next season.

Next Sunday being our closing day, we intend to make each session a special feature, devoting the afternoon to Memorial exercises. We expect to have with us Mrs. Townsend-Wood, Mrs. Longley, Mrs. Carrie Loring, Joseph D. Stiles, and many other old-time workers, to whom a cordial invitation and welcome is extended. The Secretary, Mrs. L. C. Clapp, would be pleased to receive contributions of flowers.

America Hail.-Last Sunday, with a good audience in attendance, at the morning session, after the singing and invocation, an able address was given by Dr. W. A. Hale upon "Memoriam" Mr. Ridell of-fered appropriate remarks and gave tests. Mrs. M. A. Brown, under control of "Lulu Nona," made re-marks which were well received; she also gave clear-



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

ly recognized tests. We are very giad to see Mrs. B. able to be upon the platform again after her long sickness. Bervices closed with a test scance by Dr. Hale, a large number of spirits making their presence known.

Afternoon.— Invocation and remarks by the Chairman, under control. Mrs. Dr. C. E. Bell gave several tests. Mrs. Fannie Stratton gave readings, all correct. Mrs. Jennie K. D. Conaut gave tests and readings. Mrs. A. Wilkins offered remarks and gave voice to many spirits who made their presence known. Mrs. M. E. Pierce also offered remarks of much interest, as also did Miss Nettle M. Holt, with tests. Mrs. Dr. Ella A. Higginson addressed the meeting, and gave a poem which was highly appreciated.

Evening.—Remarks and an invocation by the Chairman. Remarks were made by Miss Nettle M. Holt, Mrs. C. E. Bell (with tests), Dr. Byron I. Haskell, Mrs. M. E. Pierce (with descriptions). Mrs. A. Wilkins gave tests, and Mrs. Higginson made remarks and gave a poem and readings. Excellent music interspersed the services of the day.

Thursday, May 21st, the services were well attended and interesting. May 28th, the last Thursday of the season, services will be held at three o'clock. In the evening, Social from 8 to 12. Music by Bennett's or chestra.

Next Sunday services at 10:30 A. M. At 7:30 P. M.

Sunday at 11 A. M. Mrs. Heath pronounced Memorial Sunday one of the grandest days of the year, and read Will Carleton's beautiful poem, "Cover Them Over." Many spirits who had been soldiers in earthlike manifested, the neaders, and several messages were commissioned that were clearly understood. The hall was profusely decorated with wild flowers, adding much to the harmony of the hour.

Afternoon.—Song by Prof. Peak. Invocation by Mrs. Dr. Heath, who spoke eloquently of the occasion and the sentiments it calls forth.

Mrs. M. W. Lesile remarked that it is fitting we should hold in memory those dear ones who went forth to fight for their native land, and urged that while we remember those who passed away in the conflict we strengthen those who remain, and see that no soldier's widow or children suffer through neglect. Miss L. R. Smith said if we remember the things we have heard, and carry their precepts into practice, the world will be better for our having lived in it. Several tests of spirit presence were given; among others George Whitcomb, a soldier, desired recognition. Prof. Peak gave mental visions in relation to those who have passed on.

Mrs. Johnson of Watertown said that she was once a worker in the church, and at that time conscious of spirit-influence. Five years ago a near friend in spirit-influence. Collins, and at that time conscious of spirit-influence and he reality of spiritual religion.

\*\*Evening.\*\*—Music and an invocation were followed by remarks from Mrs. Dr. Heath, Dr. Barker, Mrs. Thurston, Mrs. Collins, and Mr. F. A. A. Heath, Interspersed with many interesting tests and psychometric readings. Mrs. Dr. C. H. Loomis-Hall gave the closing tests, after which all joined in singing.

\*\*HEATH.\*\*

The Children's Progressive Lyceum held its usual Sunday morning exercises at John A. Andrew

The Children's Progressive Lyccum held its usual Sunday morning exercises at John A. Andrew Hall on May 24th; the occasion proved to be of a most interesting character. The services opened with an orchestral overture and an invocation; the school followed with singing and Silver-Chain readings, which part of the exercises was completed by the usual ten-minute talk upon the lesson—concerning self-control and spiritual growth—by Mrs. Longley.

The literary and musical portion of the programme consisted of rectations by Gretchen Strippe and Eddie Hatch; a song by Josie Smith; and a piano solo by Master Fred Watson. Remarks of an interesting character by the efficient Conductor, Mr. Wm. F. Falls; a compilmentary address to our school, and a cordial invitation to it to visit the North Scituate Lyceum by Mr. Bates—a former presiding officer of the latter institution; an eloquent speech from J. B. Hatch, senfor, concerning Memorial Day and its services; and timely remarks upon the work and value of the Progressive Lyceum in the Cause of Spiritualism by Mrs. Wm. S. Butler comprised the more intellectual part of the numbers.

The grand Banner March, the Calisthenics and also the Target March were executed by the pupils with grace and spirit, and a generous collection of nearly ten dollars evinced the interest of members and visitors in our work.

Much interest was added to this occasion by the presence of Mrs. Mary Ann Lang, who in former years as Guardian of the Boston Lyceum brought strength and value to its work. This lady, with Mrs. Hatch, senior, collect he grand march, followed by the Guardians, Mrs. Carrie L. Hatch and Mrs. Butler, with the entire school, on this particular day.

Engle Hall .- Wednesday, May 20th, the exercises opened with a song by Miss Bean, Mrs. Carlton, and Mrs. Bartlett. The first speaker was Maggie Keating

Mrs. Bartlett. The first speaker was Maggie Keating Cutter, who in her genial manner urged all Spiritualists to stand firm for the truth. She also gave several tests and readings which were well received. Remarks and readings by Mrs. J. E. Davis, Mrs. Wilson, Mrs. Chandler-Balley, Mrs. Hammond and Mrs. Wilshison.

Sunday, May 24th, the developing circle was largely attended. Magnetic treatments were given by Drs. Willis, Chute, Eames, Kingsbury and Mathews.

Afternoon.—Singing by Miss Bean, Mrs. Carlton, and Mr. Bartlett. Address and delineations by David Brown. Mrs. Chandler-Balley gave psychometric readings, which were correct. Mrs. Dr. Bell and Dr. Willis followed with remarks and tests.

Evening.—A half hour song service by the choir. The spirit guides of Dr. Eames of Charlestown made an address upon "The Beauties of Our Philosophy." Mrs. Chandler-Balley, Mrs. Dr. Bell, and the Chairman, Dr. Mathews, followed with remarks and tests.

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

F. W. MATHEWS, Conductor.

The First Spiritualist Ladies' Aid Society.-All members are hereby notified that the closing session for the season will convene Friday, May 29th, at 1 P. M. sharp. No circle will be held, on account of the large amount of business to come before the ses-

sion.

Memorial services were held attended by large audiences Sunday, May 24th—report of proceedings in next issue of The Hanner.

A. L. W.

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Cleveland.-On Sunday, May 17th, W. J. Colville's lectures in Memorial Hall, Cleveland, O., were attended by a large number of representative citizens. The afternoon discourse was listened to with rapt attention by nearly all the members of the Nationalist

tion by nearly all the members of the Nationalist Club, those not present having left for the Cincinnati Convention. The lecturer took moderate ground, but pleaded forcibly for the equal rights of all citizens, making specially strong points when arguing for the greater efficiency of reformatory as well as educational institutions.

The evening lecture on "Spiritual Phenomena in the First and Nineteenth Centuries," was reported at length in the Platindealer of the following morning, also in two of the evening papers. The city press has not only been fair but eulogistic in its remarks concerning the speaker and the themes discussed. While the afternoon service drew out a crowd of men interested in social and industrial reform, the evening service attracted church goers of various denominations. The discourse being founded upon Acts II, gave ample scope for a comparison between the shaken building, the tongues of lire, the diverse languages spoken, and the gifts of the spirit now being newly munifested among men.

On Thursday, May 21st. Mr. Colville spoke by suc-

ing, the tongues of fire, the diverse language's spoken, and the gifts of the spirit now being newly manifested among men.

On Thursday, May 21st, Mr. Colville spoke by suggestion of Dr. Hahn, a liberal Rabbi of Cleveland, on "Contemporaneous Evolution in Religion," to a select audience at the residence of a leading member of the Huron street Synagogue. The Rabbi and audience expressed themselves greatly pleased with the address and the extempore poem which followed it.

Sunday, May 24th, Memorial Hall was crowded at 2:30 r. M. when Mr. Colville delivered an exhaustive culogy on "Madame Blavatsky, Her Life and Writings." The Theosophical Society (Cleveland Branch) attended, and owing to the wide publicity given to the teaching of that remarkable woman since the cremation of her physical frame, through the agency of the public press, a review of her work drew together people of every shade of belief and unbelief. This lecture will be issued shortly in pamphlet form, at a nominal price, to place it within the reach of all who desire to possess it. The speaker was very fair on the whole, but occasionally replied to the critics of theosophy in unmistakable language. On the same day at 7:46 r. M. the lecture was on "Woman; What She Has Done and What She Will Do for Humanity." On this topic the lecturer was at his very best, and held a large audience on a warm evening completely spellbound.

Glasses in Spiritual Solence have been very largely attended every day, in the week. The lessons end Saturday, May 301t, at 2:30 and 7:45 r. M. in Room 14. Euclid Block. Next Sunday, May 31st, Mr. Colville takes leave of his many friends in Cleveland; he will lecture appropriately to Memorial Day during the special exercises at Memorial Hall at 2:30 and 7:45 r. M. He will conduct the

MEETINGS IN MASSACHUSETTS.

Chelsen, Mass.—The Spiritual Ladies' Aid Society holds meetings in Fligrim Hall, Hawthorn street, afternoon and evening of the first aid thro Thesdays of every month Friends cordially invited. Mrs. M. L. Dodge, Scoretary.

Haverhill and Bradford,-Last Sunday Miss logs. Mrs. A. Wilkius offered remarks and gave voice to many spirits who made their presence known. Mrs. Mrs. Tere also offered remarks of much interest, as also did Miss Nettle M. Holt, with tests. Mrs. Dr. Ella A. Highison addressed the meeting, and gave a poem which was highly appreciated.

Evening—Hemarks and an invocation by the Chairman. Hemarks were made by Miss Nettle M. Holt, Mrs. C. E. Bell (with tests). Dr. Byron I. Haskell, Mrs. M. E. Pierce (with descriptions). Mrs. A. Wilkins gave tests, and Mrs. Highison made remarks and gave a poem and readings. Excellent music interspersed the services of the day.

Thursday May 21st, the services were well attended and interesting. May 22st, the services were well attended and interesting. May 22st, the services were well attended and interesting. May 22st, the services were well attended and interesting. May 22st, the services were well attended and interesting. May 22st, the services were well attended and interesting. May 22st, the services were well attended and interesting. May 22st, the service of the season. In the syening, Social from 8 to 12. Music by Bennett's or chestra.

Next Bunday services at 10:30 A. M. At 7:30 P. M. Medlums' service, to which all mediums who have assisted us during the past season are especially intimed to the last service of the season. In the afternoon at 2:30 Mr. J. Frank Baxter will speak, and hold a descriptive scance if conditions are favorable.

Dwight Hall.—A memorial service was held last Sunday at 11 A. M. Mrs. Heath pronounced Memorial and the sentiments it calls for the wild flowers, and the sentiments it calls for the Mrs. M. Heath, who spoke eloquently of the occasion and the sentiments it calls for the Mrs. M. W. Leslie remarked that its fitting were should hold in memory those dear ones who went while we remember those who remain, and see that no soldler's widow or children suffer through neglect. Mrs. B. Smith sald if we remember the things we Jennie Loys was the speaker before the Union Fraternity of Spiritualists in Brittan Hall, where she was

Salem .- Two large audiences were in Cate's Hall. Salem, last Sunday, 24th, to listen to Mr. J. Frank Baxter in song, lecture and mediumship. The absence of Miss Bailey and the choir, who were obligated for duty elsewhere in Memorial Service, caused the manage-ment to ask for full exercise in song from Mr. Baxter— his services in this regard being highly appreciated by all present

his services in this regard using mgmy approximately all present.

The afternoon lecture was very instructive, and its theme, "Hypnotism and Spiritism," called out a representative audience—several professionals being present, and natural healers and mental scientists in numbers. It proved a timely selection, and the hearers manifested their appreciation by frequent applicates. He received many encomiums afterward for his strong appeal in behalf of freedom in the exercise of one's natural gifts—particularly in healing and treating the sick.

natural gifts—particularly in healing and treating the sick.

In the evening he gave a lecture on "The Ethics of Virtue," full of excellent hints, provocative of deep thought and reflection.

As usual Mr. Baxter devoted nearly an hour to mediumship, and a descriptive séance of a high and convincing order was the result.

It was with regret that the audience heard that Mrs. Yeaw, who was expected to speak for the Society on next Sunday, will be unable to fill the appointment because of sickness. The usual meetings will be held, however, and the announcement of speaker will be made this week through the local press. Mr. Baxter Sept. 27th will open Salem's next season.

Endicott.

Worcester .- Dr. Geo. A. Fuller was our speaker dunday, May 24th. "Needs of the Hour" was the subject of the afternoon's discourse, and "The Light of the World" that of the evening. The desk was profusely adorned with flowers by the thoughtfulness of liberal friends. President Woodbury C. Smith read the Charter of the Worcester Association of Spiritualists after the evening discourse. Our musicians have done excellent service, and deserve the warm words of commendation spoken in their behalt by Dr. Fuller.

There was a large attendance Friday evening, May 22d, at Grange Hall. The supper, entertainment and dance passed off satisfactorily to all. Miss Hattie Smith and Miss Hastings gave a pleasing piano duet; Miss Lulu Isaacs, little Miss Hendricks, Dr. Geo. A. Fuller and Mr. Bryant appeared in recitations and readings, and Miss Alice and Mr. Joe Reynolds in banjo and harmonica duet.

Disappointment in securing a speaker for the 31st prevents the announcement at present writing of any name in connection with that date. Our local Sunday papers will give due notice of services.

Georgia Davenport Fuller, Cor. Sec'y. subject of the afternoon's discourse, and "The Light

42 Portland street.

Plymouth.-On Sunday, May 3d, Rev. S. L. Beal of Brockton occupied the platform for the Pilgrim Progressive Spiritualist Association, and delivered a Progressive Spiritualist Association, and delivered a very interesting lecture, which was appreciated by the audience. He was present with us again on Sunday evening, May 10th. Mrs. Susie M. Thomas gave tests, which were recognized.

May 17th our President, G. E. Pratt, by special request, occupied the rostrum and delivered an excellent lecture upon the subject "What Shall the Harvest Be?" Mrs. Burbeck's control, "White Fawn," gave a number of tests, which were pronounced correct.

rect.

May 24th we had the pleasure of listening in the evening to the guides of Mrs. Hannah Ryder, one of the oldest mediums of Plymouth. The lecture was devoted to a demonstration of the difference between simply believing in Spiritualism, its phenomena and philosophy, and being a Spiritualist in thought, word and act.

NELLIE F. BURBECK, Sec'y,

Haverhill, Red Men's Hall. - Mrs. Nickerson's ministrations last Sunday took rank in point of interest with any service in the course. Her subject was "The Needs of the Hour and the Law of Compensation." She said this law is the educator of man, and we must learn this law before we can expect to be better in this world or in any other; and as we know our own needs we can comprehend the needs of others. The value of the gem is in itself the true gem of selfhood, and is full of the possibilities of charity and good fellowship. Out of chaos it brings order and out of slavery freedom. As we need each other every hour, let us not fall into narrow and unbrotherly ways, but cultivate within ourselves charity for all.

Mrs. Nickerson will be with us again next Sunday, assisted by Mrs. E. C. Kimball of Lawrence, who is too well known to need an introduction.

O. P. Hurd. interest with any service in the course. Her subject

O. P. Hurd.

Lynn, Cadet Hall .-- Mrs. Julia E. Davis of Cambridge occupied the platform afternoon and evening last Sunday, and at each gave a short but very im last Sunday, and at each gave a short but very impressive and interesting lecture, followed in the afternoon by a large number of readings, and in the evening by tests and communications which were replete with evidence of spirit presence, and satisfying those to whom they were given that their dear ones still live and care for them. Excellent music was furnished by George N. Churchill. Next Sunday we shall have Mrs. L. A. Prentiss and Mrs. J. E. Davis.

We shall close for the season next Sunday until the third Sunday in September. The First Spiritual Ladies' Ald Society closed their meetings Thursday of last week, to be resumed on the third Thursday in September.

T. H. B. James, Cor. Sec'y.

New Bedferd .- Again on Sunday last Mr. Edgar W. Emerson occupied the platform of the First Spiritual Society to the best of acceptance, one of the largest audiences of the season convening at the evening session. The control gave an interesting address on Mediumship and Spiritualism, following with a large number of characteristic delineations and beautiful messages, beside a great many spirit friends presenting themselves for a recognition by giving their names. The meeting was one of the most fruitful of the season, and will long be remembered by many of those present.

nany of those present. Next Sunday Mrs. Kate R. Stiles will be here. SEC'Y.

Cambridgeport. - The Ladies' Social of Cambridgeport met Tuesday evening, March 19th, at the meeting was one of the largest of the season, and was enjoyed by all. Speaking of a high order by Mrs. Waterhouse and Mrs. Willis, music and readings filed out the social hour. The last meeting of the season will be held June 2d at Mr. Haines's, 234 Broadway.

E. H. Morse, Sec'y. residence of Mr. Raymond, 11 Lawrence street. The

Westboro'.—Sunday night, May 24th, our platform was occupied for the first time by Mr. F. A. Wiggin of Salem. After the lecture and tests, words of commendation were heard on every side. The lecture was full of thought. The tests were invariably recognized, and in some cases were a surprise to even the old Spiritualists. Our Society is gradually growing in numbers, and quite rapidly in interest.

C. P. WINSLOW, Pres.

Taunton.-Sunday, May 24th, the Spiritualists of Taunton held a largely attended meeting at G. A. R. Hall. Mr. Oscar A. Edgerly of Newburyport being special exercises at Memorial Hall at 2:30 and 7:45 P. M.

[His work in Boston: commences in Berkeley Hall Tuesday, June 24, at 7:45 P. M. He will conduct public services with lectures every Sunday in this hall at 10:20 A. M. and 7:30 P. M.; Answers to Questions at 3 P. M. All seats free. Voluntary collections. Lessons, in Theosophy in Berkeley Parlors Tuesday; Thursday and Saturday, 7:45 P. M.]

Hall, Mr. Oscar A. Edgerly of Newburyport being speaker and test medium for the occasion, assisted by Mrs. Suele M. Thomas of Plymouth, Mass. The subject of Mr. E.'s lecture was "Spiritualism; its Alms and Possibilities," the lecture being, we think, as perfect a digest of the Spiritual Philosophy as has been our lot to listen to. Mr. Edgerly and Mrs. Thomas gave a number of very convincing tests at the conclusion of the lecture. Their efforts were all the more

high in appreciated as it is the first spiritual meeting that has been held here for over a year. We hope that there has been an interest engendered that may result in a permanent organization. Both Mr. Rigerly and Mrs. Thomas will always find a warm welcome from the Spiritualists of Taunton.

OBSERVER.

Marlbere'.- Mr. F. A. Wiggin of Salem lectured and gave tests for our Boolety last Sunday afternoon, Odd Pellows Hall was completely filled with a highly Odd Fellows Hall was completely lined with a highly cultured audience. The lecture was of a scientific character, treating upon the profound question, "What is Life?" The tests following its delivery were of as convincing a character as could be asked for, the descriptions and full names of the departed friends being fully recognized in almost every instance. This completes our public meetings for this season. G. H. M.

Cummington.—The meetings of the Progressive Society at this place opened for the season on Sunday afternoon, May 10th, with Miss Jennie Leys as speaker. The day was perfect, and a good audience was present. Miss Leys also gave a lecture in the evening, which was full of deep thought. Her refined, lady-like presence is in itself an inspiration.

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Since the issuance of the early editions Mr. Massey has become a Spiritualist, and being such, and one of its able advocates, his poems, as they now appear, are of special interest to our readers. In his preface he says:

"The Spiritualist who has plumbed the void of death as I have, and touched the solid ground of fact, has established a faith that can neither be undermined nor overthrown. He has done with the poetry of desolation and despair; the sighs of unavailing regret, and all the passionate wailing of unfruitful pain. He cannot be bereaved in soul! And I have ample testimony that my poems have done welcome work, if only in helping to destroy the tyramy of death, which has made so many mental slaves afraid to live."

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Annual Meeting in New Hampshire. The Eleventh Annual Meeting of the New Hampshire.

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

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

mouth.

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

all.

Hancock is a beautiful little town on the Manchester and
Keene Rallroad, with two trains daily each way from Concord, Nashua and Keene. Board at the hotels 75 cents and
\$1.00 per day. Speakers and mediums will be provided for
as usual.

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

Spiritualist Meeting in Vermont.

The Quarterly Convention of the Vermont State Spiritualist Association will be held at Tyson, Vt., Friday, Saturday and Sunday, June 12th, 13th and 14th, 1891, opening in the Hall at 10 A.M. Friday, will be held in Grove Saturday and Sunday If the weather is fair.

All the State speakers are invited and expected, and in addition the managers have engaged F. A. Wiggin of Salem, Mass., a fine lecturer and platform test medium. Good music will be furnished.

Visitors can buy round trip tickets to Ludiow, over the Central Vermont, and from Ludiow take stage for Tyson, five miles north, for fare one way.

Board at Echo Lake Hotel Sl.00 per day.

A cordial invitation is extended to all.

Those having dues, please remit to the Treasurer, JANUS CROSSETT, Waterbury, Vt.

JANUS CROSSETT, Sec'y. Spiritualist Meeting in Vermont.

# MEETINGS IN BROOKLYN.

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

Spiritual Union, Fraternity Rooms, corner Bedford Avenue and South Second street. Meetings Sunday evening at 7% o'clock. Good speakers and mediums always present. Services held under the auspices of the Ladles' Ald. Mrs. M. Evans, President.

Conservatory Hall, Bedford Avenue, corner of Fulton Street.—Sundays 10% A. M. and 7% P. M. W. J. Rand, Secretary.

ttand, secretary.

The People's Spiritual Conference; held every Monday evening at 8 o'clock in the Parlors fol Lexington Avenue, three deors above Franklin Avenue L Station. Interesting speakers, good music, questions answered, tests given. Admission free; all are cordially invited. Also meet ing every Friday at 3r. m. Mrs. Mary C. Morrell, Conductor. Spiritual Meetings are held in Mrs. Dr. Blake's par-ors, 284 Franklin Avenue, near Lafayette Avenue, every sunday evening at 8 o'clock. Samuel Bogert, Conductor. Eureka Hall, 378 Bedford Avenue, between 80.
4th and 80.5th streets, Brooklyn, E. D. Mrs. Dr. L. Knowles
Douglas will lecture on Sundays at 11 A.M. and 7% P. M.

The Woman's Spiritual Conference meets at parlors No. 21 St. James Place, corner Fulton street, every
Wednesday evening at 8 o'clock. Seats free; all invited.
S. A. McCutcheon, President.

# MEETINGS IN NEW YORK.

Adelphi Hall, corner of 52d Street and Broadway.—The First Society of Spiritualists holds meetings every Bunday at 10% A.M. and 7% F.M. Meeting for manifestations and general conference at 1% F.M.—Friday century, at 8 o'clock, meetings devoted to lectures, tests, psychometry and psychical phenomens, are held in this hall, Mrs. M. E. Williams presiding.

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

Arcanum Hall, 57 West 25th Street, N. E. corner 6th Avenue.—The Progressive Spiritualists hold services every Sunday at 3 and 8 r. M. Mediums, Spiritualists and investigators made welcome. G. G. W. Van Horn, Conductors. The Psychical Society meets every Wednesday even-ing at 510 Sixth Avenue, between 30th and 31st streets. Good mediums and speakers always present: Investigators and the public cordially welcomed. J. F. Snipes, Presi-dent, 26 Broadway.

# MEETINGS IN PHILADELPHIA.

The First Association holds meetings every Sunday at 10% A. M. and 7% P. M. in the hall 810 Spring Garden street. Children's Lyceum at 2 P. M. Joseph Wood, President, Illi Wallace street; Robert A. Thompson, Secretary, 614 Venango street. The Second Association meets every Sunday after noon at 2½ in the Church, Thompson street, below Front. T. J. Ambrosis, President, 1223 North Third street.

Meystone Spiritual Conference every Sunday at 21/2 P.M., Southeast corner 10th and Spring Gardenstreets. Wil-liam Rowbottom Chairman.