VOL. 69.

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

BOSTON, SATURDAY, JUNE 1891.

S2.50 Per Annum, Postage Free.

NO. 13.

#### TABLE OF CONTENTS.

FIRST PAGE .- The Spiritual Rostrum: Truth versus Igno

SECOND PAGE. - Poetry: Silonce. Original Essays: Symbols, and Mental Evolution; The Higher Wisdom; Private Judgment Supreme. In Memoriam, etc.

THIRD PAGE.—The Red Man: The Last Reservation; The Delestial Sisters; What is the Ghost Dance? Banner Correspondence: Letters from New York, California, Massa-chusetts, Florida, and Maryland, etc.

FOURTH PAGE,-The Case of Phillips Brooks. The Conceit of Literary People. Doubt as a Fashion. Theodore Par-ker. Evidence of Materialization. Museum of Phenomenal Productions, etc.

FIFTH PAGE.-Newsy Notes and Pithy Points. Memorial Day at the Children's Progressive Lyceum. A Birthday Recention. New Advertisements, etc.

SIXTH PAGE.—Message Department: Questions Answered and Individual Spirit Messages given through the Mediumship of Mrs. M. T. Longley.

SEVENTH PAGE.—June Magazines. Mediums in Boston. Miscellaneous Advertisements. EIGHTH PAGE .- Meetings in Boston, Cleveland and Else

where. Letter from Texas, etc.

# The Spiritual Rostrum.

Truth versus Ignorance and Error. A Lecture by

> WILLIAM HENRY. [Reported for the Banner of Light.]

"The truth will make us free." "Ignorance is a blank sheet on which we may write; Error a scribbled

one, from which we must erase." The above quotations were among the earli est reading lessons of my childhood, and have often been subjects of reflection for more than sixty years. Each year, however, I see their wisdom more clearly and appreciate the importance of profiting by their valuable precepts. Teachers, preachers, politicians and statesmen can find no maxims of greater value.

It is not improper to say there is no possibili ty of overestimating the benefits that may come to us through the medium of the truth Nor can anybody estimate the evil consequences of false teachings. The truth is what all men need and must have to live rightly, grow and be happy. Truth leads to wisdom, virtue and obedience, to all laws of nature, and all just laws, human or divine. The truth makes us free. The truth will teach us that alcohol, tobacco, opium, and many other poisonous stimulants, when used habitually, unti a morbid and uncontrolled habit is established, will subject us to a slavery which may become more ruinous to health and happiness than any form of physical bondage. The truth will tell and by a careful study and strict observance es the evolution of the race, almost as surely guish one from the other. To discover truth and there were visible some signs of the dawnror, and 'sometimes mistaking it for the truth. In our search for truth we must be guided by our own experience, the records of history, all helped by cautious, patient research and a welltrained reason and judgment.

It will at once be seen that in order to write upon our tablets so that we have little occasion for erasures, we must put what seems the truth to every possible test before we make our record. In our search for truth we need not, and should not, be too much in fear of error. Fear is an emotion that should be outgrown. In proportion as man becomes educated, with all his Godlike powers developed, he outgrows fear. Paul has truly said, "Perfect love casteth out fear, because fear hath torment." Fear weakens body and mind, while a courageous and determined resolution helps and qualifies us to discover truth and shun error. Fear belongs to the animal creation, and the childhood of the human race. Probably there is no sphere of human life where error, another name for falsehood, has been more in the way of man's growth and progress, hopes and substantial happiness than in religion.

The chief reason why errors in religion are so hard to correct, lies in the claim that the truths of religion are received by inspiration from God, whose wisdom must not be questioned. All the cruel persecutions, all the absurd superstitions that have disgraced the earth in the name of religion, have been justified by a "Thus saith the Lord," from the butcheries of Moses, all the way, including the inquisitions of Spain and other countries, the massacre of the Huguenots, the slaughters of Cromwell down to the banishment of Quakers, Baptists and Catholics in Massachusetts and the hanging of Quakers and witches at Boston and Salem. All must be charged to the absurd pretensions of the leading Protestant and Catholic religions. It is true that man's ignorance of mathematics, chemistry and astronomy kept him in an infantile state for many centuries. That was a state of ignorance, whose evils are of a negative character, which leaves a clean sheet to write upon. Errors in religion are strengthened by a claim of infallibility, and enforced by the sword, the terrors of the inquisition and the threatenings of eternal torments in the future, more terrible than is possible for cruel men to invent, and are used as terrors to all abandoned for the more reasonable teaching who shall presume to question the doctrines of of Scriptures, of nature, and proofs in individual he church. Is it any wonder that every error experience, as far back as history extends, the with themselves. The infallible idea discour- atonement by Christ's voluntary offering, we

untold millions of earth's best and noblest? The history of religion, so called, is crowded with fallacies, its basis planted upon narrow views of the universe, and still more narrow and false views of the Infinite, and if pos-

free and fearless hopes and aspirations, proclaim that man is a progressive and not a fallen or retrogressive being; that this life is our first conscious existence, which is to be continued through endless time. If this is established, certainly we must pronounce the story of man's fall a mistake or a myth. Such a belief, too, reveals the absurdity of all the popular creeds and dogmas of all the popular churches.

During the centuries since the time of Moses the Church has been many times driven by science to revise its interpretation of Scripture. The practices and the ethics of churches have changed, to adapt them to a higher civilization. Many of its primitive customs and gifts have either been lost or have become dead letters. Less than one hundred years ago all the churches believed and taught that our earth, the sun, stars and man, were created in six days of twenty-four hours each. Geology has demonstrated that untold centuries were required to bring the earth and man to their present state of perfection. A few centuries ago the earth was supposed to be flat, and the only world God had made; the sun, moon and stars having been made for the sole purpose of warming and illuminating the earth.

In spite of the opposition of the Church, Science, at the peril of the lives and liberties of its students, by help of the telescope, astronomical calculation, and the circumnavigation of the earth, proved the Church wrong and Copernicus right. Geology from the first plainly pointed to the fact that man had been evolved from a lower state, through many thousands of centuries, and that he now stands nearer perfection than ever before.

Within the last twenty-five years the Darwinian theory has virtually settled the fact that man is a progressive instead of a fallen be-

As I said, Geology from the first pointed to the same fact. The opposition of the churches, however, postponed investigation, the Church foreseeing that such a revelation would strlke at the very foundation of Orthodoxy. For it is perfectly apparent that if the story of Adam's fall is fallacious, the whole fabric of popular belief must be judged equally so. The us what food to eat, how much and how often; history of religion, as well as all history, teachof its teachings we may hope to avoid dyspep- as the demonstrations of Darwin, Wallace and to me that of the two the Catholic practice is rains descend alike on the evil and the good, sia, gout and other troublesome ills which ig- every geologist of note for the last twenty norance is sure to entail upon us and our | years. The experience and observations of | larger restraining influence upon men. The posterity. Contemplating the value of truth the great mass of observing thoughtful per- mortification of a confession before a fellowis like trying to comprehend the infinity of sons everywhere point to the same fact. We man, and the severe penalties likely to follow, worlds which astronomy reveals to us. Truth | have little written history further back than and error, so unlike in essence, one nourishing | Abraham. It seems very probable that the | and a mere plea for forgiveness of sins no huand strengthening to body, mind and spirit, age of Abraham was the close of human sacrithe other destructive of all that is good and fice among the Jewish people. From the time my thoughts in ambiguous language and feel desirable, are not so plainly marked that a Abraham's hand was stayed and a ram offered wayfaring man and a fool can always distin- in his son's stead, animals were substituted, men cannot avoid coming in contact with er- ing of love in the hearts of men. Superstitious persecutions, cruel inquisitions, crucifixions and burnings have continued in the most enlightened churches until the present century. Notwithstanding the unanswerable facts brought to prove the evolution, the churches. especially those falsely called Orthodox, persist in retaining in their creeds the absurd idea of man's original perfection and fall, and the necessity of an atonement. Witchcraft and many other superstitions and errors have been the cause of untold misery in all ages and countries where infallible books and infallible men, or those called such, have held sway. Scarcely more than two hundred years ago Baptists, Quakers and Catholics were banished from Massachusetts, and innocent, helpless women hanged as witches, by judgments of priests, who justified their cruel acts by a command found in the holy infallible book: "Thou shalt not suffer a witch to live." Less than a century ago the chief use of bells in Protestant, as well as Catholic, churches was to frighten away demons and spirits of the air, who were supposed to cause thunder storms, cyclones and other ills. Bells were baptized by the priests, and consecrated. Instead of finding the true causes of sickness, pestilence and death in stagnant waters, undrained and dirty streets, filthy houses, unwashed and unkempt men, women and children, they attributed such calamities, including thunder storms, hurricanes and cyclones, to spirits and demons of the air or direct visitations of an angry God.

Within the recollection of some of us the monstrous doctrine of election and infant damnation was taught by Presbyterians, Baptists, and other Calvinistic churches. "That God in his own good pleasure, and for his own glory, did foreordain and determine that a portion of mankind should be eternally damned," are very nearly the words I have often heard read when members were admitted to the church. We hear no such blasphemy in churches now, but I have never learned that the Presbyterian or any Calvinistic church has expunged that article from its Confession of Faith. The doctrine of eternal punishment is also retained in church creeds, but if preached at all we hear no more about a place or prison in which sinners are confined to suffer everlasting burnings, in a fire that never can be quenched. The doctrine of a future resurrection of the body among the more learned and spiritual is

of millions of the present generation. The doctrine of the atonement is the only popular doctrine of the Protestant church held fifty years ago that is now insisted upon as essential to salvation. That doctrine rests upon the sible still more fallacious ideas of man, and yet fall of man, which is proved a myth to all who more monstrous and cruel notions as to the have investigated by proof palpable to every rights of women. The efficacy All history, experience and reason, all our claimed for the atonement is not justified by experience, or any known facts. If men renounce their sins or bad habits, they must do so of their own free will; or, as one of the apostles declares, by ceasing to do evil and learning to do well. The doctrine is founded on the as sumption that God was 'stangered on account of Adam's fall that he could not be placated in any way except by the cruel crucifixion of his only son in human form, but equal to himself. The idea of God ever being "angry," 'grieved to the heart," "disappointed" with the works of his own hands, or that he ever was or ever will be defeated in any of his designs, is to limit his foresight and power to the capacity of man. Those who say they know or believe Christ has saved them, are not made perfect, are not freed from temptation, have all the failings common to others, are constantly, with all the encouragements and strength the Church is supposed to give, relapsing into sin; and have to save themselves, if saved at all, by personal effort, watchfulness, and studying to know the truth and obeying its teachings. Whatever man may say, the experience of all men teaches that if he rises to any superiority of learning, wisdom or virtue, it is because of his own effort and self-sacrifice. There are circumstances of heredity, birth and surroundings which seem at times to favor some above others; but the maxim holds, "Seek, and ye shall find, knock, and it shall be opened unto you." We all know if men have houses, lands, gold, diamonds and precious stones, they must labor for them or steal them from others. The same rule holds good as to whether we shall hold as our right the truth, the virtue and wisdom and love, treasures that are above all price. We do not prize lightly the examples and teachings of Jesus, the old apostles, and all, whether living in the past or walking by our side, who have had rich experiences, or any who can help to put us on the right road, point us to a truth, or warn us against error.

It is claimed by Protestant churches that the oldest and most hardened sinner may receive pardon by simply saying "Lord, forgive." Protestants revolt at the practices of the Catholic Church, which requires confession in the presence of a priest, who levies upon the confessor a tax for the support of the church, or some other penance or self-sacrifice. It seems most reasonable and calculated to exert the are far more weighty than a silent confession man being can know of. I could not clothe that I had faithfully performed my duty to the truth. In this country at the present time protection is given to every man who desires to express his opinion, even though he assails old errors and superstitions long entrenched in Church and State and believed to be sacred by the masses. The time was when Copernious may have been the only believer in the present system of astronomy. He was severely dealt with for declaring what he knew to be a truth. A few years' waiting, and priests, popes and cardinals, and the Bible itself, were proved to be wrong, and Copernicus

and Galileo right. Thousands among the most learned believe the Bible wrong in reference to the creation and fall of man, and that progress through evolution has been and will continue to be the true history of man. The doctrine of the fall they believe to be a myth, and, as a logical sequence, all doctrines founded upon it equally false, that of the atonement included. We see at once that the Bible must be fallible, or the scholars and priests who presume to interpret it unworthy of our confidence. It matters little which horn of the dilemma the Church takes. Every revelation of error in church history weakens the book as a reliable guide and confirms its fallibility. What better proof of the unreliability of the book need we have than the fact that we have over three hundred sects, differing and at war with each other, all claiming to take the Bible as their infallible guide. Bible-believers say it is men who are fallible, and not the book. The truth will undoubtedly establish what many now believe is already sufficiently palpable, and all the churhes be forced to abandon their position.

I dwell upon this idea of infallibility because I think for more than five thousand years and at the present hour it stands in the way of truth and progress. A belief in its infallibility necessarily discourages new discoveries in every department, especially in religious progress, and all questions as to the soul's existence and destiny. If we have an infallible book written by the Infinite, certainly he must have told us all really worth knowing; this is a natural inference. The Bible has been within my memory relied upon to prove slavery, "the sum of all villainies," a divine institution. To- | capacities for higher attainments. Most clearday in the warfare against alcohol, manufacturers and dealers find justification in the Old | the discoveries of Darwin, Wallace, and others and New Testaments. Libertines, free-lovers and bigamists justify themselves by the examples of David and Solomon. I do not say but of believing that the Jews were a favored peothere are other commands and admonitions ple, we shall learn the larger and more demowhich are in conflict with those; it shows.

wrested from the church has cost the blood of | truth of which is confirmed by the testimony | ages the use of reason, the highest endowment | shall learn that Jesus of Nazareth was an elder of man. Men are driven, however, to use judgment, reason and science, to determine which is right, the slaveholders or Garrison; and Neal Dow: Solomon and Brigham Young, or the virtuous teachers in all civilized society to-day. After all that can be said the Bible is not regarded in any intelligent church or community (only in name) as a safe and infallible

One of the most serious charges against the Church is yet to follow. It always has, from Moses to Paul, and from Paul to the present, stood in the way and helped to hold one-half the human race in a state of semi servitude and inferiority. Women who to-day are asserting and assuming their rights, are (if modern professed Christians) handicapped by all the examples, precepts and stern commands of Jewish prophets, the yet more direct and positive words of St. Paul and the customs of all the churches from his day to the present. Paul, too, held narrow if not degrading views of marriage, the holiest of all institutions among men.

It is not possible to discuss this and other vital subjects I have referred to in one discourse. I can do little more than hint at what I believe to be the truth, and leave it for you to investigate, and determine whether I am correct or mistaken. It is not because priests have become wiser and more tolerant that superstition and cruel persecutions are disappearing from the earth. It is more because science, guided by experience and reason, has proved their teachings false. Brave men like Benj. Franklin led the way to a demonstration that thunderbolts are not the echoes of God's wrath. To him and men like Morse and Edison, the thunder and the lightning were and are audible voices, saying, harness and use us for the comfort and happiness of man. Behold the result! Instead of men trembling, and blindly pleading with God to save them from his anger, they put rods upon their cottages and palaces, and feel as safe as an infant in its mother's arms. This is but a tithe of the benefits we are now deriving from what the Church until lately held to be superstition. Men of common sense and observation have stopped talking about God sending floods, pestilence and cyclones for the punishment of the wicked. Everybody sees that churches, parsonages and holy convents share the same fate as saloons and other worldly places. Churches are more likely to be struck with lightning on account of their high and pointed steeples, which invite the lightning. All are coming to see that nature's manifestations are moved and governed by general and not by special laws: that God is no respecter of persons; that the and the sun shines on the just and the unjust.

The churches have reluctantly yielded the

above weapons, with which for many centuries

they held men in subjection to tormenting

fears. They now cling to the belief that God's vengeance and wrath will overtake them immediately after their transition to the next life. That doctrine, too, is losing its terrors to man's common-sense and reason, and he is beginning to clearly see that if God is no respecter of persons, and loves all alike in this life, there need be no fear that he will act the part of a demon as soon as he arrives on the other side. Popular theology has been essentially undermined by the discoveries of astronomy and geology. The modern disclosures of Darwinians have left nothing to sustain its pretensions excepting popular prestige and blind assent. There can be nothing gained by a reluctance on the part of the Church to surrender an error. Truth will come to light, clothed with beauty and strength, to take its place. Some will ask: What shall we have in the place of doctrines long relied upon as a comfort, though a very cold one? When an error is discovered anywhere, no wise man will stop to ask what will take its place. Our first duty is to erase every line and every mark, and make a clean place to write upon. We may be sure if we invoke and labor to receive it, the truth will soon come. It has been said, "Life has two ecstatic moments, one when the spirit catches sight of truth, the other when it recognizes a kindred spirit." There are many grand and glorious truths at the doors of overy church, seeking admission. Truths of priceless value are waiting to take the place of errors and superstitions. When once the Church sees the truth reflected upon such as the truth make free, there will be no hesitation as to a choice between a false theology and a true spiritual knowledge. The truth means a resurrection to newness of life; a realization of the brotherhood of man and the fatherhood of God. It will give us an assurance that no soul can be hopelessly lost, nor for a moment be punished beyond what is for its best good. We may, if we resign the false, receive in its place unspeakable joys, and learn what it is to be made free by the truth.

To particularize in answer to what we shall have in place of false theology: Instead of the fall we shall have the more consoling truth that man has risen from a lower to a higher state; that now he holds a higher position than ever before on this earth. This fact accords with man's experience since we have had a human history. Man has desires and ly is this fact proved by geological research and who have devoted many years to patient research and faithful, unbiased study. Instead cratic truth that God is no respecter of indihowever, that the Scriptures are not consistent | viduals or nations. Instead of believing the

brother, and that, as Paul said, we are all heirs of God and joint heirs with Jesus Christ. We shall further learn that sin, error and wrongthe manufacturers of alcohol, or John Wesley doing have their penalties, and no device can relieve us from one jot or tittle of such penalties. Instead of this life being a probationary state, wherein our happiness or misery through eternity is determined, we shall learn that this life is a primary state, wherein we learn useful lessons every day, and that the next life will be one of progress, under the tuition of wise teachers; that instead of a few being elected to happiness all are elected to that state sometime, somewhere. The way leading to knowledge, virtue, truth and love, so far as we know, never having been closed, it is reasonable to believe they never will be. Nor do we believe anybody can ever stray out of hearing of the invitation ever calling us higher. Instead of one savior we believe in many. He who gives a cup of water to a thirsty soul is, in a small sense, a savior. Instead of the Bible, or any book or any man or any being, excepting the Infinite, being infallible, we say all are like gold and precious stones hidden away among sands and worthless clay, or embedded in rocks deep in earth, and can only be obtained by hard and patient labor. The Bible has its gems of truth, and the same rule which Christ gave in reference to the fishes will justify us in the views we take of the Bible: "Receive the good and cast the bad away."

Instead of laying stress upon faith saving us, we know that knowledge saves us from the ills of this life, and we believe it is reasonable and safe to believe it will protect us from wrong, and lead us to the truth in the next. Instead of talking or believing in a local heaven, we believe it to be an internal condition. An old apostle got a glimpse of it when he said, "Ye are the temple of the living God." That the unlimited universe will ever be our home, and our highest and holiest mission doing good. That we may if we will at once enter into possession of our rich inheritance, as equal heirs of the universe, sharers in all that is beautiful. grand and sublime. If we will fearlessly cut oose from the narrow, soul-cramping creeds of the Church we shall soon begin to know the meaning of fatherhood and heirship; soon learn what Christ meant when he said, "I go to prepare a place for you, that where I dwell there ye may dwell also." In place of a general resirrection of the body at some far-off indefinite time, we are sure that what we call death is a birth into a spiritual body, fitted for a more ethereal existence in which we shall then live, love and labor as in this life. Instead of a baptism by a priest assuming to act in God's stead, once in a lifetime, we may be helped every day by a free and intelligent and reverent use of water, without the help of any priest. Around our own tables, with wife, children and friends, we may hope three times a day to have a sacrament nourishing to the body and strengthening to the soul, every desire and aspiration becoming satisfied. Instead of the unequal and unreasonable limitations of woman's sphere, it shall be greatly enlarged. and instead of saying, "In sorrow shalt thou bring forth children," it shall be written, With joy shalt thou bring forth children, and they shall be a crowning glory unto thee forever. Last, but not least, instead of being satisfied with a few outward forms and sacraments, supposed to have been instituted by God, we shall heed the injunction of Paul, and desire spiritual gifts. We believe spiritual gifts should be sought, studied and tested by expeence, the lights of history, and all the methods of science which can be made available. All may if they will with reverent earnestness seek, learn the truth of Paul's words, "The letter killeth, but the spirit giveth life.'

My friends, words cannot express the joys that are ready and waiting for all who will renounce false idols, rise above fear, and invoke with heart and soul the aid and comfort which waiting spirits are longing to give us.

As a general rule the editor gets a thousand kicks to one caress. Once in a while he gets a kind word, and it warms and cheers his weather beaten, storm-racked heart to the core. So Most people are afraid to tell an editor when he writes an article that peculiarly pleases them for fear of making him proud, we suppose; but if they find anything that does not accord precisely with their views, they will neglect their business to hunt him up and tell him of it. 50 Pshaw, dear friends, do n't think you will spoil the editor by giving him think you will spoil the editor by giving him an occasional word of cheer, any more than you will spoil your child by complimenting her upon a piece of patchwork she has finished. Of course you could beat the job yourself, but that does n't deter you from heaping words of encouragement on the child. It has done its best. Es So you could doubtless beat the average editor running a paper. The editor is willing to acknowledge that you can. He only does this because you have not time to, but this fact need not deter you from giving him a word fact need not deter you from giving him a word of encouragement occasionally !— Ex.

Bulwer (writes S. C. Hall) was a Spiritualist long before Spiritualism became an accepted term, which only began with the Rochester knockings, in 1848. I dined with him when he was living at Craven Cottage on the banks of the Thames. Brougham was of the party. We were to meet Alexis, then a lad known as a clairvoyant. When the bell rang, Bulwer, accompanied by two or three of his friends, left the room to receive him. In the hall was the card tray. Bulwer took from it a dozen or so of cards and placed them in his pocket. After dinner Alexis went into a trance. Bulwer placed his hand in his pocket and before withdrawing it asked whose card he held; the answer, after a brief pause, was given correctly. The experiment was repeated at least a dozen times—always correctly. Alexis was a French boy who had been but a few days in England. The cards were all those of Englishmen. Clairvoyance was a term that probably most of the guests there heard for the first time.—New York Sun. Bulwer (writes S. C. Hall) was a Spirit-

#### Written for the Hanner of Light. SILENCE.

BY MRR. L. A. COPPIN.

Bilence hath moledy all of its own, 'T is harmony blended to unture's soft tone: I list to its rhythm, its endence, and swell, It comes from the forest, from river, and dell.

The breath of the wind through the branches sings

The rills answer back as onward they flow Oft like a requiem the sounds may appear, Bringing thoughts of our loved ones who still are se

I fancy they whisper: "No silence we know; All is life in the spheres, as onward we go; Activity reigns, evolution is birth; Our mission is love to the children of earth."

Wisdom and charity go hand in hand; Friends becken on to the bright Spirit-Land; While soft notes of melody waft us away-For the "Home" that awaits us can never decay.

#### Original Essays.

#### Symbols, and Mental Evolution.

BY EBEN COBB.

YMBOLIC language runs through the entire history of the human's life-so far as known-upon this earth. It was the first means adopted by man for the artificial registration of thought; and through the ages symbols have held a special trait of tenacious virtue, such as has not pertained to the more flexible phonetic adoptions for recording the product of the human mind's endeavors.

Men do not enter into wordy controversies and heated disputations by use of symbolic definitions; on the contrary, the presence of adopted symbols is a check to this disposition. Their language is concrete and direct; it admits of no shift nor evasion. In imagination run your eyes over the teeming board that stretches its ladened length along the sumptuous banquet hall. Every chair is filled, and what a hearty good feeling seems - no, Inot seems, but does prevail. What concord and true blending of friendship's pulse! even more -how to the very upper mark of Honor's tide floats the exhalation of their souls' expression Strange presentment! Clergymen of antagonistic denominations are there, in perfect harmony one with another, at the same time el bowing at their sides, in gracious fraternity, those who are rank infidel to all their creeds.

Who are these men? They are Masons; and the deep, impressive and binding nature of the power that holds them thus banded in mutual observance lies in the might of soul-inspired symbols. Down through the ages, with their lessons, have they come. Wars have waged their fierce din about them until empire after empire has passed away. Dogmas and creeds have hurled their direst anathemas upon their stately front, only to fall back weaker for the assault; and the victorious symbols have witnessed the expiring throes of many a hierarch who thought to crush them with his iron heel.

The foregoing body of symbolic lore is presented as an example of that class which, at the fountain of their inception, are drawn from the very heart of life's experience, and not a human, however at variance with his brother regarding beliefs, but must accept their nature-indorsed lessons with grateful readiness. No language can mistranslate them, no expounder misinterpret them.

Side by side with Masonry has flowed along a channel of efficient causes which have yielded a rich class of symbols to the world's store; and the fact of their being merely symbols in the realm of thought to-day, and nothing more, is due to mental evolution.

In no line of endeavor have our noted scientists done a more thorough work in tracing back the members of a species to their genesis than have our learned philologists in opening up the common origin, out from which sprung the root of all that vast array of marvel painting with which the Avatars of the world have been decorated.

Buddha, Mithras, Osiris, Horus, Hercules, Bacchus, Adonis, and many others - one of whom will be yet specially mentioned-are all adorned, in their every attribute, of extrafinite nature, by an ardent coloring of thought pigment, primitively bestowed, in adoration, upon the sun, moon, stars and elements of

Theologies have been formed about these gods, and many a bitter schism regarding points of doctrine has, in the history of each, caused contention and bloodshed. With some of them the war of creed and dogma is over and Time, with his ruthless scythe, has wiped their worshipers from off the face of earth.

But are the Gods dead? By no means. They live now, and they will exist and be dearly cherished as long as this mundane sphere is the humans' home. Stranger yet, they hold just the same place now in ethical and poetic intercourse as their bestowed traits were formed to express by the original bestowers, i. e.: the Dermiage was a personified representative of the subjective emotion awakened in the human's soul by the observation, contemplation and admiration, as well as fear, of the active universe of wonders with which it was en-

The gods, who happily have outlived the era of theological obligation, are crystallized into the most beautiful and highly respected sym-What person, at this age, who is a devotee at the shrine of music, but thinks, talks and writes of Apollo as of a living entity? Where can there be found a lover of art but emancipation. who holds in mind a sweet esteem for the fair Adonis? Who that gazes with admiration upon the mighty deep, would be so heretic as to banish Neptune from its flood? and where the human in the arena of strength's display but ever holds great Hercules as the test's cri-

Mental Evolution, with its attending physical results, has greatly enlarged the sphere of Apollo's reign; and there is a broader grasp of imaginative conception associated with Music's presiding divinity at this age, compared to the mytho's early inception. So with old Neptune's empire, and the outspreading maze of bewildering beauties amid the splendor of which reigns the grace endowed Adonis; but this increase in appropriated domain bestows a richer worth to the inherited symbols. But evolution does not work by spasms. Its mode is one of slow disintegration and gradual advancement toward a higher plane of Infinite unfoldment." It operates in the realm of mentality, and the series of physical evolvements by working of the same impartial rule; Old sight of one who, with insulting disrespect, forms: are 'not' instantaneously expunged; nor are new ones ushered into existence with necromantic velocity. In the moderate tide that Spare not your snarts of Reason's pover one bears along the mental will-offerings of hus fore the arrogant and presumptuous onslaughts creatures are deprived. Again will the soil of of England was guilty of apostasy: 

manity may be found many a type which, untion manipulation by virtue of which an ultithe case with the Mytho-Theologic Jesus.

.1

With regard to Jesus as an authenticated historic character, nothing need be dwelt upon here, as the reader will perceive by further perusal; but this much must be said: No critic, however severe upon the dogma-ladened Jesus of the Christian creeds, but what admits that behind all the mortifying maze of ecclesiastical and mythological elaboration there is a modest, philanthropic reformer who richly deserves a niche in history's temple as a noble and lofty souled man.

Any one who has watchfully kept his mental fingers upon the pulse-beats of modern 'Religious Revivals" will have noticed that those violent thumps of damnation, attended by the raging fever of hell's eternal fires, have given way to a more soothing mode of psychic demonstration It is no unusual thing at this time of wisdom's advancement to find an entire series of the revival occasions prosecuted, where the "Love" and "Saving Grace" ofnot that incarnation of dread and revenge, the Jewish Jehovah, but-Jesus, the Nazarene, is made the special inducement for seeking a saving pledge.

Sit in a large church auditory, and catch the psychic emanations that flow from the souls of the earnest, devout and truly spiritual women, as, in response to solicitous appeal of the 'evangelist." they rise in their seats to give in their "testimony." Listen to them with warm respect, for some are mothers, and-more significant yet-many of them are to be mothers; and it is the evolutionary force of a righteous and truly educated maternity that is destined to lift the psychic world up into a sphere of yet higher mental exaltation and moral worth

'I can say that I love my blessed Jesus with all my soul, and so long as I live his dear name shall be my guiding star!"

And so it will; scoff nor scorn, nor the rough and derisive assaults of an unreasoning and pedantic effrontery, though it may flaunt the ensign of "Liberal Thought," can start from those affirming hearts the deeply impressed figure of devotion there installed. Why is this Because Jesus to them stands as a symbol, and nothing more! As well try to drive oxygen from its affinity with hydrogen, and still have water, as to draw away the rich solace of a cherished symbol, and think to leave the soul at rest.

What care these "testifiers" for theology? They give it no thought. What heed take they of the long dissertations upon points of doctrine, or the vast and super-importance of understanding "our" way of explaining certain passages of creedal text? None whatever. Unawares of the fact, an unfoldment has far advanced in the soil of these psychic beings, and that send their filaments up through the brambles of theology into the open sunlight, pure, exalting, spirit truth. The mental atmosphere that yields their expanding souls its subtle nufinite Energy that must, by virtue of its more expanded flow, bear them up out of the fast receding stratum of bigotry and superstition. Their minds, their intellect, their truly religious aspirations, are taking on a more beauteous and self-ennobling form by influence of evolution's potent breath. But evolution does not expunge the objects of their memoried affections, it only surrounds them with a grander glow of wisdom's light.

the Egyptians, the Greek poets and theologi- As to the next twenty-five years I believe my ans-the whole sum of the world's drift of cul- predictions will be fulfilled. But there is no minating religious thought-have been to place absolute foreknowledge for man. He can but vid expectancy, as a guarantee to the soul's It would give me great pleasure to have these

the sorrowing heart could peer through the

Then, surviving the decay and expungment of dogma after dogma; the collapse of tenets; the abandonment of binding rules and fulsome ceremonies and the bitter feuds of denominational ire; surmounting all these stands the type of immortality, drawing its essence from the common font, whose primordial flow gushed from the human's soul thousands of years before a Pontius Pilate ruled in Judea.

"Our Christ: Symbol of Life Eternal." Spiritualism is not necessarily a "religion." Its prime, fundamental nature is purely one of science. Its advance, general study and adoption must, by law of evolution's rule, entirely obliterate the vast amount of theological error and bigotry now so prevalent in the affairs of Church. But it is not the mission of Spiritualism to throttle Mars, assassinate the muses, tear the boy Cupid asunder, banish Minerva from the lofty throne, nor yet to throw from Fervor's niche a statue made sacred by long ages of transmitted reverence.

In the universal church to-day thousands are seeking the joy-yielding intercourse afforded through mediumistic lips. As this knowledge expands, and their souls drink deeper and deeper at this fountain of revelation from the yonder springs of life, one after another of the shackles that have fettered their creed enslaved minds are cast aside, until at last, in the flush of a full and brain-convincing spirit deliverance, the individual stands out in full

It is in this supreme attitude that the mind roams through the archives of earth's prolific store for the seeking of those symbols which shall best express the soul's emotions. Be assured that with many the type Jesus will be a figure dearly prized.

Then do not with the rackety tramp of a boisterous cavaller bolt into the quiet arena, where soulful worship pays its votive gifts, and cry your spirit-wares with loud and bragging rant, insulting with flippant clack the character, as well as nature, of the richest of its symbol's store.

Are you a Mason? and do you not know how hot flows your blood with contempt toward one who mocks the symbols of your Order's rites? Are you an Atheist to the dread Deific conception of the Jews? and yet would you not smite the one who would, with profating cant, deride the Infinite? Have you ever said unto yourself, "This is my own, my native land," and then looked proudly up to its symbol, your 'Nation's floating flag? How feel you at the stamps that honored emblem in the dust?

Fight soul enslaving dogmas to the death.

an the age appropriate the Alexander

of a conceited hierarchy; nor yield one foot perceived by itself, is undergoing that transi- of ground to contumellous pride; but with respectful observation upon the casket of mythmate higher development will result. This is ologic goms, breathe no detraction toward the name of Jesus!

#### The Higher Wisdom.

BY JOSEPH RODES BUCHANAN, M. D.

The characteristic of vigorous intellect is the ability to understand the present and foresee the future. 'The greater the intellectual power as a general rule, the greater the mastery of the future. This gives man the dominion over animals, and great men the advantage over their slortsighted contemporaries. As man's spiritual nature becomes more fully developed his comprehension of the future increases, and he attains that marvelous foresight which is called prophetic.

It is true prophetic wisdom is not always accompanied by the force of character which would attain leading positions; and, on the other hand, force of character is often found without wisdom or foresight, so that men of great power may have calamitous or unsuccessful lives. In the realm of pure spirit this comprehension exists in a higher degree than on earth, and they whose souls are in harmony with the higher heavens have larger views and uster conceptions of the future.

This far-reaching knowledge of the future vas associated of old with religious sentiments which ally men with the spirit-world, and the consequent knowledge of the future was regarded by St. Paul as the most eminently deirable of spiritual gifts.

Being engaged in the cultivation of a science which must realize its fruition in the next century, and which bears upon the remote destiny of man upon earth as well as in celestial regions, I have necessarily arrived at many convictions concerning the future, though I have seldom expressed them. I have discovered certain laws of destiny which have not heretofore been known, being neither astrological nor biblical, which I have been subjecting to a rigid test for thirty-five years, and which I am daily seeing verified. These laws point with unerring certainty to evil and good; they show the calamitous and the prosperous periods in my own life, and in the lives of almost every individual to whom they have been applied They indicated for the United States the calamitous periods which are past and future. They pointed to the war with England, and subsequent distress; to the war of secession, and to other calamitous periods in the future which are now approaching.

With a knowledge of this law, one might in 776 have predicted with certainty our calamities in 1812-'18, in 1861-'67, and in 1910-'16. Believing that our country should not rush on to germs of intuitive promise are starting tendrils | its calamities blindly, I have exercised the common freedom of an American citizen in giving my opinions of the future in an essay on the Coming Cataclysm of America and Europe,' published in The Arena last August, which has triment is laden with an impartation of In. created more interest than anything I have ever written, and required some extra editions of The Arena to meet the public demand.

I predicted many calamities, and my predictions have been verified thus far. The terrific cyclones of the summer, surpassing everything before known, fulfilled what I predicted in the first week of May. The devastating epidemics in Europe, Asia and Africa, fulfilled all that I anticipated, and my political prediction is being fulfilled in the downfall of All the sublime inspirations of the Hindus, the republican and uprising of the labor party. some unctuous cataplasm to the heart of fer- express an opinion, and opinions are fallible. longing prayer for knowledge of a life beyond! predictions nullified by fate; but if only my Interwoven with and underlying the special- verified predictions stand, and my predictions ly appropriated attributes and deific duties of of the future now approaching all fail, I should the whole line of ancestral Christs, or Ava- not be any more discredited than the majority tars, has ever obtained the prominent mind-conception that by virtue of their existence When Mr. Seward announced that the rebellion would be put down in ninety days, it did thick cloud of lowering gloom that rests upon not ruin his reputation that it lasted four years. Wendell Phillips said that Mr. Seward never made a prediction which was not falsified by the result. Have not tens of thousands of highly respected and learned men been prophesying time out of mind-prophesying that at least nine-tenths of mankind would be roasting alive forever, with the devils to supervise their torments? And has there ever been a single fulfillment or evidence of fulfillment of their roaring prophecies? Have not thousands returned to report that the brimstone lake was a crazy myth? and yet are they not still prophesying the same, and enjoying high honor as social leaders and wise teachers?

Is there anything more common than false predictions? Does not every political party crow over its coming victories up to the last hour of its defeat, and are not millions ruined by false predictions in ordinary business as well as in Wall street? Hence the great interest in predictions which are being fulfilled. Certainly correct foreknowledge is the greatest intellectual need of humanity. All the wisdom of the French nation could not save it from wasting \$200,000,000 in the abortive attempt to construct the Panama Canal, which is now abandoned, while the Nicaraugua Canal. for which I predicted success six years ago, is advancing to completion. I might have saved that \$200,000,000 to France had I been in a position to control public opinion.

And if there may be a science that looks to the future, why may not mankind, when evolution has progressed a little further, have such a definite foreknowledge as will enable them to avoid many calamities, as mariners are now warned by the weather bureau? A remarkable original scientist who lived in Philadelphia many years ago, claimed to have successfully predicted fifty-four earthquakes upon principles highly scientific, but never before published; and Falb, an Austrian astronomer, has lately gained much reputation by the prediction of earthquakes.

Inspired spiritual mediums and mesmerized subjects have long been accustomed to make predictions concerning persons and diseases with astonishing accuracy. Our civil war was predicted thirty years in advance by the Quaker, Joseph Hoag, and still more wonderfully predicted in Alabama by that grand medium, Mrs. Emma Hardinge Britten. The voice of Washington, too, through that remarkable medium, Joseph D. Stiles, (whose revelstions were given between 1854 and 1857) said: with the enemies of Republican liberty, and to romantic velocity. In the moderate tide that Spare not your shafts of Reason's ro ver be. of which so large a portion of their fellow. If it were not supreme, then clearly the Church

America be naturated with the blood of free dom-loving children," etc.

Sublimely did Mrs. Britten at Montgomery, crown plucked from his head, the sceptre rent legislators mocked and bound with the chains thou hast fastened on others."

My predictions relate to a longer period, and they are published long in advance, which is the proper way to test predictions. I have ventured, too, to speak of conspicuous persons, whose lives will terminate in a few years. This was done by Cazotte at the opening of the French Revolution, and his predictions were all marvelously fulfilled in the deaths of all he mentioned, including himself.

I have spoken a year ago of the coming fatality of Secretary Blaine, President Harrison, Queen Victoria and Pope Leo. When these events happen, as predicted, the skeptics will begin to reflect more seriously. The Pope was seriously ill last summer, as I described, and is now feebly approaching his end, but attempting to keep up appearances. The cardinals are scheming to elect his successor, and the Italian government to defeat the action of the cardinals in Italy. Mr. Blaine is said to be too ill to run as a Presidential candidate, and has assigned his interest to President Harrison, who has a little longer lease of life and no possibility of election.

I do not stand alone in my predictions of civil war early in the next century. In my essay I gave a full exposition of the political condition, and the causes which will surely result in the armed conflict of labor and capital. My positions were fortified by quotations from Gen. Butler and from the President of the Farmers' Alliance; and there are tens of thousands throughout our country who entertain | end. similar apprehensions, which are often expressed by reformatory newspapers. One published in California gives columns of alarming indications as "stormy petrels" premonitory of a time of fire and blood. In the recent lecture of Gamaliel Bradford in the Old South, he said: "One needs not to be a pessimist to see black clouds on the horizon, big with the elements of conflict as was slavery itself."

Such sentiments are common among those who think deeply on our social condition, both in America and Europe. Ruskin has very emphatically stated his anticipation of the future conflict between the laboring class and those whom their labor sustains; and JULES SIMON, he French statesman, foresees, as he says, that the struggle of the future will be between the many and the few; between the toiling millions, who have until now suffered fer; between capital and labor, luxury and believe it is possible to avert this struggle. These are rational political predictions, sus-

taining my views, but on the other hand they who look to the past instead of the future, and to superstition instead of science, have given forth scores of prophecies, based on the supposed meaning of the Bible, not one of which has ever been fulfilled. Prof. Totten of Yale College announces that he considers it "proved beyond peradventure" from the Bible by mathematical calculation that the Messiah will appear before 1900, which is about as near the truth as the old time-worn prediction that the great majority of mankind will be roasting forever, as Spurgeon, Moody, Cook, and other benighted clergymen are still contending. Oh!

what fools these mortals be," as Puck expresses it, when it is so easy to learn from the departed that they have entered on a higher and happier existence. Science points to a glorious future for all mankind, and it also points to a glorious future on earth, which is still remote, and not to be reached until the world shall have passed through the horrors of war in demolishing existing evils. My clear perception of the coming war does not diminish at all my faith in the great future of humanity.

But who can fail to recognize the elements of war seething already throughout the country -not merely in the fiery, bloodthirsty harangues and the secret drilling and preparation of dynamite by those falsely called Anarchists, who are simply incendiary revolutionists, but also in the angry discontent of farmers, and the turbulence developed in strikes which can be checked only by military power? I doubt if any one has ever read carefully my essay on the "Coming Cataclysm" without realizing that we are approaching a period of terrific

[Concluded next week.]

PRIVATE JUDGMENT SUPREME.

If Protestantism is entitled to any particular meaning, if it is to be allowed a truly serious and lasting significance, it can be only because of its bold and unqualified assertion of the supreme authority of private judgment. In itself, the Protestant Reformation was, as has been well said, neither more nor less than an open rebellion. It was avowedly based on private judgment, and in order to establish the right of that judgment the appeal was from the Church to individuals. As a philosophical his torian finely says, "it was to increase the play of each man's intellect; it was to test the opinions of the priesthood by the opinions of laymen; it was, in fact, a rising of the scholars against their teachers, of the ruled against their rulers."

But no sooner had the reformed clergy themselves organized a hierarchy for their own use than they turned their backs on the great principle they started with, and set up canons and articles of their own contrivance.

The Church of England began to exercise the same tyranny against which its clergy had revolted. It was conspicuous during the reign of Elizabeth, but far more so during the reigns of her two successors, King James and Charles the First. The possession of power corrupted and deadened the principle through which that power was derived. View it as we may, and refine upon it as long as we will, according to the old theological theory the Church of England was a schismatic establishment, albeit in its litany it supplicates heaven to deliver its members "from all heresy and schism." Be ing charged itself with the theological sin of heresy, it had no answer to make except to appeal to that private judgment to which it owed We are able to discern the period rapidly its own existence, however openly it infracted approaching when man will take up arms the rights of that judgment in its own proagainst his fellowman, and go forth to contend ceedings. Therefore it never could the up or suppress that judgment in matters of religion, assert at the point of the bayonet those rights, because it had originally held it to be supreme.

ીમાં જોક સ્ટ્રુપાલ્યું (એક જોઇ અને એક કરવા કે જોઇ કે જોઇ સુકે લાગોનું જોઇ જોઇ જોઇ જોઇ છે. જે એક જોઇ જોઇ કે કે ત્રીક એ ત્રીમિક્સિકોલિંગ (જિલ્લો) જોઇ કે કે જોઇ સુકે લાગોનું જે જાણી રીતિ જોઇ તરી જોઇ જોઇ જોઇ જોઇ જોઇ જોઇ જોઇ

For did it not itself make its own interpretation of the Bible? Did not its founders abandon tenets which they had hitherto held? Did Alabama, January, 1860, give forth the awful they not stigmatize these tenets as idolatrous? prophecy of the doom of that State: "Woe to Did they not openly renounce their allegiance thee, Alabama! Ere five drear years have fled, to the church which had for centuries been thou shalt sit as a widow, desolate. The staff venerated as catholic and apostolic? Manifrom thy husband's hand shall be broken, the festly, then, unless the Protestant Church of England was and is still willing to adhere to from his grasp. Thy sons shall be slain, thy the supreme right of private judgment in matters of religion, it must confess itself schismatic and an apostate, and religiously of no more authority than a church that possesses none at all. And its daughter in this country, the Prot estant Episcopal Church of the United States, cannot hope to derive any importance whatever from its mother church in England other than what is strictly contained in the exercise of private judgment, which constitutes the sole defense against the charge of heresy when brought by the Catholic Church. No more, either, can the other branches of Protestantism, by whatever name, know.

As remarked at the first, Protestantism under every name by which it is known is not only a revolt but the assertion of the supreme right of private judgment. That was the one and the vital doctrine of the Puritans, whose descendants are now illustrating the principle in the accustomed way everywhere, as seen in the present troublous disruptions and "heresyhuntings" going on among all the theological seminaries and pulpits of the land.

In politics it has wrought revolutions that have changed the face of the world. In science it has been an impulse whose silent but steady force has proved irresistible. In all branches of knowledge it has been the expansive power whose limits no human power is able to fix. Only in the church is it denied free play. Having gained needed personal advantage by its use, the ecclesiastical mind refuses to employ it any further, and brands as heretics and apostates those who insist on its untrammelled use to the

That is the way the case stands in respect to private judgment in matters of religion. Shall the principle of its supremacy be abandoned to a body of priests and preachers calling themselves Protestant, or shall it be adhered to and upheld as the great agent of enlarging emancipation for the human mind? It surely cannot be that it is to be abandoned to the tender mercies of a church whose establishment only constitutes another and a new tyranny. A mere change of masters does not mean freedom. The world of man has something more to do than to spend its brief time here in propping up and idolatrizing superannuated customs and institutions consecrated by age alone. Tradition contains nothing that is capable of making rules of conduct. The past, except as a memory, has nothing to give to the present but its lessons, the greater part of which are silently, and those who have made them suf- inapplicable. Each generation is a new creation, launched by the same power that began starvation, misery and wealth." He does not | and ended its predecessors. All comes home to the individual at last, who must be free or he is nothing.Palimpsest.

#### The Religion of Man. To the Editor of the Banner of Light:

I have read the "Religion of Man," and like I have read the "Religion of Man," and like it. It has a tendency to make men think. It presents religious things in a new light. It is a telling blow against theological creed and dogma. It will be the means of opening wide the door of reason to many a mind now religiously bound down. The "Religion of Man" deserves a large sale.

CHAS. W. HIDDEN, M. D.

Newburyport, Mass.

\*Religion of Man and Ethics of Science. By Hudson Tuttle.—Copies may be obtained at the Banner of Light Bookstere, 9 Bosworth street, Boston.

In Memoriam.

Passed to the Higher Life from her home in Nashua, Iowa May 6th, 1891, Mrs. Emily N. Peterson.

may oth, 1891, MRS. EMILY N. PETERSON.

Mrs. Peterson was born in Windsor, Windsor Co., Vt.,
June 28th, 1822. She was married to Abel N. Peterson Feb.
5th, 1866, and moved to Nashna March 5th, 1866, where she
has since resided.

Mrs. Peterson was a woman of sterling qualities. She
was firm in her friendships and faithful in the performance
of every known duty. Though possessing a high moral stand
ard hersolf, she was charitable toward others, and had sympathy for every suffering soul. She was ambable and kind
tender and true, and the patient endurance and unselish-

and norsen, sine was charitable toward others, and had sympathy for every suffering soul. She was amiable and kind, tender and true, and the patient endurance and unselfishness which has characterized her during the terrible suffering consequent to a three-years' illness, has shown the noble character of the woman and doubly endeared her to all who knew her. She was an earnest and consistent Spiritualist, and always possessed the courage of her convictions.

Death and the grave had no terrors for her, and for many months previous to her passing out she longed to be released from her diseased body.

She made arrangements for her funeral weeks before the change, and requested that there should be no symbols of mourning present. The funeral services were held at her home, and consisted of brief and appropriate remarks by Mrs. Netce of Shell Rock, lowa, and three pieces of music entitled "We Shall All Meet Again in the Morning Land," "I Am Going to My Home" and "The Isles of the By-and-By," which were beautifully and impressively rendered by Mrs. Mae Johnson, Mss Kittle Troy, Dr. Goodale and Chas, Johnson; after which her mortal remains were tenderly laid to rest in Greenwood Cemetery.

Her husband feels the loss of her visible presence keenly, and is prostrated from the incressant care which he has given her during her long and painful illness, but he is greatly sustained and comforted by the thought that she still lives and loves as tenderly as when in the form.

L. J. H.

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

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

success. This can is not minimated all.

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

GEO. D. EPPS, Sec'y.

Spiritualist Meeting in Vermont.

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 Ludlow, over the Central Vermont, and from Ludlow take stage for Tyson, five miles north, for fare one way.

A cordial invitation is extended to and the stage for Transchaffer and the stage for Transchaffer and the stage for Transchaffer and the stage for Tyson, five miles north, for fare one way.

A cordial invitation is extended to and the stage for Transchaffer and the stage for Tyson, five miles north, for fare one way.

A cordial invitation is extended to and the stage for Transchaffer and the stage for Tyson, five miles north, for fare one way.

JANUS CROSSETT, Waterbury, Vt.

JANUS CROSSETT, Waterbury, Vt.

JANUS CROSSETT, Sec'y.

Grove Meeting in Oregon.

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

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, Chautauqua Co., N. Y., June 5th, 5th and 7th, 1891. Speakers: Mrs. R. B. Lillie of Boston and Willard J. Hull of Buffalo, N. Y. The Northwestern Band of Meadville, Pa.. will furnish the music on Saturday and Shuday, and this celebrated orchestra will furnish music for the dancing Suturday evoning.

A. GASTON, Pres., Meadville, Pa.. Meadville, Pa..

Meeting at Sturgis.

લાઇ કે જોક્સર્જ વહારી કહ્યો છે. એ હતું હ

The Harmonial Society of Sturgls, Mich., will hold its Thirty-Third Anniversary June 12th, 12th and 14th., Mrs. R. B. Lillie of Boston, Joel Tiffany of Chicago and Abram Smith of Sturgls, are engaged for the occasion. Seit promit not one of C. ORESSLER, Se'y.

# The Red Man.

#### THE LAST RESERVATION.

"The removal of Sitting Bull and his tribe was successfully accomplished. A squaw of the tribe, made desperate by the removal, killed her baby and committed suicide."—Associated Press Dispatch.

Bullen and dull in the September day, On the bank of the river, They waited the boat that should bear them away From their poor homes forever.

To the next reservation."

For progress strides on, and the order had gone To these wards of the Nation. "Give us land and more room," was the cry, "and

With her babe, she looked back at the home 'neath

the trees
From which they were driven;
Where the smoke of the last camp fire, borne on the breeze, Rose-slowly toward heaven.

Behind her, fair fields, and the forest and glade-The home of her nation;
Around her, the gleam of the bayonet and blade
Of civilization.

Clasping close to her bosom the small, dusky form,
With tender caressing,
She bent down, on the cheek of her babe soft and

warm A mother's kiss pressing.

There's a splash in the river—the column moves on, Close-guarded and narrow, With hardly more note of the two that are gone Than the fall of a sparrow.

Only an Indian! wretched, obscure,

To refinement a stranger,
And a babe that was born in a wigwam as poor
And rude as a manger.

Moved on—to make room for the growth in the West Of a brave Christian nation; Moved on—and, thank God, forever at rest In the last reservation! -Walter Learned, in The Christian Union.

#### The Celestial Sisters.

SHAWNEE INDIAN LEGEND CONCERNING A HEAVENLY CONSTELLATION.

There is a quaint Shawnee legend regarding the twelve stars in the constellation of Coma Berenices, or it may possibly refer to the Corona Borealis, although it has not the requisite number of stars. The myth is about the "Star family, or Celestial Sisters," and is as follows, says a writer in the St. Louis Republic: Waupee, or White Hawk, was a great hunter. He was tall and full of life and strength. One day, while wandering through the forest, he suddenly found himself on the borders of a prairie. It was covered with grass and flowers, and he noticed a ring worn through the grass, without any path leading to or from it in any direction. He determined to hide himself behind some bushes, and watch the place.

Soon he heard high in the heavens, Issuing from the feathery clouds, Sounds of music, quick descending, As it angels came in crowds.

Looking up he saw a small speck in the sky, There is a quaint Shawnee legend regarding

Looking up he saw a small speck in the sky, which gradually became larger and larger. At last he saw a basket containing twelve maidens, who leaped out of the basket as soon as it touched the ground. They danced around in the ring, beating time on a silver ball, which made the most beautiful music Waupee had ever heard. He gazed at the fairies in wonder, and at last rushed out from his hiding-place and tried to capture one of them. However. and tried to capture one of them. However, they were too nimble for him, and, leaping into the basket, they were soon on their way to the

sky again.
Waupee was vexed, but he came again the next day, and, disguising himself as a "possum," he watched them as before. The sisters came down as usual, but one sharper than the rest saw the "possum" creeping toward them. She gave the alarm, and the sisters sprang into the basket and were soon on their way to the sky. Next day Waupee disguised himself as a mouse, and, seeing an old stump of a tree, he moved it near to the magic circle and hid himself inside. When the sisters came down from the sky, one When the sisters came down from the sky, one noticed the altered position of the stump, but the others laughed at her and ran around the stump, striking it in fun. Out ran Waupee and chased the youngest, whom he caught and carried off in triumph. The rest jumped into the basket and returned to their home in the skies. For awhile Waupee was very happy with his beautiful bride, and his joy was increased by the birth of a beautiful son. But his bride became very homesick and one day when Waupee

Waupee's bride said to her: "Go, my child, and take your son down to his father and ask him to come and live with us. Tell him to bring a specimen of each kind of bird and animal he kills in the chase."

Waupee was overcome with joy at seeing his beautiful bride again, and hearing her father's message he hunted for several days. He kept a claw, foot or wing of every animal or bird he captured, and on ascending in the basket with his wife and child he presented them to his father-in-law, the star chief. The latter invited all his people to a great feast, and bade them choose from the collection Waupee had made. As they chose a wing or a claw they became animals and ran away. Waupee and his wife and child chose a white hawk's feather, and gracefully spreading their wings they descended to the earth.

of to the earth.

The legend possibly accounts in this way for the disappearance of the constellation of Coma Berenices, which is only visible to them during the summer months. The constellation is composed of twelve stars, and certainly resembles a basket in shape, as much as the constellation of the Great Bear resembles a bear.

#### What is the Ghost Dance?

Mrs. M. Cora Bland forwards us the subjoined, which she says appeared in the Wash ington, D. C., Daily Post of May 15th. She further adds:

"I am personally acquainted with the writer—having first met him in 1879, when I visited the Pawnee Agency—and regard him as a young man of remarkable character. All the education he has was obtained in the Agency school. The 'Sitting Bull' referred to is not the great Sloux Chief recently killed, but an Arapahoe sub-chief who is a later convert to the new religion, and is still living."

The following letter was written last winter by a young Pawnee Indian, educated at one of the agencies. It is a remarkable production for one of such limited school advantages, and shows the writer to be possessed of uncommonly clear perceptions and considerable general information. The letter was addressed to a friend of Dr. T. A. Bland, of this city, by whom it is furnished to The Post for publication:

whom it is furnished to the rose for passection:
"My Dear Friend: I have not written you for a long time. I have been away, have traveled over four hundred miles, and have seen the ghost dance among the tribes out West. The more superstitious Indians believe everything they hear about the coming of the Indian Messiah, and they dance these dances to be recovered when he comessio change the world. prepared when he comes to change the world. They hold each other's hands and dance round Include a continuous and round and round in a circle, some singing and some crying. In this way they work themselves up until some weak one falls down like dead, in a trance. Gradually it will take effect on the stronger ones. Some will lie all night in trance, others an hour or two hours, according to how strong the trance is. They will dance all night long.

They hold each other's hands and dance round and round in a circle, some singing and some crying. In this way they work themselves up until some weak one falls down like dead, in a trance. Gradually it will take effect on the stronger ones. Some will lie all night in trance, others an hour or two hours, according to how strong the trance is. They will dance all night long.

"While they are in the trance, their mind wanders. Some will seeinothing, while others all strange stories about having been to the spirit land and of seeing their relatives and friends, who told them to go back to earth and tell the unbelievers that their relations in the spirit land and of seeing their relatives and to fire of things is to be made. But if they do not believe they will never see the faces of the dear ones who are coming with the new world, but they will perish with the kease of the dear ones who are coming with the new world, but they will perish with the people, who mistreated and killed Christ Jesus.

"I could tell you many things that we hear is and yet is the very means by which he lifts him."

"I could tell you many things that we hear is and yet is the very means by which he lifts him."

"I could tell you many things that we hear is and yet is the very means by which he lifts him."

"I could tell you many things that we hear is and yet is the very means by which he lifts him."

"I could tell you many things that we hear is and sublimated a thing becomes the faces of the decorate, gross or congealed substance in the lower late and repel, the coarse, gross or congealed substance in the lower basics principles, though itself one one occasion is the lower basic principles, though itself one one occasion the lower basic principles, though itself one or or the human is filled with loathing at sight of a crawling repair the process of reatures below man, only fill the name of the human is filled with loathing at sight of a crawling repair the human is filled with loathing at process of reatures below man, only will be after

about what is to be. On the whole it seems to be a great scheme to convert the Indians—whether for good or for evil. Last summer a delegation from the Cheyennes and Arapahoes were sent up Northwest. One of the delegates, Washee by name, is a personal friend of mine, and is educated some. He tells me that a half-breed by the name of Johnson is causing this religious craze, and that he lives in Novada and belongs to the Plutes. Washee learned also from the northern Arapahoes, who live in Wyoming, that Sitting Bull, an Arapahoe, has become a believer and preacher or prophet. Then the delegates went to see Johnson themselves. They did see him, and there were other delegations there from different northern tribes, who had also heard of this wonderful man. He told them many things that are to come to pass, for he claimed to communicate with God, and said they must call him father. When the dance was in progress he would take from his hat a feather and wave it around in front of the dancers and they would fall down in a trance. He worea white gown with a cross on his back like a priest. While Washee doubts the sincerity of Johnson in regard to what he says about the world coming to an end so soon and his ability two or three years, and they are much enjoyed.

priest. While Washee doubts the sincerity of Johnson in regard to what he says about the world coming to an end so soon and his ability to talk with God, yet some of the things that he did and said were wonderful and true.

"And this puzzled Washee, and if he disbelieves and tells the Indians that Johnson is a human being simply, they call him a fool. And if he believes in the Messiah and tells what he saw for himself, the white people call him a fool, and say he ought to be put in prison. So the poor man is belittled all around—therefore he prefers to keep quiet.

the poor man is bentitled an around—therefore he prefers to keep quiet.

"Sitting Bull, who claims to be a prophet, is the lion now among the Indian Territory tribes, and is introducing the ghost dance there. He has the power to mesmerize, and the superstitious Indians who do not understand the power

tious Indians who do not understand the power of mesmerism are readily taken in.

"When I was visiting the Wichitas and Caddoc the ghost dance was at the highest pitch, and Sitting Bull was there. One night my friend, Naasto, the chief, asked me to join the dance and find out for myself, and I did go in for two nights. The second night, about midnight, while others were falling in the trance, a queer feeling like a prickling sensation came over me. Before it got complete control over me I let go of the others' hands and stepped out of the ring, when the feeling slowly left me. My experience convinced me that those who fell down did not make believe or do it for fun.

me. My experience convinced me that those who fell down did not make believe or do it for fun.

"I think it is electricity worked up in the human body, and by clasping hands in a circle the weakest or most sensitive ones are influenced first; something like what white people call Spiritualism is in it.

"Among my people, the Pawnees, the superstitious ones believe everything that is told them about the new religion, but we have not had the ghost dance yet. Of course I try to teach them different, but they say that I cannot prove that what the prophet says is false, and that I must not talk foolish, or what I do n't know. Queer people; queer world. Even educated white people beliere in the coming of a Messiah and the end of the world, because some one, long ago, who was supposed to be inspired, said that it would be so. I think the end of our world will come when we die.

"The Great Spirit gave us brains to think. My reason says there is some power in us that moves us. When we die that power goes out, no one knows where. Hope says: 'All will be well.' Would God punish us eternally for what we are really not responsible for in this world? Such a doctrine is not good reasoning. Even men have compassion on their fellowbeings. Would God be less kind and merciful

Even men have compassion on their fellow-beings. Would God be less kind and merciful to the ignorant, the poor and the helpless? Your Indian friend do n't think so."

#### Banner Correspondence.

#### New York.

ALBANY .- J. D. Chism, Jr., writes: "We have been successful to a high degree during the past year in our efforts to advance the chased the youngest, whom he caught and carried off in triumph. The rest jumped into the basket and returned to their home in the skies.

For awhile Waupee was very happy with his beautiful bride, and his joy was increased by the birth of a beautiful son. But his bride became very homesick, and one day when Waupee was out hunting she made a wicker basket, and going to the magic ring she stepped into it with her little son, and singing the magic chant she disappeared in the sky.

Waupee, hearing the music, looked up, and seeing his wife and child slowly vanishing in the air he wept pitifully and bade them return to him. After a year had passed the father of Waupee's bride said to her: "Go, my child, and take your son down to his father and ask thing possible, she was more of a favorite than the way are had passed the father of the hall we then occupied. Fred A. Wig gin was the speaker during April. As a speaker and test medlum we consider him a success, and have engaged him for his next unoccupied month, and intend to assist him in doing missionary work in adjacent places. Mrs. Carrie the past few months, all of whom have given form in February very acceptably. In March Oscar A. Edgerly attracted audiences too large gin was the speaker during April. As a speaker and test medlum we consider him a success, are and test few months, all of whom have given form in February very acceptably. In March Oscar A. Edgerly attracted audiences too large gin was the speaker during April. As a speaker and test medlum we consider him a success.

Waupee, hearing the music, looked up, and seeing his wife and child slowly vanishing in the air he wept pitifully and bade them return to him. After a year had passed the father of the hall we then occupied. Fred A. Wig gin was the speaker during April. As a speaker and test medlum we consider him a success.

Waupee's bride said to her: "Go, my child, her eight her and the west of the hall we then occupied the plate of the hall we then occupied the past year in our efforts to advance the

her eighth engagement here, and were such a thing possible, she was more of a favorite than ever. She never did better for the Cause than she is doing now.

Our opinion of Mr. Edgerly is expressed when we say that he is engaged with us for the month of June, and will close our regular lectures for the season. Speakers and test mediums will please address Ed. Ertzberger, Secretary, 112 Chestnut street, Albany, N. Y.

SCHOHARIE.-A correspondent forwards us the money for a subscription, and adds for our information that the action owes its rise to a desire on the writer's part to give light to a stricken mourner who is lamenting a parent's departure:

"She is in great distress for the loss of a dear father who died a short time since very suddenly and without warning. She is a member of the M. E. Church, and thought that she believed the doctrine; but now she has some doubts, and wishes to investigate Spiritualism."

Thus the work of awakening minds to a consideration of the New Dispensation and the comfort it affords the bereaved goes on; everywhere the same cry arises when Death enters the household band; everywhere the popular churches show at once in this emergency that they have nothing to offer that satisfies the inner yearning of which that cry is the outward expression, and Spiritualism is at last appealed

We thank our correspondent for this generous deed, and trust that good and satisfactory results may flow therefrom.

#### California.

OAKLAND.-W. S. Haskell writes as follows of "Wisdom's Way": "Many a man seek ing to be wise, and not knowing the way, has missed his footing and fallen; but if he fall an

missed his footing and fallen; but if he fall an hundred times he shall be wise at last.

We look for wisdom in the high and holy, and overlook the path to it in our haste and endeavors to get there. The path is not up a golden stair, at least not until we have earned it by our own efforts.

The serpent is the emblem of wisdom, and it crawls on its, belly. Thus the adaptability of the foregoing conclusion that the path to wisdom is among the lowly, in the brunt and battle of life, where the serpent-principle (the lowest in existence) is ever active.

The more refined and sublimated a thing becomes, the more it appears to reject and repel,

closed its sessions for the season on the 31st of May) has had a very good period of labor in some respects: "Our principal drawback has been that Spiritualist parents send their children to other Sunday schools, even when they come to the Lyceum themselves.

We shall hold meetings in the forest during the summer every Sunday. Our place of meeting is not a regularly fitted grove, but a most beautiful spot. We shall all take our lunch with us, and have a social chat, and follow this with speaking, reading, and other exercises. Mrs. Hayes will sing for us at every meeting.

We have held these sessions very successfully two or three years, and they are much enjoyed. We shall be glad to have any one who would enjoy a day in the woods come to our meetings, as we shall hold them every pleasant Sabbath until the third Sunday in September, on which day we shall resume our Lyceum sessions. To find our grove take a Peabody car at Lynn dépôt, stop at the Lynn line, follow the same way as the car goes till a road is reached leading in at the right; follow this road to a woodroad on the right, which last leads into the plearing where our meetings will be held road on the right, which last leads into the clearing where our meetings will be held. The place is not more than five minutes' walk

The place is not more than five minutes' walk from the cars. If preferred one can ride to the road by paying extra fare. It is called the road to Spring Pond.

We hope to see a large number from Boston, Chelsea, and all places round about us. There is quite a large tract of woods, and we have secured the right to occupy any part; so that there will be no restraint in rambling wherever one wishes. Our Conductor, Mr. T. J. Troye, is Chairman of our meetings."

GREENBURD HER Russites: "We have

GREENFIELD .- H. E. B. writes: "We have meetings every Sunday evening in Union Hall Owing to ill health our President, Dr. Beals, has not been with us for several months. His place has been ably filled by the Secretary, L. W. Rice. Miss Fanny Moody, our new Vice-President, has presided over the services recently. We have also missed the genial presence of the organist, Calvin Butler. We hope soon to have our invalids back with us again."

#### Florida.

ST. AUGUSTINE.—A correspondent writes: "Spiritualists believe that the physical life is only a stepping-stone to a higher one; that in that higher life man will receive all that he has earned all that he deserves, nothing more nor less; that there all the talents and sympa less; that there all the talents and sympa thies of the human heart and mind increase and find ample scope for their exercise. They believe that those who have gone thither have not diminished but rather augmented their interest in those they have left on earth, and use every available means for comforting and demonstrating to them their spiritual existence. The above sentiments I find expressed by a writer in The Press of this city, who further says: 'Spiritualists allow the utmost latitude to every individual on all speculative theories, believing that obedience to conviction constitutes true religion, which is a life and not a creed. They believe in the exercise of every available means to enlighten and comfort their brother man, and trust that their good lives will be justifying their adoption of the belief that to do good is their religion.'"

#### Maryland.

BALTIMORE.—George Koch (Treasurer), in the name of the Religio-Philosophical Society of this city, returns thanks to Dr. J. D. Roberts for his generosity in donating to the finances of that organization the pecuniary proceeds of a recent public séance, where he gave upward of one hundred recognized and personal tests to a good audience.

#### Passed to Spirit-Life,

From Pawtucket, R. I., May 17th, Thomas Merrill, in his

78th year.

He leaves a wife—who is reduced in health, and expects soon to follow her husband—and sixteen children, six having preceded him to the higher life.

He was a brave and true Spiritualist during the past six years of his life. His hast days were blest by the opening of his spirit vision, making h- pas ace a glorious one.

The writer spoke the words of comfort to the many children and grandchildren. A large concourse of friends was in attendance.

J. W. KENYON.

# JOHNSON'S ANODYNE

UNLIKE ANY OTHER For INTERNAL as EXTERNAL use. In 1810

Originated by an Old Family Physician. Think Of It Years, and still leads, Generation after Generation have used and blessed it. Every Traveler should have a bottle in his satchel. Every Traveler should have a bottle in his satchel.

Every Sufferer From Rheumatism, Nervous Headache, Diphtheria, Coughs, Catarrh, Bronchitia, Asthma, Cholera-Morbus, Diarrheza, Lameness, Soreness in Body or Limbs, Stiff Joints or Strains, will find in this old Anodyne relief and speedy cure.

Every Mother Anodyne Liminent in the house for Croup, Colds, Sore Throat, Tonsilitia, Colic, Cuta, Brilsea, Cramp, and Pains liable to occur in any family without untice. Delays may cost a life. Relleves all Summer Complaints like magic. Price, S tta post-paid; 6 bottles, \$2. Express paid, L B. Johnson & Co., Boston, Mass.

#### NEW AND BEAUTIFUL SONGS, With Music and Chorus.

BY C. P. LONGLEY.

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

"We will Meet You in the Morning."

"Little Birdie's Gone to Rest."

"Open the Gates, Beautiful World."

"Schoos from Beyond the Veil," with flute obliga

"Sweet Summer-Land Roses."

"Gentle Words and Loving Hoarts."

"Your Darling Is Not Sleeping."

"You hat Shall Be My Angel Name?"

"Back from the Slient Land."

"Back from the Slient Land."

"What Shall Be My Angel Name?"

"Glad That We're Living Here To-day.

"Ever I'll Remember Thee."

"Love's Golden Chain," rekrranged.

"All are Waiting Over There."

"Open Those Pearly Gates of Light."

"They'll Welcomb Us Home To-morrow."

"Mother's Love Purest and Best."

"There are Homes Over There."

"On the Mountains of Light."

"The Angel Kisseth Me.

"I Love to Think of Old Times."

"We'll Ail Be Gathered Home."

Thirty cents each four for Sl.00. The last nine Songs on this list are also published with plain title-pages, which sell for twenty-five cents per copy, or five copies for \$1.00.

For sale by UOLBY & RIOH.

IKHAM'S . PROVERBIAL . PHILOSOPHY . . .

#### A thing worth doing is worth doing well.

Lydia E. Pinkham thought it would be a thing worth doing to aid the suffering women of her country. She devoted a life's study to the subject of female complaints, working always from

the standpoint of reason, with the firm belief that a woman best understands a woman's ills. That she has done her work well is plainly indicated by the unprecedented success of her great remedy, Lydia E. Pinkham's Vegetable Compound, and by thousands of such letters as this:

FRANCIS A. CAMPBELL, Attorney-at-Law, Chicago, writes: "I desire to bear testimony to the almost miraculous efficacy of your Vegetable Compound. It completely cured my wife, in a very short time, of complicated and serious female troubles.'

Druggists sell it as a standard article, or sent by mail, in form of Pills or Lozenges, on receipt of \$1.00. An illustrated book, entitled "Guide to Health and Etiquette," by Lydia E Pinkham, is of great value to ladies. We will present a cony to anyone addressing us with two 2-cent stamps.

LYDIA E. PINKHAM MED. CO., Lynn, Mass.

# SUMMER-Y MUSIC BANNER OF LIGHT:

#### CLASSIC---CHOICE---POPULAR.

A Thoroughly Good Series.

Nong Classics, Vol. 1.

Nong Classics, Vol. 2.

Pinno Classics, Vol. 2.

Pinno Classics, Vol. 1.

Pinno Classics, Vol. 1.

Classical Pinnist.

Young People's Pinno Classics.

Nong Classics for Low Voice.

Classic Tenor Nongs.

Classic Bar. and Bass Nongs.

Classical 4-Hand Collection.

Classical 4-Hand Collection.

Choice Sacred Solos.

Choice Sacred Solos.

Choice Nongs.

Choice Nongs.

Choice Nongs.

Choice Nongs.

Choice Nongs.

Choice Nong Collection.

Popular Nong Collection.

Popular Pinno Collection.

Popular Pinno Collection.

Young Players' Popular Collection.

Popular Col...-Violin and Piano.

PRICE \$1.00 EACH, MAILED, POST-PAID.

OLIVER DITSON COMPANY, BOSTON C. H. DITSON & CO., Sept 1



HIRES
ROOT BEER DRINK
THE GREATHEADH DRINK Package makes gallous, Delicious, sparkling, and appetizing Sold by all dealers. A beautiful pic-ture Book and cards ser-for to any one ddressing THE C. E. HIRES CO.

May 30. THE NEW MODEL "HALL."



A Perfect Typewriter. Best Manifolder. Terms to Agents Liberal. Portable, Inexpensive. Writes all Languages. Read Mr. Howella's Opinion:
"I wish to express my very great satisfaction with the Hall typewriter. Impressions and alignment are both more perfect than any other typewriter that I know, and it is simply a pleasure to use it. It is delightfully simple and manageable."

(Signed) W. D. HOWELLS.

Send for Catalogue and Specimens of Work.

Address N. TYPEWRITER CO., 10 Temple Place, Boston.

April 11. 28teow

# **CURE FITS!**

for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPL LEPSY or FALLING SICKNESS a life-long study. I warrant my remedy to cure the worst cases. Because others have failed is no reason for not now receiving a cure. Send at once for a treatise and a Free Bottleof my infallible remody. Give Express and Post Office, H. G. HOOT, M. C., 183 Pearl St., N. Y. Jan. 10. 6m\*

Jan. 10.

THE LYCEUM BANNER. A Monthly Journal for Conductors, Leaders and Members of the Children's Progressive Lyceum. Edited and published by J. J. MORBE, assisted by FLORENCE MORBE. American subscription of cents per annum. THE LYCEUM BANNER contains Interesting Serials, Lyceum Recitations, Attractive Selections, Lyceum Notes, Our Monthly Chat, The Golden Group, Historical Sketches of our Lyceums, Lyceum Letter Box, Outlines of Lyceum Lessons, List of Lyceum and their Secretaries, Notices of the Spiritualists' Lyceum Union, etc. For Notes, Announcements, and all things that Lyceum Workers need to know, see The Lyceum Banner, Monthly, price 2 cents. Special Terms to Lyceums. The Progressive Literature Agency, 80 Needham Road, Liverpool, England.

THE WATCHMAN. An Eight-Page Monthly Journal, devoted to the Interests of Humanity and
Spiritualism. Published by Boston Star and Crescent Co.,
P. O. Box 129, Fort Wayne, Ind. Hattle A. Berry, Editress
and Manager; Arthur B. Shedd, Assistant Manager. Terms
of Subscription, in Advance: One Year, \$1.00; Clubs of Ten,
\$3.00; Six Months, 50 cents; Single Copies, 10 cents; Sample
copies free.

THE CARRIER DOVE. A Monthly Journal, devoted to Spiritualism and Reform. Edited by MRS. J. SCHLESINGER. DR. L. SCHLESINGER and MRS. J. SCHLESINGER, Publishers. Terms: \$2.50 per year; single copies, 25 cents. Address all communications to THE OARRIER DOVE, 121 Eighth street, San Francisco, Cal.

SPHINX. Anti-Materialistische Monatsschrift
Sit die wissenschaftliche Untersuchung der "mystischen." und "magischen" Thatsachen, mit Beitrigen von Carl du Prel, Air, Russ. Wallace, der Professoren Barrett und Gouez, mehrerer Brahminen u. s. w., herausgegeben von Dr. Hibbo-Schleiden. Subscription: \$1.75 for six months, \$2.50 per annum. Address COLBY & RICH, 9 Bosworth street, Boston, Mass.

A LCYONE is a Journal devoted to the spread of the Phenomena and Philosophy of Spiritualism, without theological controversy. Sent two months to any person who will enclose 15 cents in stamps with his order. STAR PUBLISHING CO., 83 Sherman street, Springfield, Mass. H. A. Budington, Editor. Subscription; \$1.00 a year. THE BETTER WAY. A Large Forty-Eight Column Journal, published at Chelmant, O., every Baturdsy, at \$2.00 per year in advance. Advertising Rates are reasonable, and will be turnished on application. Specimen copies FREE to any part of the world. THE WAY PUBLISHING OO., Chelmant, O.

THE SOWER. A Monthly Magazine, the Mediums True Friend, Devoted to the interest of Mediumship, Spiritualism, Liberalism and Nationalism, \$1.00 per annum. Address BLISS & BUROSE, 2324 Fifth street, Detroit, Mich. THE BOSTON INVESTIGATOR, the oldest reform fournal in publication. Price, 23.00 a year, 31.50 for six months, seemts per single copy. Address J. P. MEN. DUM, Investigator Office, Palue Memorial, Boston, Mass.

THE SCIENCE OF IMMORTALITY. A Lecture by PROF. W. F. PEOK, delivered as Cassadaga Lake Camp-Meeting Aug. 11th, 1883.
This splendid Lecture should be in the hands of every Splritualist in the land. It has been put in pamphlet form by COLBY & RIOH, and will be sent to any address on receipt of 10 cents.

#### Spiritual Philosophy.

ISSUED WEEKLY At 9 Bosworth Street (formerly Montgomery Place), Corner Province Street, Boston, Mass. COLBY & RICH,

Publishers and Proprietors. ISAAC B. RICH. BUSINESS MANAGER,
LUTHER COLBY EDITOR,
JOHN W. DAY ASSISTANT EDITOR,
Aided by a large corps of able writers.

THE BANNER is a first-class Family Newspaper of BIGHT PAGES—containing FORTY COLUMNS OF INTERESTING AND INSTRUCTIVE READING—embracing

A LITERARY DEPARTMENT, REPORTS OF SPIRITUAL LECTURES, ORIGINAL ESSAYS—Spiritual, Philosophical and Scien tine, EDITORIAL DEPARTMENT, which treats upon spiritual and secular events,
SPIRIT-MESSAGE DEPARTMENT,
REPORTS OF SPIRITUAL PHENOMENA, and
CONTRIBUTIONS by the most talented writers in the

TERMS OF SUBSCRIPTION, IN ADVANCE: Per Year..... Six Months..... Three Months....

Postage Free. Specimen copies sent free.

receipt of 50 Cents. TEN

SPECIAL NOTICE. 🖙 The Banner will be sent to New Trial Subscribers for Three Months upon the

In remitting by mail, a Post-Office Money Order on Boston, or a Draft on a Bank or Banking House in Boston or New York City, payable to the order of COLBY & BIOH, is preferable to Bank Notes. Our patrons can remit the fractional part of a dollar in postage stamps—ones and twos proferred.
ADVERTISEMENTS published at twenty-five cents per line, with discounts for space and time.
Subscriptions discontinued at the expiration of the time paid for.

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

COLBY & RICH Publish and keep for sale at Wholesale and Retail a complete assortment of

Spiritual, Progressive, Reformatory, and Miscellaneous Books, as per Catalogue, which Catalogue will be

sent to any address free. Any book published in England or America, not out of print, will be sent by mail or express.

Publishers who insert the above Prospectus in their respective journals, and call attention to it editorially, will be entitled to a copy of the BANNER OF LIGHT one year, provided a marked copy of the paper containing it is forwarded to this office.

#### AGENTS.

The following named persons keep for sale the Banner

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

New York, N. Y.—BRENTANO BROS., No. 5 Union Square; (Branch Stores, 1015 Pennsylvania Avenue, Washington, D. C., and 101 State street, Chicago, Ill.;) The office of The Truth Seeker, 28 Clinton Place. Philadelphia, Pa.—J. H. RHODES, M. D., 722 Spring Garden street; at Academy Hall, 810 Spring Garden street, and at all the Spiritual meetings.

Pittaburgh, Pa.—J. H. LOHMEYER, 4 John street. Oleveland, O.—THOMAS LEES, 142 Ontario street Room 2). San Francisco, Cal.-J. K. COOPER, 746 Market street Chicago, III.—CHAS. MACDONALD & CO., 55 Washington street; THE POST OFFICE NEWS CO., 101 Adams street.

Troy, N. Y .- W. H. VOSBURGH, 609 River street. Brattleboro', Vt.-E. J. GARPENTER, 2 Market Block Providence, B. I.-WM. FOSTER, JR., 50 Battey st. Detroit. Mich.-AUGUSTUS DAY, 73 State street Rochester, N. Y.—ALFRED JACKSON, Arcade Book tore; WILLIAMSON & HIGBER, & West Main street. Springfield, Mass.—JAS. LEWIS, 82 Pynchon street. Lily Dale, N. Y.—G. F. LEWIS, Publisher of the Day

Washington, D. C.—The Roberts Bookstore, D. MUN-CEY, Proprietor, 1010 Seventh street, above New York Ave Milwaukee, Wis.—OTTO A. SEVERANCE, 135 6th st. St. Louis, Mo.—E. T. JETT, 802 Olive street. Memphis, Tenn.—JOHN LANG, 221 Main street. Denver, Col.—G. D. HENCK, 1624 Curtis street.

Australian Book Depot.—CHAS. H. BAMFOHD, 87 Little Collins street, East Melbourne, Australia. THIS PAPER may be found on file at GEO, P. ROWELL.

(10 Spruce street), where advertising contracts may be made for it in New York.

Grand Rapids, Mich.—MR. DAVIDSON, corner of Pearl street and the Arcade.

Special Inducement for Purchasers, A LI purchasers of C. P. Longley's book of beautiful senge,
A "Echoos from an Angel's Lyre," will receive
as a premium one copy of the same author's songe with
sheet music, bearing lithographic; title-page, with portraits of Mr. and Mrs. Longley. Also a copy of grand
temperance song and music entitled "Grand Jubiles, or
Marching Away." Purchasers may select the premium
they desire from the list of songe in our advertising colmms. Price of book postpaid, \$1.12.

For sale by COLBY & RICH.

SENT FREE.

#### RULES TO BE OBSERVED WHEN FORWING

SPIRITUAL CIRCLES.

BY EMMA HARDINGE BRITTEN,

Comprehensive and clear directions for forming and conducting circles of investigation are here presented by an able, experienced and reliable author.

This little book also contains a Catalogue of Beoks published and for sale by COLBY & RICH.

Sent tree on application to COLBY & RICH.

NEW GOSPEL OF HEALTH, CONTAINING seven sections on Vital Magnetism and illustrated manipulations; by Dr. Stone. For sait by this office, Price \$1.25; cloth-bound copies \$2.09. TNSPIRATIONAL AND TRANCE SPEAK-INSPIRATIONAL AND TRANCE SPEAK-ING. A paper read before the Conference of Spiritual-ists, held in Lawson's Rooms, 144 Gower street; London; W. C. Eng., by Mr. J.J. Morse. Introduced the Conference of Spiritual-This lecture will be read with interest, coming, as it does, from the pen of one of England's girted-mediums, who has lectured so satisfactorily in the United States. (2010) 11: Paper; 5 cents, postage it cent. For sale by COLBY & RICH.

#### BANNER OF LIGHT BOOKSTORE.

SPECIAL NOTICE.

Colly & Rich, Publishers and Booksellers, S
Boswerth Street (formerly Montgomery Place),
corner of Prevince Street, Bostom, Mass, keep
for sale a complete assortment of Spiritual, Progressive, Refermatory and Miscellaneous Books,
at Wholesale and Retail.
Terms Gull.—Orders for Books, to be sent by Express,
must be accompanied by all or at least half cash. When the
money forwarded is not sufficient to fill the order, the balance must be paid O. D. D. Orders for Books, to be sent by
Mail, must invariably be accompanied by cash to the amount
of each order. We would remind our patrons that they can
remit us the fractional part of a dollar in postage stamps
—ones and twos preferred. All business operations looking
to the sale of Books on commission respectfully declined.
Any Book published in England or America (not out of
print) will be sent by mail or express.
Subscriptions to the Bannen of Light and orders for
our publications may be sent through the Purchasing Department of the American Express Co. at any place where
that Company has an agency. Agents will give a money order receipt for the amount sent, and will forward us the
money order, attached to an order to have the paper sent
for any stated time, free of charge, except the usual fee for
issuing the order, which is 5 cents for any sum under \$5.00.

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. The writer.

Newspapers sent to this office containing matter for spection, should be marked by a line drawn around the

# Banner of Pight.

BOSTON, SATURDAY, JUNE 6, 1891.

[Entered at the Post-Office, Boston, Mass., as Second-Class Matter.]

PUBLICATION OFFICE AND BOOKSTORE No. 9 Bosworth Street, corner Province Street. (Lower Floor.)

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

THE AMERICAN NEWS COMPANY, 69 and 41 Chambers Street, New York

COLBY & RICH,

PUBLISHERS AND PROPRIETORS. ISAAC B. BICH. BUSINESS MANAGER.
LUTHER COLBY EDITOR.
JOHN W. DAY ASSISTANT EDITOR.

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

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

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

August the Bayner of Light Bookstore will close at 5 P.M. each day, and on Saturdays at 2 P. M. Advertisements intended for the seventh page of THE BANNER must be at the office on Saturday of each week before 1 o'clock.

#### The Case of Phillips Brooks.

There is some very fine work going on in the Episcopal diocese of Massachusetts in respect to the confirmation of Phillips Brooks's election as bishop. It is necessary, as the whole world may not yet know, that his election should be approved by a majority of the bishops of all the other Episcopal dioceses of the country. But the bishop of each such diocese is governed in his action in the matter by the standing committee of his diocese. So that, at best, it is these several standing committees a majority of which practically confirm the election of a new bishop in any part of the country. Therefore, in order to defeat a bishopelect of his final confirmation, it is only necessary to bring sufficient opposing influences to bear upon these standing committees. It is nothing different from the methods pursued in politics; in other words, it is human nature at work in the church just the same as outside.

The Boston Herald is authority for the statement that certain private parties have been mailing from Boston secret circulars, or leaflets, in which statements are made concerning Dr. Brooks that are either direct falsehoods or such partial statements of his beliefs or positions as are intended to misrepresent his actual opinions. Three of these defamatory documents The Herald is ready at any time to produce. They have been mailed to the standing committees and the bishops of the different dioceses of the country. The Herald pronounces them "caricatures of the opinions of Dr. Brooks," and charges that the senders of them "attempt to defeat his confirmation through their insidious influence." It therefore believes the time has come to "expose the wickedness of those who are bent upon his defeat."

The sticking point on the question of his confirmation is with the standing committees in distant parts of the country. These committees are at the mercy of the defamers, and are so foolish or weak as to give weight to these mischief-making documents. The Herald says that "all the objectionable elements in the Episcopal Church seem to have banded together as by a common instinct to work against him, and it is with profound shame that we confess the existence of the worst of these persons in Boston." They have kept their personalty secret, but it would not be difficult to discover them. Some of the little Western dioceses thus sought to be influenced could crowd their entire population into one section of the city of Boston without any visible increase. and says The Herald, their bishops and clergy make up in brag what they lack in strongth.

Here are the very agencies that are employed in politics engaged in full activity. How cheap and vulgar they make professional religion look to an intelligent and upright person. If Dr. Brooks shall be defeated by the use of these underhanded means, he will be very certain of a reflection by the Massachusetts diocese if he consents to stand; but if he should then withdraw from a contest of such a character, a division in the Episcopal Church of the country is as sure to grow out of it as will a rent in the Massochusetts diocese. The issue will be between liberal thought and large views on ecclesiastical matters, and ritualistic exclusiveness and otto-of-rose plety in high-priced churches and pews on the other. The conflict may be over persons, but only thus can ideas be practically represented. They must needs be embodied in order to achieve general recognition. The Episcopal Church can no more expect to escape the reach of the great movement for larger and better creeds and conditions than can the Presbyterian Church through Union Theological Seminary, or the Congregational through Andover. The judgment day is here. I for our Free Circle Table.

#### The Conceit of Literary People.

There is a good deal of nonsense uttered at the present time concerning literature and the literary vocation. A good part of those who occupy themselves more or less habitually with the pen are wont to think too highly of themselves for just that reason. They seem to think, or at least to imagine, that because they have acquired more or less facility, and oftentimes felicity, of expression by continuous practice, they are entitled to be accounted the natural superiors of most other people, and of right to assume the place of tutors and instructors. Now it so happens that everybody is gifted with the power of thinking, and that many a person is likewise endowed with imagination, who may as yet never have cultivated the art or learned the mechanism of expression, either from lack of time or inclination or both. So that it is next to impossible to rate any one justly who has never yet approached to the merely literary standard of merit. Who can presume to know how many "mute, inglorious Miltons" have existed among their fellowmen, or who can boast of the possession of divine genius, when he reflects for a moment on illiterate Shakspeares, tinker John Bunyans, tailor John Woolmans, haberdasher Izaak Waltons, and farmer William Cobbetts?

The whole of the matter may be fairly stated somewhat in this way: literature, as such, is the record, more or less comprehensive, faithful and intense, of human life, human thought and human endeavor; without these it is evident there would be no such thing as literature, since there would be nothing to record. And so, in a very wide and true sense, literature is just as much a vocation and a trade as is any other; more intellectual, and consequently more worthy, in proportion as it compels and contains the higher characteristics and powers of the human mind: to be honored far more in and for its own sake than on account of the accidental channels through which it makes its inevitable manifestation; and at all times the ready and irrepressible product of the age to which it rightfully belongs rather than the particular and personal endowment of any individual whose organization happened to be adapted to the needs of its birth. If we choose to look at it in this larger and truer light, it will appear to us as what it really is, namely, the spontaneous, irrepressible and wholly natural expression of the life of an age and a people, rather than the magnification of individuals or a select class, to be conceitedly claimed and appropriated as their peculiar profession and property.

Now we get healthier views of the subject, and indeed the only ones that are likely ever to shed a lasting lustre on literature as the real and abiding expression of human life and history. It will thus be found that in place of being a sort of exclusive property of a few minds and their clacquurs and imitators, it is During the months of June, July and the living atmosphere in which the common voice finds audible utterance, the language in which the common life is interpreted, the bond of sympathy that collects and holds together all the thoughts, imaginations, emotions, fancies, hopes, dreams and speculations of our common race. Hence it came into being from a necessity which no mere literary professor or practitioner could have provided for. Pedantry would forever have been impotent to answer its large and high ends. Mere mental accomplishments would have been pretentious in assuming to satisfy its preëxistent demands.

#### Doubt as a Fashion.

One would think it was becoming a fashion very fast. Dr. Briggs and Rev. Heber Newton furnish "terrible examples." Nothing seems to suit the temper of the secular press so well as these discussions which are going on in the modern churches. They make a welcome change from the old monotony of ecclesiastical monopoly. There is more ozone in the air. People are drawing deeper, and consequently more refreshing breaths of it. Take the papers of the country through, and where they have almost invariably in an exulting tone, showing the actual freedom of spirit they have gained.

The St. Paul Pioneer Press, for example, commenting editorially on heresy in general, and the case of Dr. Briggs of the Union Theological Seminary in particular, remarks that it is one of the many and constantly recurring outbreaks of the rationalistic movement within the bosom of the Church which mark the conflict of the spirit of modern criticism and modern science with the old hard and fast lines of dogmatic theology. "It admits that Dr. Briggs is a heretic, but wants to know what is to be done with all the other heretics in the Church." The Westminster Confession would have to be revised more radically than the boldest and most liberal of Presbyterians would dare attempt, to square it with the actual opinions and current beliefs of large numbers of the laity who have subscribed to it, and even of the clergy who profess to teach its doctrines.

The fact is, says the Pioneer Press, the churches have outgrown their creeds. Their members began long since to attach less and less importance to mere dogmas, and more and more to the spirit and essential principles of true Spiritualists. Christianity. They have become accustomed to a loose and liberal interpretation of theological dicts which are not in harmony with modern thought, and to care vastly less for form than substance.

When a woman seems to be intoxicated with the infatuation of her own peculiar views, is she a safe teacher of the people? When a man's innate self-esteem, impelled by unprincipled motives, seeks to injure his fellowmen to promote his own self-aggrandizement, is he a fit person for the masses to follow?' We find such individuals in the various walks of life. no matter what their professions may be. They engender strife by slandering those who strive to carry out the moral law, and thereby retard the grand work the angel-world intelligences are so anxious to inaugurate for the better condition of the human race, both here and hereafter.

In a sermon preached before the Detroit Presbyterian General Assembly by Rev. Dr. Moore, he admitted that, after all that had been said, the world is on the right track, that is "partly on the right track." He said "one wheel is on the rail." The Lowell Courier thereupon exclaims: "A railroad train with only one wheel on the iron!" decidedly suggests E. Moody Boynton's noted patent.

Our thanks are hereby returned to Mrs S. M. Ingraham, Windsor, Vt., and G. Sanderson, Weston, Mass., for donations of flowers

#### Theodore Parker.

A correspondent writes that in a public address recently delivered it was stated that Theodore Parker recanted the religious views of the various phenomena of Modern Spiritual. well known to have been held by him during ism, under crucial test conditions, and with fahis ministry, a statement that was absolutely untrue, and which, it would seem, must have superior to those available by the majority of been known to be so by the speaker, provided he was a man of ordinary intelligence.

Mr. Parker, whose health had been failing for several years, was advised by his physician in the early part of 1850 to leave as soon as possible for the West Indies. He accordingly did so on the 3d of February, and under date of Fredericksted, Santa Cruz, May 9th, 1859, addressed a letter to the Twenty-Eighth Congregational Society of Boston, in which he said:

"I stand up to my shoulders in my grave, whose uncertain sides at any moment may cave in and bury me with their resistless weight. Yet I hope to climb out this side, and live and work again amid laborious New England men; for though the flesh be weak and the spirit resigned to either fate, yet still the will to live, though reverent and submissive, is exceeding strong, more vehement than ever before as I have still much to do-some things to begin upon. and many more lying now half done, that I alone can finish-and I should not like to suffer the little I have done to perish now for lack of a few years' work."

The above does not read as though he had recanted or thought of doing so; rather that his strongest desire was to continue to labor with voice and pen in support of the views he had all along held. Just one year from the date of the above his demise took place at Florence. A few days previous he said-and they were nearly the last words that passed his lips-There are two Theodore Parkers now: one is dying here in Italy; the other I have planted in America. He will live there and finish my work." Our readers well know what that

The Whole or None for Him. Rev. Talmage is for an entire Bible or none. He does not want it "in spots." He is just as sure that the Lord God wrote the Bible through the holy prophets, evangelists and apostles, as that Bryant wrote "Thanatopsis," or Longfellow wrote "Evangeline." "It makes me sick," said he, in a recent installation sermon, 'to see some of these young scientists who have learned about the horns of a beetle, walking about with a treatise on grasshoppers under their arms, talking of culture." In his opinion, all that is needed is that the Bible shall be read aright; enter the Genesis front door, and go out at the Revelations back door. of the circle, and behaving in every respect He thinks all the great books of the world are only the Bible diluted. Thomas Carlyle is but a magnificent distortion of Ezekiel. Educate a man's head, says Dr. Talmage, and you make him an infidel. Educate his heart, and you make him a fanatic. Educate both together. and you have the noblest work of God. We want men in all our cities, said he, who believe in a whole Bible, not in a Bible in spots.

#### Heresy Hunting!

While heresy hunting is permeating the air, it is interesting to note that the general synod of the Presbyterian church in session at Pittsburgh has voted by an overwhelming majority that the action of seven young ministers who voted at a political election was a "heinous sin and scandal," says the Boston Evening Record. Shades of Cotton Mather! Are we living in the seventeenth or nineteenth century? which? It would seem that the Pittsburgh synod were many centuries away from the other Presbyterians who have gathered at Detroit.

In place of the theologic drift of Prof. Totten's prophecies (concerning an imminent, personal, Messianic advent) - which we referred to last week-we prefer to substitute as our conception of the ultimate to be hoped for from the multiplying signs of change to be seen on every hand, the following sentences of Victor Hugo's, from whose prolific pen flowed so many inspired thoughts for the cates. henefaction of mankind. anything at all to say about the matter it is century," he wrote, "war will be dead, the scaffold will be dead, animosity will be dead, royalty will be dead, but MAN will live. For all there will be but one country-that country the whole earth; for all there will be but one hope—that hope the whole heaven. All hail, then, that noble twentieth century, which shall own our own children and which our

children shall inherit!" We are often in receipt of kindly letters from various parts of the country, in which the friends express themselves highly pleased with the course of this paper, and hope that its patronage is on the increase, as it deserves to be. We quote from one before us, by our good friend George A. Fuller, M. D., of Worcester, Mass.; in which he remarks as follows: 'THE BANNER steadily grows more and more interesting, and as the years roll by it becomes more dear to me than ever." Other letters of a like tenor have come to hand within a few days. It is needless to add that these tokens of friendliness are fully appreciated, and we shall strive in the future, as we have in the past, to merit the kind wishes of our hosts of good and

The Lynn Press is so kind as to mention to the Newburyport News that if the latter doesn't stop abusing-that is, finding fault with-the United States mails, it fears Bro. Wanamaker may shut it out of the mails altogether. But The News shows no sign of fear at such a warning I It just proclaims that the post-office clerks, and Wahamaker too, are public servants, and therefore exposed; to public criticism. And it adds, in an independent spirit as it should that they will get all the criticism they can stand from that quarter as often as they invite it by faulty public service. That is right and good.

In another column will be found the Call of the Veteran Spiritualists' Union of Boston for aid in forming a Museum of Phenomenal Productions

We are glad to see that this new organization is taking shape for practical work, and trust that success may crown its efforts in this' and other directions. The idea set forth is a good one; but Spiritualists must remember that the Museum can be established only in the degree in which they practically answer the appeal in question.

We shall print next week an able essay from the pen of our old correspondent, Ron-ERT COOPER, of England—having for its theme "The Fall of Man."

E Send for our Free Catalogue of Spiritual Books—it contains the finest assortment of spiritualistic works in

#### Evidence of Materialization.

M, Aksakof, the distinguished Russian Spiritualist, whose long and studious investigations cilities at his command to ascertain the truth students, entitles his conclusions to serious consideration, has given to the public a summary of the evidence he has received confirmatory of the truth of the phenomenon known as materialization, of which Dr. Mueller in the Harbinger of Light furnishes the following analysis:

Of the reality of materialized hands the following proofs are adduced: 1. They have been seen simultaneously by different

persons, all agreeing in their testimony. 2. They have been both seen and felt under the

same circumstances, both sensual impressions being In strict agreement. 3. They have produced physical effects, such as the

moving of inanimate objects before the eyes of the witnesses

4. They have produced permanent and lasting ef-

a. By writing in the presence of several persons on

slate or paper.

b. By making impressions of their form on soft subtances, such as flour, or on blackened surfaces.

c. By certain effects produced on the same hand by persons present. d. By perfect casts of their form and shape, made by dipping into melted wax or paraffine and demateri-

alizing in cold water. e. By submitting to be photographed.

5. They have been weighed along with the fully dematerialized forms.

With regard to the photographing of fullform manifestations, M. Aksakof gives five classifications, according to the conditions under which the process is accomplished:

1. The medium is visible, the form is invisible and photographed.

2. The medium is invisible, the form visible and photographed. 3. Medium and form are visible; the form only is

photographed.

4. Medium and form are visible, and both are pho tographed at the same time.

5. Medium and form are invisible, but the latter is hotographed in the dark

When it is considered that the evidence supporting these classes is overpowering, that the materialized forms have immany instances al lowed themselves to be measured, weighed and critically examined as to respiration and circulation, and that for the time being they were like human beings, conversing with members like men or women in the flesh, it seems almost impossible that theories of hallucination, or of fraud, can any longer be entertained by a sane

#### Our Summer Camp-Meetings.

Now that our people all over the country are preparing to visit the summer camp-meetings -which will undoubtedly be better patronized than ever before the present season, as the managers have been assiduous in securing the best platform talent possible-we hope that neither the managers nor the visitors will neglect to fully patronize the BANNER OF LIGHT, a paper that has stood in the front of the battle for Spiritualism against Bigotry and Superstition for so many years.

There are thousands of Spiritualists throughout the country who would subscribe for this paper if their attention was directed to it; and we ask every speaker to call attention to THE BANNER-more especially at this time when its proprietors have reduced its price, hoping thereby to expand its circulation.

It would not be much of an effort on the part of our individual friends to do this for the paper and its work; but in the aggregate it would result in immense service to the Cause it advo-

#### No Judgment of Heaven!

Judge Breckenridge of Missouri dropped dead on the platform at Detroit, just as he had finished his speech in opposition to Dr. Briggs before the Presbyterian General Assembly. The scene of course was one that caused a profound sensation. A banquet that was to be enjoyed by the Assembly in the evening was exchanged for a prayer meeting. Had a sudden death like that of Judge Breckenridge occurred on a Spiritualist platform of a peaceful instead of a hostile gathering, the pulpits would have been in haste to point to it as a proof of the divine condemnation of the teachings of Spiritualism. On the same ground it might be claimed the death of Judge Breckenridge, a distinguished member of the Presbyterian church, was a direct and unequivocal divine judgment for his attack on Prof. Briggs, and his display of hostility to the latter's teachings. But goose and gander have different sauces in the church. The Assembly went forward just the same to refuse its confirmation of Prof. Briggs in his office.

Excursion to Onset.-Read what is said in this regard on our fifth page.

"Jack the Bipper."-"I take my place," says Mr. Pentecost in Twentieth Century, "beside Jack the Ripper as a creature of circumstances. He follows his desires, and so do I. Our motives are precisely alike. What follows our actions is different. I am more agreeable to most persons than he is. But I deserve no praise; he is reasonably subject to no blame. With his heredity and environment I would have been what he is; with mine he would have been what I am Holding these opinions I may be regarded as a fool or even a knave, but I am in no danger of becoming a Pharisee, and the 'fellow-feeling' for my race that accompanies them affords me considerable pleasure. This puts the case in plain terms. Heredity and environment are everything. Society may think it punishes when it only revenges itself, a war

Outside of the Osage tribe are many individual Indians who are growing wealthy. This is especially true of the members of the five civilized tribes—the Cherokees, Creeks, Choctaws, Chickasaws and Seminoies, which live in the Indian Territory and have a government of their own. The interest money due them, it is said, is paid to them regularly without question, because they are perfectly competent to take care of their own affairs. One Indian abandoned his tribe and clung to his Kansas land, and it is said that to-day, through the increase in the value of that land, he is worth \$1,000,000. He is perhaps the richest Indian in the world.

THE THEOSOPHIST contains as the opening paper of the May number an Adyar Convention lecture by C. Kotaya, upon "The Identity of the Microcosm and Macrocosm." A consideration of the Hindu's conception of Astrology is continued from the previous month. Under the caption of "An Imprisoned Titan," E. D. Fawcett treats of earthquakes, volcances and cataclysms, allusion being made to Dr. Buchan an's direful predictions in last August's Arena. Madras, India. For sale in Boston by Colby & Rich.

#### Museum of Phenomenal Productions.

The Veteran Spiritualists' Union of this city proposes to establish, under the supervision of its bistorian, a Museum of Phenomenal Productions, as a depository of permanent and palpable evidences of the truths of Modern Spiritualism; these evidences to consist of writings, drawings, paintings, etc., produced independent of human volition, and the same by mediums impressionally or mechanically controlled by spirits; wax, paraffine and plaster casts of faces, hands and feet of invisible beings; endless cords in which knots have been made, and whatever else produced in like manner that can be obtained; also drawings and models of or the identical appliances which have been or are now employed in testing the reliability of mediums and the genuineness of the phenomena.

The name and address of the medium, and a certified statement of the time, place and conditions under which it was produced, are to accompany each article.

Special efforts will be made to form a department that shall contain evidences from Egypt, India, Japan, China, Mexico and the aborigines of this country that phenomena similar to those of Modern Spiritualism, a belief in a future life and communion with those who have passed to it, have existed in all ages among

all nations and tribes. Contributions in aid of this enterprise are respectfully solicited from all parts of the world, either as gifts or loans. Articles received-of which a descriptive catalogue will be prepared - will be properly arranged in a suitable room or rooms, that will in due time be opened to the public. The value and importance of such an Exhibit, for the purpose for which it is designed, is plainly apparent, and as a matter of history beyond esti-

mate. Correspondence may be addressed to John S. ADAMS, P. O. Box 1126, Boston, Mass., who will receive contributions and promptly reply to inquiries that may be made.

#### In Memory of "Sagoyewatha."

We printed, some months since, an engraving of the nighly appropriate Memorial which is to be reared in the Empire State in remembrance of the great chief Red Jacket"-and also of his people. A correspondent sends us, May 25th, the latest intelligence concerning the monument and its preparation, as printed in The Buffalo (N. Y.) Courier—adding the questions: Why is the donor's-Mrs. Martha M. Huyler's-name ignored? Is there any truth in the rumor that Spiritualists will conduct the unveiling?" To both queries we reply that we are without advices on these points:

we reply that we are without advices on these points:

"Sculptor J. G. C. Hamilton of Cleveland, to whom
was awarded the contract for making the Red Jacket
Monument, is now at work on the pedestal, forming it
and cutting out the inscriptions. It is of the best
granite from Westerly, R. I. The pedestal will be
octagonal at the base, and 11 feet 6 inches in height.
The statue of the great Indian will be of bronze, 14%
feet high. The sculptor is under contract to perform
all labor in placing the monument in Forest Lawn
ready for unveilment Sept. 1st. He is to receive in
consideration \$9,200, and the remaining \$800 of a modest woman's munificent gift, Sec. Barnum of the Historical Society deems amply sufficient to pay all incidentals toward a grand and memorable time at the
unveiling ceremonles.

dentals toward a grand and memorable time at the unveiling ceremonies.

Mr. Barnum is interested in the Red Men, most of all Red Jacket. He helped with his own hands place the bones of the dusky warrior where they now lie.

The monument will occupy a conspicuous place in the beautiful cemetery at the entrance of Delaware Avenue. The figure of Red Jacket will stand, sober and intellectual appearing as ever, with blanket and hatchet in one hand, and the other uplifted in an appeal to his people. Directly in front rests the dust of Destroy Town, The Young Chief, Capt. Pollard, Little Billy, Tall Peter, and nine unkflown braves, while all around the graves of Indians are scattered. It is a singular fact that Forest Lawn once was the camping ground of Red Jacket's tribe.

Stages will be erected, seats reserved for honored guests, speeches made, and all appropriate ceremony, in the open air before the monument Sept. 1st, in worthy commemoration of a distinguished warrior."

#### National Woman Suffrage Association. The annual business meeting of the Massachusetts

division of this Society was held in this city May 22d. The progress of the movement was shown to be highly encouraging. Within the past month the Methodisi conferences of Maine, New Hampshire and Vermont have voted to admit women to the general conference The St. Louis and the New Brunswick (N. J.) presbyteries have voted in favor of appointing women as deaconesses; women are declared to be eligible to public office in Oklahoma; in Australia wives are now free to earn, and to hold property. Two women have been appointed house surgeons at two English hospitals; a woman in Mississippi has been appointed receiver of public moneys; a woman in Cleveland, O., is her father's partner in dentistry; another has been graduated from the Philadelphia College of Pharmacy, with the highest average in a class of one hundred and eighty-four: a graduate of the Toronto University is acting as assistant public analyst; a young Mohammedan woman has passed her examination as physician and surgeon; the new woman-mayor of Kiowa, Kan., has closed all the saloons and billiard rooms; Mrs. Ames and Miss Halley have been appointed factory inspectors in our State under the law

Officers for the ensuing year were elected as follows: President, Harriette R. Shattuck; Vice-Presidents, Joan D. Foster, Salome Merritt, Lydia E. Hutchings, Emma F. Clarry, C. M. Burgess, Abble A. Tower; Secretary, Lavina A Hatch; Assistant Secretary, Charlotte Lobdell; Corresponding Secretary, Harriet H. Robinson; Treasurer, Dora Bascom Smith; Directors, Harriet R. Shattuck, Harriet H. Robinson, Salome Merritt, M. D., Lavina A. Hatch, S. A. P. Dickerman, Charlotte Lobdell, Lina J. Parker.

#### A Singular Phenomenon.

As stated briefly last week, a traveling photographer (a stranger to all the parties) a year ago last summer took a view of the Bates homestead, located about a mile from the East Thompson station, Ct. The picture shows the house from the front, with Mr. Winsor Bates holding a horse and his wife seated in a chair, while at one of the windows in the sitting-room, near the top of the upper sash, can be seen the life-like ploture of Mr. Bates's mother, Mrs. Sally Bates—who died nearly twelve years ago, at the age of ninety five-looking out upon the scene with the same sweet expression of the face as in days of yore.

Mr. Bates avers that when the house was taken not picture of any kind was hanging in the room, and it is not a reflection from any one standing by. He says It was the custom of his mother, when attracted to the front of the house, to go to this very window, stand on tiptoe and peer up and down the road. Mr. Bates is the Postmaster at East Thompson, and neither himself nor any of his relatives are Spiritualists in bellef, yet all affirm the likeness to be that of his mother.

The Worcester Daily Spy and The Boston Journalboth conservative papers par excellence—have seen fit to give this report the endorsement of publication in their columns,
A letter from a Southbridge correspondent affords

us the following additional information on this case: "I regard this picture to be the most wonderful thing which has ever come under my notice, and genture beyond question. The face depicted was looking out at the top glass in the window, some six feet from the floor—more than the height of a common person, while the lady was, herself, very small in stature. The picture has called out much interest in that vicinity,"

As stated under the heading, "Meetings in oston," J. Frank Baxter addressed the Echo Spiritualist Society at America Hall, on Sunday afternoon last. His address was on "True Heroism" fitted for Memorial hour. The large audience frequently manifested its appreciation; and several of Mr. Baxter's oft-time hearers deemed the lecture the best they ever heard from his lips.

#### "An Eccentric Pastor."

Our city has another morning paper, the initial num ber of which was issued June 1st, '91, bearing title The Boston News. It is a "newsy sheet," to use an old expression, and among its varied contents we encounter the following, titled as above:

"The starting of a soolety in Boston composed of leading ministers and scholars with a turn for investigation, with the express object of studying the occult mysteries of mesmerism, hypnotism, spiritualistic phenomena, mind-reading, ghosts,... is one of the things which would naturally be attributed to Rev. E. A. Horton, the gifted and eccentric pastor of the Second church.

Hotton, the gifted and eccentric pastor of the Second church.

Mr. Horton is nothing if not eccentric, but his eccentricity is one of the manifestations of his genius, and not merely a substitute for genuine ability...

He is probably the most nervous great preacher in Boston. His intensity is wonderful. It is his custom to speak from skeleton notes, but he sometimes writes his discourses. He is a rapid talker, and has a splendid command of language. His phrasing is frequently original; he never hesitates to coin the word he wants if there is none in the vocabulary to exactly convey his meaning, and often his syntactical constructions are curious and involved.

In the pulpit he resembles the late John B. Gough in the introduction of dramatic situations. He waves his arms, shakes his head, twists his body nervously, speaks in a high, shrill key, and altogether expends a vast amount of energy in the delivery of his sermons, more, perhaps, than he does in their composition."

#### Gone Home.

The funeral of Mrs. George W. Morrill of Ames bury, Mass., took place from her residence on Main street on the afternoon of May 26th. The services were conducted by Mrs. Carrie E. S. Twing, the deceased lady being a sincere Spiritualist of long experience. There was a large attendance of the people of the town, all of whom were her friends. The tributes of flowers were many and beautiful, and a select

quartette rendered appropriate selections.

Mrs. Morrill was the widow of the late Senator George W. Morrill, and had resided for sixteen years in Cleveland, O., and a number of years subsequently in Boston. She went to live in her beautiful new residence in 1874. Her husband passed to spirit-life in 1886. She had been in declining health for six months prior to her decease. As a lady of a strong but beautiful character, one who loved to do good without having it known, she will be mourned by a wide circle of acquaintances and friends, who will feel that the world is the more lonely for her departure.

#### Mr. Colville in Boston.

On Sunday next, June 7th, Mr. W. J. Colville will lecture in Berkeley Hall at 10:30 A. M., subject, "Evolution in Contemporary Religious Thought; Whither Is It Tending?" 3 P. M., Answers to questions from the audience. 7:30 P. M., "The Life and Writings of Mme. Blavatsky." All seats free. Collections.

The Unitarian Convention .- The aims and objects of the Unitarian fraternity were thus clearly set forth by President Elliott, of Harvard College, during the proceedings of the Anniversary week Conven tion held in Boston on Thursday, 28th ult.:

tion held in Boston on Thursday, 28th ult.:

"We Unitarians try to follow the transparent thought which the founder of Christianity cast upon the breezes of Judea without having pen or type, or leaving any record except in the memories of his hearers; and we try to make just applications of his thought under the new conditions of our time. But we care nothing for the decrees of those semi-barbarous conventions which centuries ago mystified and perverted his thought. We take no interest in time-hallowed formularies. Mysteries we find all around us. We cannot imagine how one blade of grass grows; we use familiarly electric force, but we cannot conceive what it is, or even find words to shadow forth its nature; we know that moral and mental qualities are hereditary, but we cannot form any idea of the mode of their transmission. So in religion we find mysteries; but we do not try to formulate them in human speech, and then worship the formulae."

Lucian H. Clark, an old and time-honored merchant of Willimantic, Conn., recently passed to spirit-life from Hartford, at the residence of his son, and was buried at Willimantic. He was one of the pioneers in the cause of Spiritualism in that locality; he earnestly engaged in the establishment and growth of the First Spiritualist Society in Willimantic, and did a great deal toward making Excelsior Hall the permanent home of the Society in that place. His wife passed on before some twenty-five years ago-a woman of uncommon graces of character and social attractions. Mr. Clark was a gentleman of the old school in the true sense, affable, dignified, courtly, and approachable to young people particularly, with whom he was a favorite. He was one of the original abolitionists, and an enemy to slavery in all its forms. He was within two days of his seventy-ninth birthday at the time of his decease.

The Petty "Heresy-Hunters" who are now after such noble game as Revs. Heber Newton and Phillips Brooks in the Episcopal ranks, and who have just secured the condemnation of Dr. Briggs by the Presbyterian conclave met to decide his case, should remember that Dr. Oliver Wendell Holmes evidently had such small men as these creedal pettifoggers in his eye when he wrote: "Faith always implies the disbelief of a lesser fact in favor of a greater. A little mind often sees the unbelief, without seeing the belief of a large one."

Inscusate Bigotry is abroad in these days, and Spiritualism is being attacked on every hand by parties who know nothing whatever of the subject, but who choose the present occasion to volubly blurt out their stupid inanitions regarding it. Nevertheless the truth regarding the New Dispensation is surely making its way to the comprehension of the masses, and the time is coming when the vapid deriders will find themselves called upon by their own people to give more reasonable grounds for their statements, or "forever after hold their peace."

"Don and the Babies."-R. C. Hartranft, of 709 Sansom street, Philadelphia, has published on a sheet of fine plate-paper 22½x28½, a picture bearing the above name. It is after Stephen J. Ferris, the distinguished American painter and etcher, and represents a group consisting of two young children and a large, intelligent dog lying between them as their friend, playmate and protector. The print is perfect in design, artistic in execution, and a suitable adornment for any home, where it cannot fail to be much

The New-England Women Suffragists held their annual festival on the evening of May 27th, in Music Hall, Boston, which was finely decorated for the occasion. The Marion Osgood Orchestra furnished the music; ex-Gov. Long presided. Addresses were made by Lucy Stone, Susan B. Anthony, Anna G. Spencer, Mrs. A. A. Claffin, Florence Balgarnie of England, Mary A. Livermore, Julia Ward Howe, W. L. Garrison, and others. A large number of invited guests were present.

Bend Br. A. S. Hayward's excellent book, "Vital Magnetic Cure," showing the natural, electric, magnetic and spiritual life forces that control the human organism, and the application of these forces to relieve all forms of curable disease mental and physical.

A large and appreciative audience at Milau, O. on Sunday, May 24th, listened to Hudson Tuttle's lecture on "The Religion of Man." The address was a fearless presentation of the issue between science, the new thought of the living present, and the dead past; between God and man—making the former the least

#### NEWSY NOTES AND PITHY POINTS.

THE LUST MANUSCRIPT. "Sixthly, brethren," said the preacher, Then he auxiously looked 'found; "Sixthly, sixthly," he repeated Till it seemed a mocking s jund.

Fiorcely did his fingers fumble "Fifthly," fourthly," thirdly"—all, But his lips kopt muttering "Fixthly," And it auswered not his call. Sixthly, brothren, as I mentioned—"
Then he turned the Bible o'er;
Every hair stood up in anguish,
While his two eyes swept the floor.

Then a good old gray-haired deacon Rose with, "Parson, if ye please, 'Sixthly' jist sailed out the winder On the buzzum o' the breeze." On the ouzzum of the breeze.

Then a small boy snlokered gaily:
"Ah, that wind's a beauty bright;
'Thirdly,' fourthly,' both were winners,
But that 'sixthly's 'out o' sight."
—Columbus Dispatch.

A patriotic New Orleans boy being asked "Who discovered America?" replied: "Oh! I've forgotten his name!-he was nothing but a 'dago,' anyway."

THE SOWER in its latest issue treats editorally of "The Mystery of Existence." Martin Metzger writes upon the "Immortality of Spirit." Detroit, Mich.: Bliss & Burose.

An exchange is quite sure that " Italy must be en forcing laws against murderers. If the criminals could stay there unmolested they would not come to this country in such large numbers." Looks like it

"I am master in this country, and nobody else," says Emperor Wilhelm. That is n't so neatly put as "L'etat c'est moi," but it means about the same thing.—Herald.

The peach crop of Delaware is prophesied at 7,000, 000 baskets. The late frosts may decrease the size of the baskets, says a wicked exchange, but the number will remain the same.

[A PORTRAIT.] (A PORTRAIT.)

(b), the steer, the beautiful steer,
Kicking the files from the point of its ear,
Flapping its tail in its frolicsome glee,
Hopping about like a Snake River flea,
Bellowing!
Roaring!
Thundering along!
Filling the air with its steerical song,
Till the rumble that spouts from its lung-laden pits
Scares timid jack-rabbits and wolves into fits.

During last year 1,600,000 miles of postal service were added to the general system in this country.

The next meeting of the Ladies' Aid Association of the Soldiers' Home is to be held Thursday, June 4th, at Powder Horn Hill, Chelsea, at 2 P. M. Barges will meet the cars at the foot of the hill, and a very enjoyable occasion may be anticipated.

Mr. Breckenridge of St. Louis dropped dead while making a speech charging Dr. Briggs with heresy. In old times this would probably have been enough to send Dr. Briggs to the stake as being possessed of the powers of the Evil One.—Ex.

Sir John MacDonald, Premier of the Dominion of Canada, is nearing his demise, and is liable to pass away at any moment.

A SEA IDYL.—Why not recall the Charleston? We have said "scat!" in due legal form, and the Itala has scut. Our skirts are clear; let us have peace.—Minneapolis Tribune.

A doctor in New York, says the For Lake (Wis.) Representative, has discovered that carelessness in his practice is not excusable because he did not expect to get his pay. The court held him guilty of malpractice, just the same for the pauper as for the milionaire patient.

ESOP ADAPTED TO THE TIME.—A Wolf and a Lamb were drinking out of the same Purling Stream, when the Wolf angrily blurted out:
"I say, you. You are Rolling the Mud all up."
"Let her roll," returned the Lamb, nonchalantly. Whereupon the Wolf Leaped across the Stream and fell upon the Lamb. The Flerce Creature had hardly attempted to Tear the Lamb's Shoulder off. however, before his Teeth broke off Short and fell to the Ground.

Ground.
"Bah!" said the Lamb, "what a Fool you are to
try your Fangs on a Hardened old Tough like myself.
Can't you See that I am a Spring Lamb?"—Puck.

The politicians are going to elect their next candidate for president by "elect-trick power," they say. That's about it. But the Farmers' Alliance says "Hold on! statesmen will have a word to say at the

Here is a fair specimen of a whole page in last Sunday's Herald under the heading "Personal and Social

"Miss Kate Greene, who poured chocolate at the Browning afternoon tea on Tuesday, wore an exquisite gown of pearl color and silver."

"YE WASTE BASKETT."

'S. Q. Lapius" thus discourses on "The Editor's Dragon," in The Weekly Journalist: "In the editor's office it stands on the floor, And though recently fed it is hungry for more. On the good and the bad 't is said it will feast— In fact it is called an unnivorous beast. Fly away, little poem, for clearly I see That terrible dragon is waiting for thee."

Mrs. Fay will give only two more public séances the present season in Boston, namely, one on Saturday and the other Sunday-June 6th and 7th.

Let us yearly bring our sons and our daughters to this Memorial Day service, and at the graves of these men, who died in the hollest cause that ever summoned a people to battle, let us teach them everlasting love of liberty, of our free institutions, of our free public schools which our fathers made, and let us teach them everlasting hatred of tyranny and oligarchies, either civil or ecclesiastical, for "as Jesus died to make men holy," these men died to make nen free.—Congressman Morse at Brockton on Memorial Day. man Morse at Brockton on Memorial Day.

Lord Salisbury says the peace of Europe is assured, and-Russia has ordered 3,000,000 new rifles!

THE SHORT-HAND WRITER, published monthly (except in July and August) at 29 Park Row, New York City, by D. P. Lindsley, is a neat sixteen-page brochure, which admirably sets forth the claims of that queen of short-hand systems, Tachygraphy. Students will do well to send to Mr. L. for a specimen copy.

Cardinal Gibbons is very much out of health at present. He is to the Catholic church in America what Rev. Phillips Brooks is to the Episcopal.

The great Brooklyn bridge was declared free to foot passengers at midnight, on May 31st.

Oakland Garden, near Boston, is to be arranged as a free forum for the people a la that of olden Rome.

When the tongue and pen are let loose in a frenzy of passion it is the person and not the subject that becomes exhausted.—Thomas Paine.

June 1st the city of Brooklyn had a million dollar

Why any of his Christian brethren should oppose this good man, Rev. Phillips Brooks, as they are doing, is one of the puzzles of the latter end of the nineteenth century.

#### Undisputed Merit.

The great success of the Royal Baking Powder is due to the extreme care exercised by its manufacturers to make it entirely pure, uniform in quality and of the highest leavening power. All the scientific knowlbetween God and man—making the former the least factor and MAN the divine centre. Mrs. Emma Rood Tuttle sang two of her beautiful songs and gave a short prelude on the new creed.

EF E. Bach, our correspondent in Aberdeen, South Dakota, writes: "I am doing all I can for the Cause in this benighted region—spiritualistically speaking. My eldest son has gone upon the spiritualistic rostrum for a life's work, and I think will make a success of it. He will probably visit the Camp-Meetings the coming season."

EF At the heredity meeting last week in this city the venerable anti-slavery hero, Parker Pillsbury, remarked that "the nation which suffered Sitting Buil to be so; imjustly, murdered will yet erect a shaft to his memory that shall shame Bunker Hill monument from top to bottom."

edge, care and skill attained by a twenty years' practical experience are contributed toward this end, and no pharmaceutical preparation and exactness. Every article experience are contributed toward this end, and no pharmaceutical preparation and exactness. Every article experience are contributed toward this end, and no pharmaceutical preparation and exactness. Every article experience are contributed toward this end, and no pharmaceutical preparation and exactness. Every article experience are contributed toward this end, and no pharmaceutical preparation and exactness. Every article experience are contributed toward this end, and no pharmaceutical preparation and exactness. Every article experience are contributed toward this end, and no pharmaceutical preparation and exactness. Every article experience are contributed toward this end, and no pharmaceutical preparation and exactness. Every article experience are contributed toward this end, and no pharmaceutical preparation can be dispensed with a preparation can be dispensed with a preparation can be absolutely pure. A number of chemists are employed to test the esting the roth this strate do chance, and no person is employed in the preparation of the materials used or the manufac edge, care and skill attained by a twenty years' prac-

#### Memorial Day at the Children's Progrossive Lycoum.

(Specially reported for the Banner of Light.)

Memorial services of the Children's Lyceum of this city were observed with appropriate exercises on Sunday, May 31st, at John A. Andrew Hall, on which occasion the participants held the close attention of an audience that tested the scating capacity of the spacious hall to its utmost limit, for three full hours. During the present season of work by this organization, many beautiful features of an intellectual and spiritual character have been presented to the public at its Sunday seasons by its officers and pupils; but on no occasion has the entertainment reached the satisfactory and enthusiastic height—in the minds of both members and audience—as was attained on this commemorative day.

at its Sunday weakons by its officers and pupils; but on no occasion has the entertainment reached the satisfactory and enthusiastic height—in the minds of both members and audience—as was attained on this commemorative day.

Under the efficient management and labor of J. B. Hatch, ir., assisted by William F. Falis, the hall was decorated with festoons and streamers of tri-colored bunting, completely hiding the ceiling, and adorning the side walls, producing a brilliant effect. The platform was literally concealed by the banks of flowers, with bouquets and floral pieces that covered its entire length. Rows upon rows of potted plants—nearly a hundred of which had been provided by the Association, that each member might receive one as a gift at the session's close—two stands of color, from which shot out miniature American flags in all directions, memorial tributes to special ascended friends, conspicuous among which was noted an exquisite pillow upon which leaned the picture of Mrs. Annie Butler Thayer, the recently translated daughter of the Assistant-Guardian, Mrs. Maggle J. Butler, together with large American flags, and silken banners representing the work of the Progressive Lyceum Movement, including one that had been presented by the New York Lyceum to the old Shawmut School of Boston, and another bearing the name of the latter institution which flad been contributed by J. B. Hatch, sen., for the occasion, made a most beautiful finish to this portion of the hall. The seats of each group in the centre were decorated with the leader's flag, and also with a beautiful target bearing the group in the centre were decorated with the happy-faced children in their costumes appropriate to the day, presented a striking and animated scene to the spectator.

An orchestral selection, followed by the singing of "America" by the entire assembly, an invocation from Mrs. Longley, a few moments of quiet talk between the teachers and pupils, with the execution of the Grand March by seventy-two pupils with their leaders, compr

with all the force and eloquence which that lady commands.

Among the soul-stirring speeches on this memorable occasion was that delivered by the indefatigable Conductor of the Lyceum, Wm. F. Falls, who, in presenting the various speakers, said: We are here to commemorate a great work, to pay tribute to not only the loved of our own homes who have passed to immortal life, but to remember and honor the great army of lofty souls who gave up their firsides and the loving associations of family life to go out upon the field of battle and wage warfare against the injulity of slavery, and against those who would check the maintenance of those free institutions and noble principles which the lofty patriots who were the founders of this nation inculcated and established. Although we had boasted of a free country, and called it the home of the brave, a great blot rested upon our name—the blot of human slavery, that had to be wiped out by the blood of countless heroes offered up in sacrifice to a nation's cause. "I would "and the smeaker." have witnessed the sale

established. Although we had boasted of a free country, and called it the home of the brave, a great blot rested upon our name—the blot of human slavery, that had to be wiped out by the blood of countless heroes offered up in sacrifice to a nation's cause. "I myself," said the speaker, "have witnessed the sale of human beings upon the public block. Within these very walls a great preacher, Nehemiah Adams, used to preach in defense of slaver y as a God-given institution; but brave souls combated that opinion in burning words, and within a stone's throw of this building lived the silver-tongued orator, Wendell Phillips, who spent his life in defending the oppressed and in denouncing the oppressor in unsparing terms."

J. B. Hatch, senior, was then introduced as a veteran in the G.A. R., and as a veteran Lyceum Conductor and worker whose heart was ever beating in behalf of humanity and the spiritual truth. As Mr. Hatch rose to his feet the bugle-call which had so often sounded in his ears upon the tented field rang out from the platform where the orchestra sat embowered with flowers. In a voice tremulous with emotion Mr. Hatch then proceeded to deliver a spirited address, full of fire and enthusiasm, referring to his service in the late civil war; his present connection with the Grand Army of the Republic, and the touching ceremonies of that body, in which he on the previous day had participated—over the graves of the comrades who had given up their lives in the defense of our country. The speaker then referred to the noble soldlers in the ranks of Spiritualism who had completed their record of service and pressed on to higher fields, paying an eloquent tribute to each name that he read from his list, among whom were mentioned Wm. White, Wm. Berry, Mrs. J. H. Conant, Chas. H. Crowell, L. B. Wilson, C. C. Dudley, Mrs. J. S. Rudd and Miss E. Chaee as workers whose lives had been identified with the BANNER OF LIGHT; Drs. H. F. Gardner, S. Grover, J. H. Currier, Mrs. Mary Stearns, R. Anderson, Mr., and Mrs. Shelhamer

you to-day, and in her place I will present to you another interested worker in this school, Mrs. M. T. Longley.

Mrs. Longley remarked that so many beautiful tributes in song and music and speech had been offered that no more could be brought from the realm of elequence to add to this occasion, yet she was glad to contribute her quota of reverential love and cherished memory for the dear souls who have faithfully performed their part in the battle of life, and have pressed on to higher victories in grander fields of advancement and reform. Warming under the inspiration of the hour, the speaker then made a spirited address, paying a deserved tribute of honor and respect to those fearless and exalted souls whose voice and influence and power were ever expended in behalf of the rights of man—Wm. Lloyd Garlson and Charles Sumner, mentioning, among all that noble host that faithfully and heroically maintained a loyal stand in defense of a country's honor, from Abraham Lincoln to the humblest private in the ranks, the name of our own grand old War Governor for whom this hall is named, John A. Andrew.

The Target March, in which all the members of the school participated, was then finely executed, during which each pupil was presented with a potted flowering plant, after which each of the speakers of the morning received a handsome bouquet, and other floral offerings were distributed among the scholars and visitors. Singing and a benediction then closed the exercises of this memorable day, and the friends dispersed, many of them with the intention of being present on Bunday morning next, when the closing session of the season of this progressive school will be held.

Two beautiful memorials to arisen sons of Al-bion and Caledonia were unveiled on the 30th uit. at Mt. Hope Cemetery, near Boston, by the British Charitable Society and the Scots' Charitable Society. They stand on an eminence near the soldiers' monument.

FOR SKIN DISEASES USE HORSFORD'S ACID PHOSPHATE. Dr. F. LE SIEUR WEIR, Philadelphia, Pa., says: "In certain cases of skin diseases, where the stomach is in a condition unfavorable to the diseases, not infrequently have I found it to correct that condition, when nothing else yielded desired result."

Coloy & Rich.

To Foreign Subscribers the subscription price of the Banner of the Hanner of the Hanner of the Hanner of the Universal Postal Union. To countries outside of the Union the price will be \$3.50 per year, or \$1.75 for six months.

A Birthday Reception

Was tendered to Mrs. H. W. Cushman, the veteran musical medium, by her many friends in Boston and vicinity at the Ladies! Aid Parlors, this city, on the

atternon and evoning of Wednesday, May 27th.

Mrs. Cushman, as is well known, is one who has been faithful to the spiritworld as a medium for the long period of forty-one years; and although now at the age of sixty-six she finds hersolf worn down in the service—with a crippled and useless hand and arm, showing the continuous draft made upon them in the production of the wonderful physical and musical phenomena through her mediumstip—the lady still continues, as far as impaired health will permit, to hold her seanes, that the spirit world may confound the skeptic and bring comfort to the seeker after truth in her presence.

The entertainment on the occasion mentloned consisted of an intellectual interchange of thought during the afterneon, at which many prominent speakers, mediums and representative Spiritualisis took occasion to refer in grateful words to the work of Mrs. Cushman, and to offer congratulations to her on the attainment of her sixty-sixth year of mortal life. Several of the mediums were also influenced by attending spirits, who desired to manifest to their friends in the audience. Among the participants in the atternoon service we may mention Mrs. Waterhouse, Mrs. Bennett. Mrs. Wilson, Mrs. Carrle Loring, Mrs. Kate R. Stiles and Mr. Ben. Loring. The latter gentleman is one of the useful agents of the Society for the Prevention of Cruelty to Childra, and is always well-supplied with anecdotes of his personal experiences among the poor, several of which narratives he gave on this occasion—they proving to be of a highly-interesting character.

At the close of Mr. Loring's address the company united in singling "Auld Lang Syne," after which assessing the close of Mr. Loring's address the company united in singling "Auld Lang Syne," after which assession of social conversation and retuinon among the friends occurred, during which hot coffee and delicate refreshments were served in an informal and sociable manner that was greatly enjoyed by all.

The evening exercises were opened by a vocal selection by

joyable affair.

joyable affair.
As an admission fee of ten cents had been charged—the hall having been gratuitously furnished for the day by the Ladies' Aid—and as the friends were invited to supplement that milte with any amount they desired to add to the beneficiary's purse, it is hoped that Mrs. Cushman realized something substantial from this testimonial from her co-workers and friends. Several beautiful floral offerings graced the stand during the day, and showed the loving thoughtfulness of kindly hearts.

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

Mrs. Clara Field-Conant's address for the summer will be Boston, care of the BANNER OF LIGHT. Friends and correspondents please take notice, and thus avoid delays, by sending all communications as above.

Dr. W. A. Hale, lecturer and descriptive test medium, has a few open dates. Societies and Camp-Meeting Associations desiring his services should address him at 32 Pearl street, Charlestown District, Boston,

Dr. F. L. H. Willis's address is now Glenora, Yates Co., N. ¶.

Co., N. Y.

Edgar W. Emerson has the following engagements for June: New Hampshire State Convention, Haucock, N. H., June 6th and 7th; West Winsted, Conn., June 14th; Compounce Lake, Conn., June 17th; and will be at the different camps as follows: Parkland, Pa., July 9th to 18th; Onset, Mass., July 28th to Aug. 1st; Sunapee, N. H., Aug. 2d to 10th; Miantic, Conn., Aug. 16th; Haslett Park, Mich., Aug. 22d and 23d; Mt. Pleasant, Clinton, La., Aug. 26th to 318t.

Mr. I Frank Bayter's address during June will be

Mt. Pleasant, Clinton, La., Aug. 26th to 31st.

Mr. J. Frank Baxter's address during June will be 3565½ Olive street, St. Louis, Mo., in which city he will lecture on all the Sundays of this month.

A. E. Tisdale closed his month's engagement with the First Spiritualist Society of Philadelphia May 31st. He is to speak in Bridgeport the first Sunday in June, and in Cummington, Mass., the last two Sundays of June. His camp engagements are Onset Bay, Harwich, Lake Pleasant, Mass., Sunapee Lake, N. H., Queen City Park, Vt., Temple Heights and Etna, Me. Societies wishing his services for October and November of '91, may address him at Merrick, Mass.

Mrs. Abby N. Burnham spoke in Quincy, Mass. May 3d; Pigeon Cove, 17th; West Cummington, 24th; East Cummington, evening, 31st. The Brockton (Mass.) Daily Enterprise of May 29th says: "Mrs. Marguerite St. Omer, the inspirational lecturer and test medium, was greeted with a full hall in Abington last evening. She lectured on the 'Beauties of Spiritualism,' following with some remarkable psychometric readings and tests."

Boys and girls from Maine remember Johnson's Anadyne Liniment. Now do n't deny it.

#### ADVERTISING RATES.

25 cents per Agate Line. DISCOUNTS. " 25 "
" 26 "

200 lines to be used in one year...... 10 per cent 500 " " " " ...... 25 " " 1,000 " " " ...... 40 " " 20 per cent. extra for special position. Special Notices forty cents per line, Minion, each insertion.
Notices in the editorial columns, large type, leaded matter, fifty cents per line.
No extra charge for cuts or double columns.
Width of column 2 7-16 inches.

De Advertismenty to be renewed at continued rates must be left at our Office before 12 M. on Saturday, a week in advance of the date whereas they are to appear.

The BANNER OF LIGHT cannot well undertake to vouch for The BANKEL OF LIGHT cannot well undertaze to vouch for the honeity of its many advertisers. Advertisements which appear 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 discover 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 Glenora, Yates Co., N. Y. April 4.

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

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.

ADVERTISEMENTS.

# Progression,



#### DR. R. GREER.

DR. R. GREER, OF CHICAGO, THE INVENTOR OF the ELECTRIC DIADEM, and the first to demonstrate to the world the superiority of the DIADEM over all other electrical appliances for imparting electrical energy direct to the brain, has for many years been known throughout America as a scientific medical electrician of note, so that when he first placed his mechanical invention before the American public it was at once accorded a cordial welcome, and after a fair trial, was endorsed by all honest, progressive physicians and eminent scientists. For the cure of all brain and nervous diseases, resulting from lack of energy, DR. GREER declares there is nothing to compare with the wondrous curative power of the ELECTRIC DIADEM. Price 85. Sent by mail postage free on receipt of price. Send for pamphifpt giving further particulars. Address

THE CROWN ELECTRIC CO., May 30. If 127 La Salle Street, Chicago, III. SPECIAL EXCURSION!

Onset Bay Grove. Opening Day June 21.

TICKETS only \$1.75—to go from Boston on Saturday or Sunday, and return on Sunday or Monday. Interesting Exercises, and the cheapest oxcursion of the year. Call for tickets to "Onset Junction." 2w June 6.

# DEER PARK and OAKLAND

ON THE CREST OF THE ALLEGHANIES,

3,000 Feet Above Tide-Water.

SEASON OPENS JUNE 15TH, 1891.

THESE famous mountain resorts, situated at the summit of the Alieghanies, and directly upon the main line of the Baltimore and Ohio Railroad, have the advantage of its splendid vestibuled express train service both east and west, and are therefore readily accessible from all parts of the country. All Baltimore and Ohio trains stop at Deer Park and Oakland during the season.

Ratos. 80. 875 and 890 a month, according to location

and Oakland during the season
Rates, 80, 875 and 890 a month, according to location
Communications should be addressed to GEORGE D. DE
SHIELDS, Manager Baltimore and Ohlo Hotels, Cumber
land, Md., up to June 10, after that date, either Deer Park
or Oakland, Garrett County, Md.

May 30

# ASTROLOGIST.

 ${
m MRS.} \; {
m WEBB}.$ 

From 367 West 23d street, New York, At 130 Chandler street, Boston, May 5th until June 27th. Ask your druggist for MRS. WEBB'S "MAGIC TEA." GEO. C. GOODWIN & CO., General Agents for New England.

April 25. istf

### DR. STANSBURY'S Spirit Remedies.

GREATLY IMPROVED AND ENLARGED.

Wonderful Elixir of Life; Marvelous Throat and Lung Healer; Great Blood, Liver and Kidney Remedy; Magical Sea Moss Hair Tonic. Thousands of Testimonials. Large bottles, §1.00; six for §5.00. Liberal terms to healers and others. DRS. STANSBURY & WHEELOCK, No. 1366 Washington Street, P. O. Box B, Station A, Boston, Mass., or COLBY & RICH, D Bosworth Street.

137 Send age, sex, lock of hair and leading symptom for Free Diagnosis.

May 2.

Dr. and Mrs. W. A. Towne,

MAGNETIC, Mind and Massage Treatments, also remedies furnished. Now located at Hotel Aldrich, 38 Berkeley street, Boston. Hours 10 to 7. Is May 9. Mrs. Hattie A. Young,

TRANCE, Business and Developing Medium, will hold Circles every Sunday evening at 7:30, also every Tuesday afternoon at 2:30. Sitting-daily. Also her Indian Remedy for Piles; a sure cure. 22 Winter st., Room 16, Boston. June 6.

Osgood F. Stiles, DEVELOPING, Business and Test Medium. Slittings daily, from 9 A. M. to 5 P. M. Development of Mediumship a speciality. Test Circles Sundays and Wednesdays, P. M. No. 8 Dwight street, Boston. lw\* June 6.

A LIBERAL OFFER, BY A RELIABLE CLAIEVOYANT AND MAGNETIC HEALBR.
SEND four 2-ct. stamps, lock of hair, name, age and sex,
we will diagnose your case FEEE.
Address DR. J. S. LOUCKS, Shirley, Mass.
June 6.

For Sale or to Rent,

THE Arthur Hodges Cottage at Lake Pleasant.
Address A. N. STIMPSON, No. 249 Bridge street, Northampton, Mass.
June 6.

A STROLOGY.—Most fortunate dates for all purposes, life writings, advice, etc.; full descriptions free. Send date and hour of birth with stamp. T. A. REARSE, Astrologer, 172 Washington street, Rooms, 12 and 14, Boston, Mass. III. HOSTON, MASS. IW June 6.

OPIUM Morphine Habit Cured in 10
to 20 days. No pay till cured.
DR. J. STEPHENS, Lebanon, Ohlo

A Brief History of the Late Military Invasion

HOME OF THE SIOUX. EDITED BY T. A. BLAND.

The opening chapter gives a roview of the rights of the Sioux nation of Indians granted them, or supposed to have been, by a freaty made by the United States in 1876, by which as a consideration, the Indians surrendered all right and title to the Black Hills region.

Of the immediate cause of the late disturbances, Mr. Bland received from one of the Sloux delegation, during its recent visit to Washington, a brief statement which he gives in full events are also narrated.

Pamphlot, 8vo. pp. 32. Price 10 conts.

Summer Days at Onset.

BY SUSAN H, WIXON.

Author of "Applies of Gold," All in a Lifetime,"

"The Story Hour," etc.

"The Story Hour," etc.

"The Old Pan. Blossoming Like the Rose. Out on the Water.

The New Birth. A Day in June. Onset Museum. Legend

of Onset. Woodland Rambles. The Haunted House. Onsot

in September. Close of the Season. Story of Wacosta.

Pamphlet, pp. 84. Price 25 cents.

For sale by COLBY. & RICH.

NINTH EDITION-ILLUSTRATED.

#### Helen Harlow's Vow. BY LOIS WATSBROOKER.

An interesting and helpful story, traphically portraying woman's helpless and dependent condition, the numerous snares that beset her in every path she may seek to travel, what timely words and friendly sid will do, to a despairing and sinking woman, and what obstacles a determined and plucky woman may overcome.

Cloth, price \$1.25, postage 16 cents.

For sale by COLBY & BICH.

TLLUMINATED BRAHMINISM; or, The Trice Theosophy, Being an Explanation of the Original Doctrines of RANGA HILLYOB, often called the Great Brahma. Transmitted by the Law of Occult Science. Cloth, pp. 130. Price \$1.00; paper, 50 cents.

# Message Department.

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

On Tuesday Asternoons the spiritual guides of Mas. M. T.
LONGLWY 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 Chairman, 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.

which are printed on this page each week, an opportunity to do so.

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

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

Natural flowers are gratefully appreciated by our 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 the addressed to Colny & Rich.

J. A. Shelhamer, Chairman.

#### QUESTIONS ANSWERED

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

Report of Public Séance held March 17th, 1891.

Spirit Invocation. Oh! Infinite Spirit of Truth, guide us in our search for knowledge, that our minds may become informed concerning the laws of life, and our souls expanded into fuller expression, and a grander comprehension of divine or spiritual things. Oh! Sacred Presence of Eternal Love, breathe into our hearts at this time thine influence, that we may be uplifted upon the atmosphere of sympathy, and be brought into communion with kindred souls.

Wa dealer to receive the inspirition of wice and

sphere of sympathy, and be brought into communion with kindred souls.

We desire to receive the inspiration of wise and good intelligences from worlds beyond, who have grown in wisdom, and gained much knowledge. May we be deemed fitted to receive from them such gleams of truth as shall stimulate our minds to make new efforts in their researches. Oh! thou Holy Influence of Peace, brought by angel visitants from realms beyond, may we, struggling along through the shadows, and with the experiences of mortal life, be bathed in thy waves of beauty and power, and be so filluminated interiorly that we may understand more fully what it is to live a spiritualized existence.

We desire at this time to be drawn more closely together, to feel that we are brothers and sisters reaching forward to one great end, and pressing onward toward one beautiful home of light and joy beyond.

May we feel another's woe as our own; may the shadows that fall upon human lives be cast also into our own, that we may realize what affilctions beset hu-manity, and strive to our utmost to lessen the wrong our fellow beings, and to assuage the pain they

done our fellow beings, and to assuage the pain they bear.

Oh! our Father and our Mother God, bless each one at this time with a holy benediction that shall truly inspire, upilit and strengthen, so that we may all see the pathway of human progress alike, and realize that each one is thy child, pressing homeward and onward toward the kingdom of peace, labor and hap niness in worlds above. piness in worlds above.

#### Questions and Answers.

CONTROLLING SPIRIT.—You may now present your queries, Mr. Chairman.

Ques.-[By H. C. M. Conkling, New York.] How far and in what manner do the writings of the New Testament differ from facts regarding the life, birth and death of Jesus Christ?

Ans .- The records of the New Testament concerning Jesus the Christ deal with but a short period of time in the life of that individual. The New Testament passes over wholly unno-ticed the experiences of the Nazarene from his twelfth year, at the time when he is represented as confounding the wise teachers and doctors in the Temple by his questioning and reasoning, until he arrives at nearly the age of thir-

ty-three years.

The records which you have of the life of the The records which you have of the life of the Nazarene are undoubtedly in accordance with fact; but to our mind certain incidents that are recorded have not been given to the world exactly as they occurred, nor is it possible for mankind to obtain any infallible record of the life of that intelligence. The most important facts, according to the ideas of those who transcribed them, were handed down at first, not through manuscripts of parchment or through any of the forms for preserving the record of events which prevail at the present time, but principally, we understand, through oral tradition, and therefore you could not possibly obtain that which was entirely faithful to the events as they occurred. events as they occurred.

tain that which was entirely faithful to the events as they occurred.

You are given in the Scriptures the idea and also the ideal representation of a life that existed many centuries ago, standing out, so to speak, at the time in a marked degree, because that individual was one who dared to deal with the events, customs and practices of the age, questioning those which did not seem to be up to his high standard of morality or spiritual progress, and commending those precepts and principles which to his mind, or rather to the minds of the inspiring intelligences behind him, seemed to be best calculated to cultivate mankind and to inculcate within the human heart the spiritual conditions of life.

It does not much matter in this age and generation whether these historical records are precisely to the point or not, because humanity has come to unfold its thinking powers to that extent that it dares to reason and to ask questions. Whatever in the life of Jesus may seem to be practical in the present generation, to be beneficial as an example of right living, or as a wise teaching for the guidance of a spiritual life seeking to put forth its highest qualities, may be accepted, and that which may seem to the thinking mind to have been erroneous in that life, or to be impracticable at the present time, may be rejected. No life, whether it be that of a Jesus, Socrates, Confucius, sage, prophet or teacher, can contain within itself all these lives, separately and combined, present principles, spiritual ideas and lofty teachings, that may be received by the growing mind and emulated to its utmost extent.

Q.—[By Charles Hobson, Ohio, Kansas.] What is the unpardonable  $\sin t$  or what is the worst  $\sin a$  mortal can commit?

What is the unpardonable sin? or what is the worst sin a mortal can commit?

A.—The question of the unpardonable sin has agitated the human mind for many ages. Individuals have pondered so long and so deeply that they have been known to become insane upon the subject. Through much brooding upon the question an abnormal condition of the mind has been created, which has caused them to fear that they might, even unconsolously, have committed that sin of all sins, which it is said is unpardonable, and for which no atonement can be made.

We know of no sin that is unpardonable. We know that sin is a violation of law, and that it may be of a mental, moral or physical character. When you violate a law of your being, knowingly or unknowingly, you commit a sin against yourself most of all, and you are the one who must suffer most deeply. You may wrong a fellow-creature, and so bring pain and misfortune to that other life. Through this wrong-doing you may for a time seem to prosper; having taken advantage of another, you may in consequence have reaped certain emoluments or worldly possessions which you could not have had had you been strictly just to your fellowman, and the world may say he who has been wronged suffers while the guilty one goes free, enjoying his ill-gotten gains. That may seem so for a time, but not, always. The ill-gotten gains will burn themselves into the soul of, the wrong-doer until he begins to hate the very thought of them, and of how they have been gained. When he passes to the spiritworld he will see them fastened upon him as an enoumbrance which he cannot be rid of, and eyery time they appear before him they world he will say wakened; sensibility the most semission of sin 'reacts' upon' the one who has committed the wrong, and it eats into his life until his soul is purged of its impurities.

said, that is unpardonable; but he who sins must gain pardon of himself. It is not so much that he must be forgiven by the one whom he has wronged, or by his friends who may learn of his misdeeds; it is not so much that any kindly heart that loves him must be entreated to overlook or even to condone the evil in his life, hoping that he may repent; it is not so much that any arbitrary personal power, dod or Jehovah (for we know of no such power), can or will pardon the offense, as it is that the offender must pardon himself; and he cannot do this while the pain is burning into his heart, while remorse welghs upon him, and while he is a victim to that sting which self-examination brings to the soul. He must, first of all, strive constantly to do good to his fellows, to extend some helpfulness to those whom he has wronged. But he must not be satisfied with this; he must seek constantly to be of usefulness to other lives; and in such work he after a time comes to forget self, and the pain and smart become lessened. In work ing for others he realizes that peace may be found; and so, after along period of well-doing, he may feel that he has attended to him by all whom he may meet.

SPIRIT MESSAGES,

Given through the Trance Mediumship of Mrs. M. T. Longley. ed to him by all whom he may meet.

Q .- Is it consistent for Spiritualists to employ ministers not fully convinced of the truthfulness of Spiritualism to teach concerning the laws and philosophy of the subject to an audience composed of both Spiritualists and skeptics?

A.—It does not seem to us exactly consistent for a body of Spiritualists to employ denomi-national ministers upon their platforms if these clergymen have no new truth to utter, but confine themselves entirely to the old line of thinking and of expression, according to theological rules. We do not know that any intelligent, wise body of Spiritualists would employ such minds to teach either them or the friends whom they might call into their meetings.

We want to be just, we want to look at this question from all sides, and not be prejudiced at all in our conclusions, and therefore we say at an in our conclusions, and therefore we say
it may be that some elergymen of a wide range
of thought and study, liberal by nature, and
occupying a pulpit in the liberal school of
thought and investigation, may have some
truths to offer the world which have not been presented by returning spirits or by the plat-form exponents of Modern Spiritualism. We do not say that they have, because, from our point of observation, it seems to us that Spir-itualism embraces in its revelations and teachings all subjects, all lines of thought, and all liberality of sentiment. Understand us: We do not mean to say that there is no liberality of sentiment, no line of liberal thought outside of Schildening hours and the sentiment. of Spiritualism; but we do mean to say that Spiritualism embraces these, and therefore its best exponents, its most cultivated and intelligent public workers, can surely present to the world such truths and such spiritual knowledge as are useful to mankind in leading them onas are useful to mankind in leading them on-ward over the heights of progress and of hu manitarian reform. Yet some minds on earth may differ from us, and they, from their point of observation, may feel that they can obtain a truth from some minister or liberal thinker that they are not able to get through a medium or spiritual speaker; and if they are sincere in this claim then we cannot term them inconthis claim, then we cannot term them inconsistent though they call a minister or a student from the outside world to their platforms. We deplore, however, the tendency that we

sometimes observe among camp meeting socie-ties and local organizations of Spiritualists, to call to their platforms some minister to deal out the bread of life or the kernel of thought to their hearers because that clergyman may have gained a popular name. We know that some of our most obscure mediums and spiritual teachers have heralded truths to the world quite as important, fully as instructive and wholly as elevating as those given by these other speakers with high-sounding names and wide reputations.

We like to see consistency among Spiritual.

We like to see consistency among Spiritualists, because Spiritualism comes to teach a direct line of conduct, a code of ethics that will be stimulating to the mind, elevating to the spiritual life and conducive to the well-being of the entire human family; and if we, as Spiritualists, walk in accordance with these teachings we shall certainly be able to show the world that we have as much of truth and knowledge and helifulness to man in our phiknowledge and helpfulness to man in our philosophy as has any system of religious thought that the world contains.

Q.—[By Mrs. Smith, Erie, Pa.] Could mediums fill teeth with tooth substance under spirit control? and, if possible, would not this be more convincing than playing on trumpets and lifting tables?

A.—We do not think it would. The lifting of a table by an invisible force, when no muscular action on the physical side is brought to bear upon that piece of furniture, would cause the mind of the individual witnessing that phemind of the individual witnessing that phenomenon to think and to ponder upon the subject; and whatever causes man to deeply think is of usefulness to the race. The breathing of a message through a trumpet, demonstrated positively not to have been made by the organs of speech of any individual on earth, certainly must make the intelligent mind that comes in contact with such a manifestation think and pass judgment. This must of necessity be very useful to one who is not so stupid that he cannot find any intelligence and any spirit behind the manifestation.

the manifestation.

The filling of a tooth by a medium unprac-The filling of a tooth by a medium unpracticed in dentistry might draw attention to the law and the work of mediumship, and to the fact of spirit presence. Such work has been done repeatedly through mediumistic organisms by intelligent practitioners from the other side of life. We do not mean that teeth have been extracted or filled repeatedly, but we do man that surgical operations have heap per-

side of life. We do not mean that teeth have been extracted or filled repeatedly, but we do mean that surgical operations have been performed by invisible intelligences through mediumistic organisms. We know that bones have been set time and time again by hands that the world has thought unpracticed because they did not have the regular training of school or college; but the skill and knowledge were imparted to the individual performing the operation by minds outside of the physical body. These are facts in human history and experience which may be found in every city and state. Human intelligence is the same apart from the physical form that it is when pent up in these mortal bodies, only that it has the power to expand to greater depth and breadth and to unfold its capabilities more fully. If a spirit intelligence can come in contact with an organism on earth adapted to its use, one with whose atmosphere it can assimilate sufficiently to control or guide the external, then may a plece of work be accomplished through the medial instrument like that which the intelligence had performed on earth when inhabiting the physical form. So surgeons, physicians, artists, musicians and men and women of letters returning from the spirit-world and seeking to express their powers and mentality, have found ways and means to work out through mediums something similar to that which they produced in times gone by on earth.

Q.—[By the same.] To be healthy must one keep mind and body at one work? Must one while washing dishes, for example, just think of washing dishes? or can one wash dishes with the hands and think of something more congenial with the mind, and not hurt the body?

We know of no sin, however, as we have said, that is unpardonable; but he who sins must gain pardon of himself. It is not so much that he must be forgiven by the one whom he has wronged, or by his friends who may learn of his misdeeds; it is not so much that any kindly heart that loves him must be entreated to overlook or even to condone the avil in his

# Mrs. M. T. Longley.

Report of Public Séance held March 13th, 1891. Controlling Intelligence.

At our last message circle, Mr. Chairman, two weeks ago, our friend, Miss Chace, transcribed the messages which we received from communicating spirits. Her health falling so rapidly after the close of that circle, she was unable to write out the entire number of communications. We have reproduced all of these messages but one, so that they will be published in due order; but the spirit whose message does not yet appear has requested the privilege of coming again and speaking to his friends. We desire him to do so, and at once, lest we lose the magnetic hold upon him that we gained at his first appearance upon this platform.

Many of the spirit intelligences who give

Many of the spirit intelligences who give messages here do not go immediately out of this atmosphere, but continue to linger around our medium and our Circle Room, fearing that something may happen to prevent the appearance of their communications, so it has been an easy matter for us to get en rapport with this

I make this explanation, Mr. Chairman, that it may be understood why the spirit comes again, and I will now allow him to control the medium that he may be assured of doing so.

#### George Savage.

[To the Chairman:] Good-day, sir. I did not expect to speak with you again so soon, but as your presiding officer on the spirit side has kindly allowed me to do so, that my words may go out to my friends in Boston, I feel happy to avail myself of the opportunity. I may not be able to repeat word for word the communication that I gave you a fortnight since—that will not be necessary.

I came to attract the attention of my friends,

if possible, to the fact that I live, and live as an active man. I was not a stick when here. I believed in keeping in motion, and in making my individuality felt. I could not help doing so. It was a part of my nature to seek to im press upon all I came in contact with some thing of myself, and I am the same now. have not changed a particle, except, I think, I am a little wiser, because I have been gone quite a time from the physical body, and I have been finding many things to study. Many laws are in operation that I never dreamed of when are in operation that I never dreamed of when on earth, and so I have had to take time to look into these things, and try to understand them. As I told you before, I was a man who had to move about a great deal. I was not settled in one place, though I claimed Boston as my home. My business called me to different lo calities, and so I made a great many acquaintances, some of whom I claim by the title of friend, and others I do not; but it seems to me that a good many remember me well enough to recognize my presence here, and to know that recognize my presence here, and to know that I preserve the same characteristics that identified me on earth.

I want to say to Joe that he is all right. I spoke of him before, and I want to do so today. I am with him a great deal, and I feel that together we can assimilate our forces so as to exercise an influence that I hope is help-ful—I think it is. , It seems to me time, Mr. Chairman, that some

It seems to me time, Mr. Chairman, that some of my people or friends investigated this subject. If they do not accept this as coming from me I shall not feel badly about it. Perhaps I should not have believed in this spirit-communication if a spirit had come to me when I was here and claimed to be an old friend, so I cannot blame them if they do not recognize my message for what it is; but if they do recognize it, I shall be pleased, and I think it will help me to come into closer contact with them. Some of my friends will want to know what I am doing in the spirit-world, if I am traveling about here and there as I used to. Yes, I am. In some respects my line of life is similar to what it was here; in others it is not. Of course I am not engaged in the interests of the old concern, and I am not exactly in that line of trading; but I find it congenial to travel about. I know it is said that "a rolling stone gathers no moss"; but, after all, one picks up a good deal, gains considerable information, and learns much of human nature. In traveling about and meeting other people it takes the conceit out of a man, I tell you. To be here and there among people whom he has never him, gives him to understand what a little mote he is in the universe after all; but if he uses his individuality, picks up knowledge, and gives something by way of information to his fellows, he will find that he has a place here, and that he has been prepared for the place.

Now I won't take up any more time, Mr. Chairman. This is not exactly what I said before, but it is in the same vein, and will, perhaps, do as much good. I thank you who are concerned in this for the privilege. George Savage.

#### Orin Shelley.

I do n't know how 't is I've got back here into the earth-life. At first it seemed as if I did n't care to come back to the old life. It was so good to get out of the worn old form and feel strong and well and vigorous in the new life, I had hardly a care to return; but then, I left one who was a life-long companion, I left good friends; and pretty soon I came back, looking to see if I could n't get one word to her.

I don't feel as if I knew much about this spiritual life. I'm a mere babe in that world, lacking knowledge and understanding of a good many things; but'I'm trying to get it into my head, and to learn as much as those about me know.

about me know.
[To the Chairman:] I did n't come to say very much, sir, but just to speak to those who are here, and to tell them there's life and home on the other side the river. It is just a little step across, and you'll find yourself among the old friends that are glad to wel-

come you.
Oh! I lived a long life on earth. It's not

keep mind and body at one work? Must one while washing dishes, for example, just think of washing dishes? or can one wash dishes with the hands and think of something more congenial with the mind, and not hurt the body?

A.—We should think very little of the intelligence of a woman who, in performing such a piece of domestic labor, could have no mind above that work and was obliged to put her whole thought into it. We should think that such an individual required mental training and instruction, and that the spirit as well as the mind had been dwarfed from childhood. One who has to perform manual labor may at times be obliged, as is proper, to place the mind entirely upon the work in hand, that it may be correctly done; but one who has become accustomed to a certain round of labor will not find it necessary to keep the mind converted to the physical life, but i do n't want to take it up again, oh! no. I'm satisfied, but I've a kindly feeling for it and the conditions of this world.

I came, sir, from Keene, New Hampshire, and you can call me Orin Shelley.

James Simpson.

A good many years have gone since I was summoned home. Changes have taken place with the friends I left. Sadness and joy, shadows and sunshine have come to their lives, and their experiences have been many. So have the experiences have been many with me. I have met them on both sides of life—here in the world it is the obliged to do this.

Some of the most brilliant productions of the world and get light on the subjects of the day as one

#### Mary Ann Richards.

My message will not be lengthy, but I am happy to give it to my friends. I think they will receive my communication, and be pleased that I have come back to bring my love.

Tell my friends I have waited a long time for the chance to say but a few words. I am happy because freed from the body, which grew so weak, and which I could not use as I longed to do. I am working now in such was as I want. do. I am working now in such ways as I wanted to here (I think my friends will understand); of course not just the same as I thought of and wished, but in a measure like that, as far as the spirit labors are concerned. Friends on the other side join me in expressing their sympathy and kindly greeting for those who are here.

My friends are in Georgetown. Some of them know something of spirit-return, and would like to learn more of it. They do not really know so much about it as they have heard and wondered at it, and they have asked that they might get something from the other side for themselves. I thought I would try to come and see if I could speak. I hope to do better sometime, but now I am pleased that I have been able to express myself in this feeble way. Mary Ann Richards.

#### F. A. Daffen.

Somehow I have felt a great drawing to this place, as if some one had put cords around me and were pulling me here. I know it is not an external condition, it comes from within; but I feel impelled to come here, and to try to say something to my family and friends.

I cannot tell them of the sorrow I have had since I found myself out of the body, and real ized my condition. Spirits in coming back tell of their joys, and the beauties they find, but do not often speak, I think, of the pains and the

of their joys, and the beauties they find, but do not often speak, I think, of the pains and the shadows that come to them. Now I do not find it a world of all happiness. I find it much easier to get along there than here. I find that if any one tries to step up he is not pushed down by some one else who wants to get above him; but I find that people there have their trials and their sad experiences. Of course they come out of their own condition, but they are just as real as are the bitter experiences of earth-life.

earth-life.

I suppose I had to go through these things. I was foolish in making certain movements (I do n't care to say what), and I found myself disappointed in results. They did not turn out as I expected, and so a great weight fell upon me. I tried at first to overcome it, but the way I took did not bring me any comfort, and so the entire experience that I refer to was the cause of my going out of the body. I the way I took did not bring me any comfort, and so the entire experience that I refer to was the cause of my going out of the body. I am not going to say what this was to the world. My friends know, and they will understand when I say that the shadows I have found come principally from that; but I have grown from it and become better informed, and I think I understand life more clearly than I did when here.

I want to send my love to my family. Tell

I want to send my love to my family. Tell them I am not dead, and I am not unhappy. them I am not dead, and I am not unhappy, only as the memories of past failures and mis fortunes have cast a shadow over me. Tell them I am with good friends who have given me help, and I expect to see more beautiful things ahead. I know I can work, not perhaps in setting up a "stickful of matter" or standing at the case, but I have things to do on the spirit-side that are congenial to me.

I would like to tell Frank certain things that I think would be good for him to know. I want it to be done in private; and if he or any of the family would like to search into this any I hope they will find the means for helping me to come so I can express myself away from the public eye and ear.

I am known in Brooklyn by friends and acquaintances, and I think I have not been forgotten yet. Please call me F. A. Daffen. I want also to send regards to friends in New York City.

York City.

#### Thomas R. Hazard.

I thought I would come around here, Mr. Chairman. It is a good while since I spoke through your medium, and I feel that I have

through your medium, and I feel that I have some things to say.

I bring greeting to all friends and former associates. Of course I have a heart full of regard for my brother, and I want him to know that a change is soon coming. I feel it in the air, and I think he will understand it. I need not express myself in regard to those closely connected with my heart and life, for they understand, and it is not necessary to manifest my feelings here. I have a good warm friend-liness for all lovers of truth, and especially for all workers in the spiritualistic field—for mediums who stand as open doorways of commuall workers in the spiritualistic field—for mediums who stand as open doorways of communication between the two worlds. I come today to your circle-room with friends of mine from the spirit-side who will be benefited by coming into the atmosphere of this place and receiving magnetic help from the spirit-band stationed here.

Some of my friends on earth wish to know my idea of this movement recently made in various States against the full exercise of mediumship, by requiring legislation upon the subject, so that the law shall decide who is a fraud and who is a genuine medium. It will

can do as a spirit, and I feel that I gained so much by passing out from earth.

I come back to-day to give my greeting to those who are here. They will not look for one who has been so long on the other side; they will not, perhaps, believe that spirits can return in this way; but I am here to speak for myself and in behalf of my wife, Mary, who has joined me in the other world, and to say that we are happy together. I looked long for her coming, and when the shadows of many years pressed upon her she was gently released and allowed to pass to the spirit-tworld.

We have children and children's children here in this life. Tell them all that we bring them our plessing, and we wish to do them good service by our influence and love.

I lived in Thompsonville, Conn. James Simpson. I do not believe in this sort of thing. I do not believe in legislating against people's rights. If you are a set of imbeolies that have not the mental power to guard yourselves against imposition, and that need the protection of the law, then you had better have guardians appointed over you at once. If you are responsible, intelligent men and women, that know pretty well what is good for yourselves, and what you want, or what way you want to take in gaining spiritual instruction or information concerning spiritual instruction or information concerning spiritual things, then you certainly do not need legislative protection on that score.

I believe that it is a movement on the part of individuals who are so obtuse mentally that they cannot see the truth when it is set before them. I think they are persons so confirmed in their critical art.

they cannot see the truth when it is set before them. I think they are persons so confirmed in their opinions and prejudices against the phenomena of Spiritualism that if they could they would suppress all phases of manifestation. You may say, Oh! it is a body of Spiritualists and liberal minded people that are petitioning for this enactment. Well, perhaps it is; but they are one-sided, and they cannot admit a truth that comes outside of their own range of vision, and they are not willing that any one else should accept that truth and make it his own.

It has been asked what I think of the new

make it his own.

It has been asked what I think of the new Psychical Research Society. I have not much faith in that either, and that is because of my past experience. My friend, Henry Seybert, atands with me on this platform in relation to the which the chief platform has been but be stands with me on this platform in relation to the subject. He is a disappointed man, but he has gained an experience that will be lasting to him through all eternity. He has learned that it is not always wise to place your faith in men or in temporal things that must surely perish, and he has come to the conclusion that it is best for a man to do his own thinking, to express his own convictions according to his express his own convictions according to his own light, and not allow some one else to express them for him. He has also learned that it is wisest for a man to make use of his means for philanthropic or instructive purposes while he has the control of them, instead of leaving them for some one else to disburse, for they are then pretty sure to go the wrong way.

them for some one else to disburse, for they are then pretty sure to go the wrong way.

I believe, however, that mediumship and Spiritualism are moving right straight ahead, and doing their appointed work. I am perfectly willing that any number of societies should be formed for investigating this subject; I am perfectly willing that any number of clergymen, thinkers or scientists should enter the field of spiritualistic research, for they will get a surprise and gain knowledge for themselves at least; but I am not willing that they should settle the question once for all according to their way of thinking, that it is either a stupendous delusion or an occult science, with a pendous delusion or an occult science, with a basis of fact, surrounded, however, by a great mass of deception. The question has been set-tled hundreds of thousands of times by intelli-gent investigators, and I think every man has got to settle it for himself, and that no body of men can do so for him. Thomas R. Hazard.

#### Carrie S. Hunting.

I do not feel as strong and comfortable in coming to your medium as I do in the spirit-world. As I try to speak the sensations that came over me just previous to my passage from the body again affect me. I know they are psychologic only, and will not last, but they confuse me so I am not able to say all that I

My great object in coming is to bring my love, and to say I have met my dear husband over on the spirit side. The world of light has opened beautifully before me, and in its radiance I have seen those loving faces smiling upon me, so that the passage out was bright, and there came no fear or trembling to my soul. I have reached upward and found the support that never fails.

I come to tell my friends that the new life is I come to tell my friends that the new life is one of harmony and sweetness to my soul. I am pleased, and indeed blessed by what it brings to me. One of the first, or I might say the very first, who came to meet me with outstretched arms and gentle words, was my husband, who had passed on before me in years gone by, but who has attended me ever since. I learn many things from him now, and he gives me untold strength as I feebly reach out to gain knowledge of higher things in the immortal world by practical experience.

world by practical experience.

George desires me to say that he joins me in George desires me to say that he joins me in sending love and greeting to the friends, and thanks the dear ones for the kindly care which I have had. There is one very near to us both still walking the earth-life to whom I wish sometime to give a message, for I feel that I can bring, when the strength comes, that which will be of use to him by-and-by.

I wish my New York friends to know I can come to them, and I wish my friends here, the dear ones right in Boston, where I have known so much of life, to realize that I have not gone. I used to tell some of my friends I would come to this place after I passed away, if I could.

to this place after I passed away, if I could.
Mr. Hazard has assisted me to-day. I have
something to say to my son if I can reach him
in a private way. Carrie S. Hunting.

#### Capt. James 87 Wise.

[To the Chairman:] Will you kindly report my name as Capt. James S. Wise? In coming this way I don't exactly know how to announce myself, but perhaps the friends in Home City will allow me to say I hail from that place. that place.

I have n't got quite established in the other

I have n't got quite established in the other country yet. I'm floating along shore, picking up freight here and there. I take it on board, and find it pretty good after all. I'm getting acclimated, and I reckon that by-and-by I s'iall be in a better condition to report. I did n't [Continued on seventh page.]

# Not One Woman In Ten Thousand

Would use a baking powder containing alum or ammonia if she knew it. The Scientific American recently published a list of such powders; those most prominently sold in this locality are given below.

# Ammonia and Alum Baking Powders: (Compiled from Official Reports.)

*Atlantic and	Daisy.	Golden Sheaf.	Oriole.
Pacific.	*Davis O. K.	*Henkels.	*Patapsco.
Aunt-Sally,	Dooley's.	Higgins.	Peerless.
Brooks &	Dry Yeast.	Hygienic.	Purity,
McGeorge, Burnett's Perfect.	Eclipse. Empire.	International.	*Royal
Capitol.	Enterprise.	*Kenton,	Silver Spoon.
Capitol. Centennial.	Eureka,	Lincoln.	*Silver Star.
Challenge,		London.	State.
Coral,	Flenr de Lis.	Miles.	Washington.
Cottage.	Forest City.	New Era.	Welcome.
	Gem.	Old Colony,	White Star.
Crystal.	Geo. Washington.	One Spoon,	Windsor.
de la fe. hen i vel 🖈	Mentioned in at	least two repo	rtseemen

The Scientific American points out that according to official reports Cleveland's is a pure cream of tartar powder, absolutely free from anything in the nature of an adulterant; that its leavening power is not equaled by any other cream of tartar baking powder examined, and that compared with all the principal brands of the Cleveland's is emphatically at the head. Sand but promote the control of the head. [Continued from eight page.]

feel very trim before going out. I felt out of order generally. The body got too unwieldy, and I feel a little that way now. I'm not troubled so on the other side, but this is the first time I ve come this way, so perhaps that accounts for it.

I want my Ohlo friends to know I'm still afloat. I do n't want them to think I've been wrecked or stranded—not a bit of it. I'm in just good shape on the other side, and I keep an eye out to know what's going on on this side.

capt. Miller of Cincinnati, one of the river Capt. Miller of Cincinnati, one of the river men who went over quite a good while ago, I suppose, has come across me in the spirit-world. Well, I suffered something as he did physically, and there seemed to be a kind of fellow feeling between us. He told me of your office, said I had better come here and report to the captain of my whereabouts. He thought it would do me good, that I'd leave some of the old discom forts, and find myself as good as new. I thought that was very kind advice, and I would take it, so here I am, just to say the few words I have, hoping they will strike home, and that I shall sense a welcome and kindly feeling from my friends, and know they are glad to hear from me, and to learn that I still live. [To the Chairman:] Good day, sir.

#### Annie C. Clark.

Annie C. Clark.

I feel that I must speak a few words of strength and cheer to my sister, Mary Augusta. I bring her our love, the love of friends from the spirit-world, who understand her inner life. Father desires me to say that he has been seeking to show her his guiding hand and influence during the last few months, and to assure her that she will feel our presence more fully and deeply before the summer has passed. I know that we shall bring about her new environments.

I bring my sister much love from my own heart, and I wish to say further that the experiences she has been passing through will, after all, prove to be very useful to her life. She will prize them by-and-by, when she can read the past clearly, free from the mists of this earth-life.

My sister is in Roston, She reads your reason.

My sister is in Boston. She reads your paper, and I think she will comprehend my father's words. I hope she will feel the blessing that we bring as a spiritual magnetism to her life, so as to be encouraged and invigorated by what is given for her from this place. Annie C. Clark.

#### INDIVIDUAL SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK.

March 20.—Susie Nickorson White; Michael C. Moran
Charles E. Webster; Laura Spenser; Hannah Macomber
Thomas Ranney; G.T Anton; Adam Lilburn; Mary Eliza
beth Davis; Carrie Stevens.

Messages here noticed as having been given will appear in due course according to routine date. May 22-Rev. Dr. C. S. Damon; Mary Marks; Sabins Johnson; Thomas Lister; Ann Dempsey; Anna Chadwick William Baker Fahnestock; Michael Brady; DeWitt War

#### June Magazines.

THE MAGAZINE OF ART .- An etching by J. Doble of "Glad Spring," a graceful and typical out-door scene from a painting by George Wetherbee, is the frontispiece. The opening letter press is devoted to the late exhibition of the Royal Academy, the illustra tions being a full page portrait of Prof Huxley from the painting by Collier, and Gilbert's "Don Quixote's Niece and Housekeeper." "Berkeley Castle" is the subject of an interesting paper, with six illustrations, by Percy Fitzgerald. Miss J. E. Harrison contributes a paper, "The Myth of the Nightingale on Greek Vase-Painting." Grützner, Bayard and Dicksee illustrate an article on Cassell's International Shakspeare. "Hokusai" is a study in Japanese art (seven illustrations), "Holloway College Picture Gallery" (six illustrations), and an illustrated paper on "The French Revival of Etching," with copious notes on the last month's progress in art complete the contents. New York: Cassell Pub Co.

NEW ENGLAND MAGAZINE.-Two portraits of Richard Wagner, one as a frontispiece, accompany the opening article, "Wagner and Tannhauser in Paris, 1861," by E. H. House. A very just and appreciative sketch of B. P. Shillaber is given by Elizabeth Akers Allan (Florence Percy), who introduces it by saying, "It seems unjust and ungrateful to allow such a man as Shillaber to sink into his grave leaving behind him no worthler memorial than the brief newspaper paragraph announcing his death." Mrs. Allan, an intimate acquaintance of twenty-five years, has in this rendered a worthy tribute to the memory of an every way worthy man. An excellent portrait and other engravings accompany the sketch. S. H. Morse, whilom of The Radical monthly, in "An Anti Slavery Hero" writes of Geo. L. Stearns, one whose activity in reform movements led Wendell Phillips to say, "He crowded forty-eight hours into twenty four." "The City of Lynn" is the subject of an interesting descrip "The tive narrative by E. A. Start, with nearly fifty illustrations. Short stories, a number of fine poems, an "Editor's Table" well laid, and an "Omnibus" well filled, constitute with the preceding an admirable number. Boston: 86 Federal street.

ST. NICHOLAS .- "The Little Lovers," a charming poem by C. P. Cranch, faces a delicately engraved frontispiece redolent with June zephyrs. John Burroughs in a peculiarly happy manner continues his "Talk About Flowers," Josephine Pollard in "A Free Circus" relates the adventures of the baby elephant who a short time since entered a house in New York, walked up stairs and called upon one of its tenants. Sophie Swett tells a pleasing story of child-life in "Being Responsible for Toffy." In "A City Playground" are described the pastimes of New York children in the streets, their only available source of air and exercise. "The Boy Settlers" is concluded, "Toby Trafford" and "Chan Ok? are continued, and other attractions for young eyes and minds are given, the whole being profusely illustrated with fine engravings. New York: The Century Co.

THE QUIVER .- A new serial by Mary E. Shepherd, "For Erica's Sake," gives promise of being of more than usual interest. An amusing paper on "Heavy Luggage" will interest those who contemplate sum-mer trips. "The Flinty Squire" is a story showing that a hard heart may be so struck as to give out sparks of affection and light. Of other papers are "Curious Maori Traditions" and a complete story, "The Wooing of Doris;" a fine frontispiece, Bride Elect," and a profusion of engravings illustrate the text. New York: Cassell Pub. Co.

OUR LITTLE ONES.—"An Apple for Two," "The Queen of Puddings," "Puggy and the Pet Monkey," and "Mrs. Crimson's Afternoon Tea," are among the attractions served this month. Boston: Russell Pub.

Three hundred to four hundred tons of coal per day is the amount used in some of the large passenger steamers on the Atlantic. This is about one ton per mile run.

The New Orleans (La.) Picamene wisely remarks. anent our present "spell of weather": "At the North spring is being/kept on,ice for summer use;"

#### "The House we Live In."

"The House we Live in."

"The tenant and the house are so inseparable that in striking at any part of the dwelling you inevitably reach the dweller." This being the case, it is of vital importance to keep the house, the body, in good condition. Now a remedy which, is, taken into the lungs in the same manner, as the air we breathe, but richer in ozone, the vital element of the air, and is distributed by the blood to every part of the body, should meet all requirements. Such a remedy is the Compound Oxygen Treatment of Drs. Starkey & Talen. We give below a few of the hundreds of testimonials from patients. You can have as many more as you wish by writing for them.

Drs. Starkey & Paleni—"I have been for many years a great sufferer from nervous trouble, and have tried your Compound Oxygen Treatment thoroughly. It is the most powerful and lasting nerving I have ever known." Lillie Archbell, Kingston, N. C., April 29, 1888. Drs. Starkey & Palen;—"I take great, great pleasher in stating that I have used your Compound Oxygen Treatment with the best results. I regard it as one of the best remedies for debility and nervous and lung troubles." W. Y. SANDLIN, Jasper, Fla., February 2, 1889.

Send for our orchure of 200 pages; sent free. It is well worth reading. Contains a history of Compound Oxygen, its mode of action and results, with numeious testimonials." Address Drs. Starkey & Palen. 129.

Arch street, Philadelphia, Pa., or 120 Sutter street, San Francisco, Cal.

# Ayer's Sarsaparilla

Stands at the head of all blood medicines. This position it has secured by its intrinsic merit, sustained by the opinion of leading physicians, and by the certificates of thousands who have successfully tested its remedial worth. No other medicine so effectually

#### **CURES**

Scrofula, bolls, pimples, rheumatism, catarrh, and all other blood diseases.

"There can be no question as to the superiority of Ayer's Sarsaparilla over all other blood-purifiers. If this was not the case, the demand for it, instead of increasing yearly. would have ceased long ago, like so many other blood medicines I could name."-F. L. Nickerson, Druggist, 75 Chelsea st., Charlestown, Mass.

"Two years ago I was troubled with saltrheum. It was all over my body, and nothing the doctors did for me was of any avail. At last I took four bottles of Ayer's Sarsaparilla, and was completely cured. I can sincerely recommend it as a splendid blood-purifier."—J. S. Burt, Upper Keswick, New Brunswick.

"My sister was afflicted with a severe

# SCROFULA

Our doctor recommended Ayer's Sarsaparilla as being the best blood blood-purifier within his experience. We gave her this medicine, and a complete cure was the result." Wm. O. Jenkins, Deweese, Neb.

"When a boy I was troubled with a blood disease which manifested itself in sores on the legs. Ayer's Sarsaparilla being recom-mended, I took a number of bottles, and was cured. I have never since that time had a recurrence of the complaint."-J. C. Thompson, Lowell, Mass.

"I was cured of Scrofula by the use of Ayer's Sarsaparilla."-John C. Berry, Deer-

#### Ayer's Sarsaparilla

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists. Price \$1; six bottles, \$5. Cures others, will cure you

# DONALD KENNEDY Of Roxbury, Mass., says

Kennedy's Medical Discovery cures Horrid Old Sores, Deep-Seated Ulcers of 40 years' standing, Inward Tumors, and every disease of the skin, except Thunder Humor, and Cancer that has taken root. Price

and Canada. May 16.

\$1.50. Sold by every Druggist in the U.S.



#### GOOD HEALTH! "THE NEW METHOD."

May 23.

No patent medicines. Home treatment. A cure for dyspepala, catarth, constitution, emaclation, nerve weakness, diseases of women. Infinitely better than the Hall bystem and at half the price. "The New Method is worth its weight in gold." —Rev J B SHUETS, Cattlage, N. Y. "I am charmed with it."—Rev. Connyon W. Tawica. Canal St. Presb, Church, New Orleans, La. Scail for houdreds of testimontals. Agents wanted. HEALTH SUPPLIES CO., 710 Broadway, N Y 4teow .~

# DR. STANSBURY,

Onset, Mass. The only medium sitting with sealed slates. Send for Cir-May 2. cular.

WATER OF LIFE.

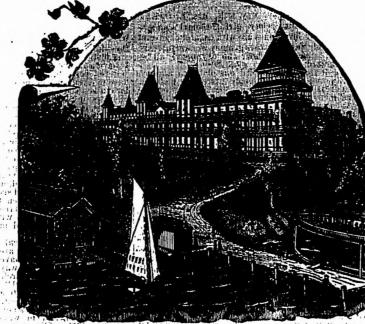
Do not fall to send for Pamphlet giving undoubted proofs of its virtues; also Photo-Engraved Letters from those it has cured. Write to 34 South Main street, Wilkes Barre, Pa. May 9.

J. R. PERRY.

DEAF NESS & HEAD NOISES CURED by Febra Invisible Tubular Flar Cushiona. Whispers only by F. Hiscox, 853 B'way, N.Y. Write for book of proofs FREE Mar. 28.

MINNETONKA, MINN AKE

6



DURING the month of July the Northwestern Spiritualist Camp-Meeting will be held on most beautifully selected grounds in the immediate vicinity of the Hotel. Some of the most prominent Speakers and Mediums in this country have been engaged. Among them we notice the names of Rev. Moses Hull and Mrs. Mattle E. Hull, Inspirational Speakers, Composers and Authors; Mrs. Ada Shehan, Inspirational Speaker and Platform Test Medium; Mrs. Anna Orvis, Inspirational Speaker and Psychometrist; Mrs. H. S. Slossen, the wonderful Test and Business Medium; R. N. Poster of Cincinnati, the Spirit-Photographer; A. Willis and Mrs. Bessle Aspinwall, Mediums for Full-Form Materialization; Hugh R. Moore, Independent Voice, Trumpet and Etherealizing Medium; D. Barnes, Trumpet; Dr. A. B. Dobson, Spirit-Physician of, world while fame; and many Test, Business and Healing Mediums from St. Paul, Minneapolls and abroad, All will have an opportunity to investigate the peculiar polanis of these peculiar polanie. A rate of one fare for the round trip has been made with the R. R. Companies by the Christian Endeavor Society, good for sixty days, giving all a chance to viait these, beautiful cities and the Northwest, and attend the Christian Endeavor Convention and Spiritualists' Camp-Meeting. Lake Park Hotel will be open for the reception of guests on and after May 1st, and will be kept as a first-class family

hotel. The trace and other information, address by Rates, \$8.00 to \$10.00. Transient, \$2.00 Per Day. Weekly Rates, \$8.00 to \$10.00. Transient, \$2.00 Per Day.

Mediums in Boston.

# JAMES R. COCKE.

Developing and Business Medium.

Clairvoyant Physician, No. 24 Worcester Street,

Between Shawmut Avenue and Washington Street. Bittings daily from 9 A. M. till 5 P. M. Price \$1.00.

Development of Mediumship a Specialty.

SIX PRIVATE SITTINGS FOR \$4.00 IN ADVANCE

Patients Visited at their Homes by Appointment. MR. COCKE will visit patrons at their homes, either for Magnetic Treatment or Development, if in Boston or near

Private Sittings on Sunday by Appointment.

Miss A. Peabody, DUSINESS, Test and Developing Medium. Sittings daily.
Olicles Monday, Thursday evenings, and Tuesday afternoons at 3 o'clock. Six Developing Sittings for \$4.00.
1011 Washington street, opposite Davis street, Boston.
June 6.

HATTIE C. STAFFORD,

456 SHAWMUT AVENUE, BOSTON, MASS. Sundays and Thursdays, 2:30 P. M.; Fridays at 8 P. M. May 30.

Florence K. Rich, TRANCE AND BUSINESS MEDIUM. Sittings given by letter. Will also go out to hold circles. Magnetic treatment. Consultation daily. Hours 9 to 12, 1 to 6. 118 West Newton street, Boston.

Dr. Fred. Crockett, MAGNETIST and CLAIRVOYANT. Consultation free Moody House, 1202 Washington street, Boston.

May 30. 2w

Mrs. A. Forrester, TRANCE, Test and Business Medium. Also Magnetic and Electric Treatments, from 10 A. M. to 5 P. M. 181 Shawmut Avenue, one flight. Boston. 4w June 6.

Adelaide E. Crane, TEST and Business Medium. Magnetic Treatments. 8½ Bosworth street, Room 4, Boston. Hours 9 to 5. May 21.

Miss J. M. Grant, TEST and Business Medium. Office Banner of Light Building, 8% Bosworth street, Room 7. Hours 9:30 to 5. May 2.

Mrs. M. E. Johnson,

BUSINESS and Test Medium. Hours 10 A. M. to 9 P. M. Circles Thursday and Sunday evenings, 8 o'clock. 41 June 6.

Winter street, Room 6, Boston.

MRS. CHANDLER-BAILEY, 26 Cazenove street, Suite 8, Boston, near Albany R. R. Statlon, Columbus Ave., Magnetic Healing and Business Medium. Circles Monday and Saturday evenings and Friday afternoons. Platform test speaking.

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

#### Miss Helen A. Sloan, MAGNETIC Physician. Vapor Baths. No. 178 Tremor May 23.

Mrs. M. R. Stebbins,

Clairvoyant Physician, 1366 Washington st., Suite 6, Boston April 4. JOSEPHINE WEBSTER, Trance Medium.
Sittings daily. Circle every Tuesday and Friday afternoon, 2 o'clock. No. 35 Common street, Boston.
May 23.

PSYCHOMETRIC, Physiogmetric and Business Reading, or six questions answered, 50 cents and two stamps. MARGUERITE BURTON, 1472 Washington street, Boston.

DR. M. LUCY NELSON,
MAGNETIC, Massage and Vapor Baths, 33 Boylston street,
W\* May 23. MRS. J. C. EWELL, Inspirational and Medical Physician, 542 Tremont street, cor. Hanson, Boston.

DR. L. BARNICOAT, Lecturer, Test, Medical and Magnetic Medium. 175 Tremont street, Boston. DR. JULIA M. CARPENTER, 303 Warren

# DR. A. H. RICHARDSON, Magnetic Healer, Waverley House, Charlestown. THE SHELHAMER SPECIFIC.

A SQVEREIGN 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 mall or express. Also enough ingredients will be sent by mail to make five or six bottles, sufficient for one month's treatment, on receipt of \$2.00 per package, for the following diseases: Dyspepsia, Liver and Kidney Trouble, Diabetes, Liver Compilaint, Stone and Gravel, and all Nervous and Lung Troubles. Also Spring Bitters.

J. A. SHELHAMER, Magnetic Healer,

#### 9 Bosworth Street, Boston, Mass. **GARLAND'S**

#### Vegetable Cough Drops.

THE greatest known remeds for all Throat and Lung Complaints. For Catarrh Ashma, etc., etc., it has no equal. It is warranted to cure toughs, Colds, Whooping Cough, Sore Throat, Hoarseness, influenza, Bronchitis, and Inflammation of the Lungs. It is free from all oplates and inflammation, or any other injurious ingredient; and is therefore harmless in all cases; likewise palatable and beneficial in regulating and strengthening the system; and as a BLOOD PURIFIER IS TRULY UNRIVALLED. A box, taken according to directions, is warranted in all cases to give satisfaction, or the money will be refunded by the proprietor, DR. M. H. GARLAND, 459 Briggs street, Harrisburgh, Pa. Price, per box (one-fourth pounds, 25,cdnts, postage free. For sale by COLBY & RICH.

# A CONDENSED

NOTED CANADIAN PHYSICIAN, Dr. E. T. ADAMS of TORONTO, recently said in conversation: "As a food for invalids or those debilitated from any cause I regard BOVININE the very best I have ever used, and not only for those sick or convalescing, but for exhausted professional or business men, BOVININE will, better than any nutrient I know of, build up and restore the overtaxed mind and body." It Makes Blood Fast and Supplies the Vitalized Fluids so Essential in Expelling Deleteri-BOVININE is the only raw meat food condensed by a cold process, by which ALL the nutritive elements of selected beef are preserved in a palatable form, ready for immediate use.

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

Awarded the medal for superior quality of material and proficiency in workmanship over all other shoe exhibits, by the Massachusetts Charitable Me-chanics' Association, Boston, 1890.

For CENTLEMEN. \$5.00 Genuine Hand-Sewed.

\$4.00 Hand-Sewed Welt Shoe. \$3.50 Police and

\$2.50 Extra Value Calf Shoe. \$2.25 Working-man's Shoe.

\$2.00 Goodwear



For LADIES.

\$3.00 Hand-\$2.50 Best Dongola.

\$2.00 Extra Value. \$1.75 MISSES. For BOYS & YOUTHS.

\$2 **&** \$1.75 SCHOOL SHOES

W. I. Douglas Shoes for Gentlemen are made in Congress, Button and Lace, size and \( \) sizes, to 5to 11, all widths and styles of toe. Boys' sizes and \( \) sizes, to 5to 11, all widths and styles of toe. Boys' sizes and \( \) sizes, to 5to 11, all widths and styles of toe. Boys' sizes and \( \) sizes, to 5to 11, all widths and styles of toe. Boys' sizes and \( \) sizes, to 5to 11, all widths and styles of toe. Boys' sizes and \( \) sizes, to 5to 11, all widths and styles of toe. Boys' sizes and \( \) sizes, to 5to 11, all widths and styles of toe. Boys' sizes and \( \) sizes, to 5to 11, all widths and styles of toe. Boys' sizes and \( \) sizes, to 5to 11, all widths and styles of toe. Boys' sizes and \( \) sizes, to 5to 11, all widths and styles of toe. Boys' sizes and \( \) sizes, to 5to 11, all widths and styles of toe. Boys' sizes and \( \) sizes, to 5to 11, all widths and styles of toe. Boys' sizes and \( \) sizes, to 5to 11, all widths and styles of toe. Boys' sizes and \( \) sizes, to 5to 11, all widths and styles of toe. Boys' sizes and \( \) sizes, to 5to 11, all widths and styles of toe. Boys' sizes and \( \) sizes, to 5to 11, all widths and styles of toe. Boys' sizes and \( \) sizes, to 5to 11, all widths and styles of toe. Boys' sizes and \( \) sizes, to 7to 7, and half sizes: C (except in \$2.50 \text{ shoe}), D, E, EE widths.

To RETAIL SHOE-DEALERS, AND GENERAL MERCHANTS.

We wish to call attention to the destrability of the width sizes in the containty increasing, and nather the will attention to the destrability of the will local attention to the destrability of solid local attention to the destrability of the will call sizes in to 7, and half sizes: C (except in \$2.50 \text{ shoe}), D, E, EE widths.

To RETAIL SHOE-DEALERS, AND GENERAL MERCHANTS.

We wish to call attention to the destrability of the will call sizes in the call attention to the destrability of the money than and they remark attention to the destrability of the will call sizes in the call sizes in the call sizes in the call size

We wish to call attention to the desirability of being locally connected with the W. L. Douglas §3 Shoe. The demand for them is constantly increasing, and mail orders from consumers for single pairs make it necessary for us to establish agencies at once in un occupied territory.

We offer to reputable shoe-dealers and general merchants an opportunity to secure territory, and will agree to protect and advertise in local papers, all who accept the conditions governing agents. Illustrates wholesale Catalogue sent on application only to shoe dealers and general merchants who mean business. Size usually worn, style and width desired. Ladies will

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

DR. THOMAS APPLIANCES cure when drugs fail. Lung and Spine Batteries, Galvanic Insoles, Kidney and Stomach Batteries, and Female Battery Support. Awarded Gold Medal and Diploma by the Academy of Science, Paris, France. Write for Pamphlet. Liberal terms to agents. Address,

Pamphlet. Liberal terms to agents.
THE THOMAS BATTERY CO.,
Box 417, Cardington, Ohio.



IS THE RISING SUN OF THIS PROGRESSIVE AGE.

A.L. seeking health will find it just what they need. Every physician to be successful should learn and practice it. For Free Reading, Library, College Instruction. Highest Diploma. Address AMERICAN HEALTH COLLEGE, Clinchnatt, O. Feb. 14.

# The Writing Planchette.

CIENCE is unable to explain the mysterious performances 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 its agency, and no domestic circle should be without one. All investigators who desire practice in writing mediumship should avail themselves of these "Planchettes," which may be consulted on all questions, as also for communications from deceased relatives or friends.

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

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

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

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

For sale by COLBY & RICH.

#### SOUL READING,

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

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-cent stamps. Brief delineation, \$1.00, and four 2-cent stamps.

\* Address,

MRS. A. B. SEVERANCE,

April 4. 6m\* White Water, Walworth Co., Wis.

A PRIVATE Institution, for the treatment and cure of Nervous and Chronic Diseases; situated in a beautiful town, ten miles from Boston. Rooms large and airy; attend-

own, ten miles from Boston. Rooms large and airy; attend nee first-class. For terms, etc., address

D. S. COLES, A. M., M. D., May 16.

DARALYSIS CURED WITHOUT NEDICINE. LOCOMOTOR-ATAXIA. FPILEPSY. RHEUMATISM. FRIEDRY. RHEUMATISM. FOR A VALUABLE BOOK FREE.

"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 III Butternut street. Detroit, Mich. June 6.

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 \$3 Tremont street, Lynn, Mass.

GANGER and Tumors CURED: no knifes:
Dook free. Drs. Grationy & Dix,
Mar. 7.

PLAYS
Dialogues, Tableaux, Speakers, rol
School, Olub & Parlor, Bestout, Catalogue free T. E. Dzaisou, Chicago, Ill
Communications of the Communication of the Co

MRS. B. F. SMITH, TRANCE MEDIUM, holds sittings; dally, Fridays, Saturdays and Sundays excepted, at Vernoii Cottago, Crescht Beach, Revere, Mass. Terms, \$1.00, Flours, from 9 a.m. to β P.M.; tf Oct. 11. Mrs. Eliza A. Martin.

oam9t

DEALED LETTERS answered. Terms \$1.00. Lock Box 1517, Fitchburg, Mass. 5w\* May 30. Mrs. Hannum, MASSAGE, Electricity and Baths, Room 21, Pelhan Studios 88 Roylston street, Boston. 13w May 16.

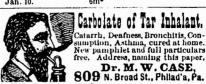
DIAGNOSIS FREE. CEND, two 2-ct. stamps, lack of hair, name in full, age and in sex, and I will give you a CLAIRVOYANT DIAGNOSTS OF YOUR ALLMENTS. Address J. O. BATDORE, M. D. Principal, Magnetic Institute, Grand Rapids, Mich. 146 June 6.

# 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

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



# W. FLETCHER,

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

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

Public scance every Thursday, 8 p. M. May 2. "HERBA-VITA." HERBA-VITA. The Old Oriental Cure. No family should be without it.

CURES Constipation, Corpulency, and all complaints caused by a clogged condition of the system, especially those affecting the Liver, Kidnoys and Bowels. Send for 12 page circular of testimonials. Trial Packages 10 c nts. 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 323 West 34th street, New York. Daily Sittings for Communication and Business. 13w April 11.

#### DR. DUMONT C. DAKE, 499 FIFTH AVENUE, NEW YORK CITY, phenome and phanelly successful in "curing incurables." Send to May 2.

DR. F. L. H. WILLIS May be Addressed until further notice,

46 Avenue B, Vick Park, Rochester, N. Y.

DR. 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 solentific knowledge w. heen and searching psychometric power.

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

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

April 4. MORRELU. Business Prophetic

April 4.

MARY C. MORRELL, Business, Prophetic and Developing Medium. Circles every Thursday evening, 181 Lexington Avenue, Brooklyn, N. Y.

May 16.

RUPTURE POSITIVE CURE. By mail. Sealed, Rox 1, Smithville, Jeff. Co., N. Y. 6m. Dec. 20.

# STELLAR SCIENCE.

the place and date of their DIFIG (BIFIG) RATION TO MODE or stamps.

I will write Hiographical and Predictive Letters (from the above data). Also sayide 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, 306 Tremont street.

Nativities written at prices proportionate to the detail demanded. Address OLIVER AMES GOVIN Box 1864, Boston, Mass.

# astonishing offer.

r, name in full, age and over the stamps, lock of hair, name, age, beking over the stamps, lock of hair, name, age, beking over the stamps, lock of hair, name, age, beking over the stamps, lock of hair, name, age, beking the stamps, lock of h

# Panner of Pight.

BOSTON, SATURDAY, JUNE 6, 1801.

#### MEETINGS IN BOSTON.

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

Berkeley Hall, 4 Berkeley Street.—W. J. Colville conducts public services with lecture every Sunday at 10½ A.M. and 7½ P.M.: Answers to Questions at 3 P.M. All seats free. Voluntary collections. Lessons in Theosophy in Berkeley Pariors Tuesdays, Thursdays and Saturdays, 7¾.

First Spiritual Temple, corner Newbury and Exeter Streets.—Spiritual Fraternity Society: Sunday, "Temple Fraternity School for Children" at 11 A. M.: Lecture at 2½ P. M., by Mrs. H. S. Lake. Tuesday, Industrial Union at 7½ P. M. Wednesday, Sociable at 7½ P. M. E. A. C. Sanger, Secretary.

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

First Spiritualist Luddies' Aid Society:—Organ-

First Spiritualist Ludies' Aud Society: Organical 1897; incorporated 1882. Parlots 1811 Washington street. Business meetings Fridays at 2% P. M. Tea served at 6 P. M. Public, incelling, with music, addresses, tests, etc., at 7% P. M. Mrs. E. Barnes, Pres.; Mrs. A. L. Woodbury, Sec'y. Dwight Hall, 514 Tremont Street, opposite Berkeley.—Spiritual meetings at 2% and 7% P. M. Mrs. Dn Heath, Conductor, office Hotel Simonds, 207 Shawmut Avenue, Boston.

John A. Andrew Hall, corner Essex and Chauney Streets.—Sundays, at 10% A. M., 2% and 7% P. M. then Cobb, Conductor.

Eagle Hall, 616 Washington Street.—Sundays at 1/2 A. M., 2/3 and 7/3 P. M.; also Wednesdays at 3 P. M. F. V. Mathews, Conductor.

Rathbone Hall, 604 Washington Street.—Spiritual meetings every Sunday, at 2½ and 7½ P. M.

Berkeley Hall .- The Spiritual Temple Society that meets at the above hall closed its sessions for the season on Sunday, May 31st, on which occasion Memo rial Services in honor of decarnated friends were held during the entire day. In response to a call sent out by the regular speaker, Mrs. Lillie, a number of well-known public workers in the Cause attended each session, and participated with that lady in the commemorative exercises of the day. Generous contributions of flowers decorated the platform and graced several stands and desks in front of the speakers, adding by their fragrance and beauty to the enjoyment of the large assembly that filled the hall upon this hallowed day.

stands and desks in ront of the speakers, adding by their fragrance and beauty to the enjoyment of the large assembly that filled the hall upon this hallowed day.

The services of the morning consisted of most touching and appropriate vocal selections by Mr. Lillie and his friend, Mr. L., organist of the Temple church, and these gentlemen also furnished the excellent music and singing of the afternoon; a soulful invocation and an address of great beauty and power upon the pathway of mortal life, the pitfalls and the obstacles which it presents to the groping traveler, who, however, gains a needed experience and character from the discipline thus wrought in his life, and who finds, when he has reached the eternal heights, that he has only traversed one little island in the great immensity of existence, and that its journey has but propared him to take up a grander line of march toward more infinite unfoldments of the soul, by the spirit guides of Mrs. Lillie; which was followed by characteristic remarks and by evidences of the presence and communication of individual spirits through the mediumship of Mrs. Carrie Loring.

In the afternoon the meeting opened with a beautiful duet by the singers before mentioned, which preceded a few pleasing remarks by the Chairman, Mr. Craig, who felt impressed to announce the spirit presence of the great medium, Chas. H. Foster; after which Mrs. Lillie, in sympathetic and soul-inspiring terms, delivered an address upon the life-work of our ascended friends and mediums, especially alluding to the record of good deeds left to us as an example and a stimulant to new effort on our part by the Hon. Warren Chase, Dr. A. S. Hayward (whose pictures adorned the speakers' stand, entwined with flowers), Mrs. C. H. Buchanan and Mrs. Sarah Graves, an old worker in the West, whom Mrs. Lillie had known and loved for her noble labors in behalf of Spiritualism. Many personal reminiscences of these and like workers were related by the speaker, who also took occasion to mention lovingly a member o

Mrs. Mellen—and who is still an invalid, asking the friends to remember the lonely sufferer by their visits and their sympathy.

Another song, and Dr. A. H. Richardson responded to his introduction by the President in a happy speech that not only awakened memories of past associations and of translated friends of former years in the minds of his hearers, but also pointed to the good time and the good things of the present, which are hours to enjoy and to profit by.

Mrs. M. T. Longley, medium for the Banner of Light, being presented for remarks and a poem, called out the hearty response of the audience in her reference to that scientific Spiritualist and fearless reformer. Wm. Denton, the brave and uncompromising spirit who could face obloquy and condemnation while advancing a truth, or facing a host of opposers while advocating some needed reformatory work, Ed. S. Wheeler, the indefatigable worker; and that grand intellect whose incisive thought and brilliant argument ever found expression through voice and pen in defense of Spiritualism and kindred movements for the world's progression, Dr. S. B. Brittan—as among the heroes to be honored this day by the Spiritualists of the world; at the same time speaking briefly of such sweet-voiced teachers whose spiritual ministrations had borne consolation and instruction to humanity as Achas Sprague, Rosa T. Amedey, Laura Kendrick, and others, who now join in our celebrations from the higher life. Mrs. Longley then concluded with the following poem, which she had specially written for this occasion: this occasion

WRITTEN FOR THE MEMORIAL SERVICE AT BERKELEY HALL, MAY 318T, 1891, BY MRS. M. T. LONGLEY.

- RILL, MAY SHET, 1891, BY MIRS. M. T. LONGLE:
  Bring flowers, rare flowers of scented bloom,
  Bring immortelles of love,
  In honor of the sainted souls
  Who dwell in peace above;
  Let Memory voice in silvery tongue
  Their virtues and their fame;
  Let whispered blessings softly twine
  Around each hallowed name.

There are no dead: the atmosphere
With living witnesses is stirred,
Whose voices break death's silences
With Love's triumphant, holy word.
They tread the boundless hills of life,
And gain fresh beauty hour by hour;
They worship at Truth's sacred shrine,
Which fills the universe with power.

For them no space, no time, no end,
No shuddering fear that age will fall
Upon their heads with withering touch
And leave a darkness over all;
But theirs the spring of fadeless youth,
The eternal Now, the quickened breath
That vitalizes soul on soul
And proves there is no death!

These hearts are ours; their friendships true
No passing shadow can estrange;
Their sweet affection undefiled
Burns with a light that cannot change;
We know their feet are firmly set
On Wisdom's everlasting height,
From which they beckon us to come,
Attended by Truth's beacon-light.

Bring flowers, fair flowers of rich perfume,
Bring tender words and music sweet,
Bring noble tributes to their worth,
Our angel visitors to greet.
For none are dead: the ascended souls
March on, a bright, harmonious band,
Whose hearts aglow, with peace and love,
Bring hope and joy to all the land.

March on, a bright, harmonious band, Whose hearts aglow, with peace and love, Bring hope and joy to all the land.

Mrs. Carrie Loring followed with a brief address of eloquent remembrance of the loved and ascended ones, giving experiences in her own life concerning the watchfulness of angels and the development of mediumship; and Mr. Joseph D. Stiles, under the influence of Swift Arrow, interested the audience for nearly an hour with his delineations of spirits present, all of which were recognized by individuals in the hall. Bre the close of this meeting Mrs. Lillie arose, and in a few words tremulously spoke of the glorious gift of mediumship, as illustrated by the various speakers of the day, and without which she personally could not make even the simplest speech upon the public platform, as she depended wholly upon her beloved guides to fill her mouth with what should be uttered for the instruction of her hearers whenever she was called upon in this way. A beautiful benediction by this lady then closed the exercises of the afternoon.

In the evening another spiritual and intellectual feast was offered the multitude in the burning speeches of Mrs. Lillie, who took occasion to refer to the season's work of this Society, to her endearing association with its members, to the closing labors of the year, which are fruitful of good results, and to take a loving farewell of her friends for the present, hoping to meet with them in renewed association by and by: Of Mrs. Longley, whose invocation was followed by that lady in an enthusiastic tribute to the many faithful, patient and tender spirit-intelligences known as the "quides" of the mediums of our land, who have been instrumental in opening thousands of avenues for communication between the two worlds, and without whose aid there would be no such public exponents of truth as Mrs. Lillie and Mrs. Richmond, with a host of others; and no manifestations of spirit-power through various trance and physical mediums, such as have convinced thousands in our land of immor

where it is hoped to establish a summer home for the spirits to do an effective work. Mrs. Carrie Loring being called upon for tests yielded her organism to she influence of her guides, and voiced several messages of love and identification for individual spirits to their friends in the hall.

During the evening Miss Lucette Webster rendered with fine effect that matchless poem by Mrs. Browning: "Mother and Poet."

The singing during this session was contributed by the Davis sisters; and the meeting closed with a test scance from Josoph D. Stiles, who delivered a large number of descriptions and communications from the throng of spirits that his clairvoyant eye beheld.

First Spiritual Temple. - Last Sunday afternoon, May 31st, the subject treated through the mediumship of Mrs. H. S. Lake was, "The People's Party, or the Perils of the Nation." It was said, in substance, that the times are ripe throughout the globe for an entire reconstruction of society. Particularly is this true in these United States, where the political machinery is more nearly in reach of the people, and where these same people are more hospitable to new ideas. The recent Convention in Cincinnati, which formulated the platform for a new party, is merely the crystallization of the aspirations of a large and constantly increasing army, who are determined, at whatever hazard, to arrest the decay of the Republic, and to compel the attention of capital to the needs of those who ton.

Political virtue is not a chimera, said the speaker; it is thoroughly related to religious principle. The causes which create parties are imbedded in the people's life; they spring from active, everyday needs, and represent more or less the popular mental trend. Both of the old parties have in their day performed the functions for which they came into being; but they must now be superseded by an organization which will represent the growing sentiment and embody the highest conception of the people of the present. noon, May 31st, the subject treated through the me-

they must now be superseded by an organization which will represent the growing sentiment and embody the highest conception of the people of the present.

Oppressive laws and unjust taxation, misrepresentation and mercenary political machinery, beat into being the indignation and intelligence which shall be shaped to worthy ends, and used in the emancipation of the wage slaves of this and other countries.

You ask if the late organization will remain permanent, and perform completely this vast work. I answer, No. Rather will the Republic, as now constituted in many essential features, go down in the struggle of the years, and from its ashes will arise a commonwealth of collective interests, which will typity the dream of the enthusiasts and reformers, who have forecast the future, and furnished matter for speculation since history began. The work of the new party will be to acquaint the people with larger conceptions of individual liberty, and clearer ideas of government relationship thereto. It will not be wise to press too much into its platform; but rather should you cluster around a few important points, and bend all energies to the establishment of these. Reform in the land and money systems and universal suffrage are vital and essential truths. They underlie the structure of civilized being, and must be met.

No greater peril exists and menaces the people than that which flows from wresting from the public domain vast tracts of land for foreign and domestic syndicates. Those who cannot get to the soil are seris; those who can control either the land or the money of a nation can, at will, create classes, confuse legislation, and coerce the citizens into any form oi industrial degradation. But behind all these merely external states there lie the great spiritual principles, nonconformity to which means ultimate defeat, whatever may be attempted. Until men cannot be bribed, and women cannot be bought, the national peril will shift from one quarter to another, but it will not dis appear. It will ever sit a sp

America Hail.-The closing services of the Echo Spiritualists' meetings for the season of '90-91 were observed in appropriate memorial form, Sunday, May

observed in appropriate memorial form, Sunday, May 31st. A profusion of beautiful flowers adorned the platform. At 10:30 services opened with an invocation, followed by a very impressive address upon "Our Fallen Heroes," by Dr. W. A. Hale; following, Mr. Osgood F. Stiles offered appropriate remarks, supplementing the same with tests of clear recognition. Miss Nettie M. Holt, after a brief address, gave many tests, which were correct. Mr. Anderson also gave tests in a satisfactory manner, as also did the Chairman in closing.

Afternoon—At 2:30, after union singing of patriotic songs, Mr. J. Frank Baxter was introduced to a very large audience. After singing, "Beautiful Flowers," Mr. B. took for his theme, "True Herolsm." Nothing short of a verbatim report would do the least justice to this fine effort. The speaker paid high tribute to "the boys in blue" who had given their lives for their country, and spoke of the impressive ceremony of Memorial Day: When true heroism is better understood, then questions of contention between labor and capital, etc., would be dispensed with, and the great reform work so much needed—of which Spiritualism is the main generator—would progress rapidly. The entire discourse was a masterplece, and was listened to with the closest attention.

At the close Mr. Baxter exercised his medial power, and for some forty-five minutes described and gave names, dates, &c., in a very clear manner—all being recognized.

names, dates, &c., in a very clear manner-all being

and for some forty-five minutes described and gave names, dates, &c., in a very clear manner—all being recognized.

Evening.—An invocation, together with an appropriate address by the Chairman, opened the service; remarks by Miss N. M. Holt, followed by Mrs. A. Woodman in tests; Mrs. M. A. Brown expressed views which were listened to with much interest. Mrs. M. E. Pierce, in her usual pleasing manner, offered words of deep interest. Mrs. Dr. E. A. Higginson delivered a fine poem upon "What Would I Do?" which was highly appreciated.

The services of Thursday, the 28th ult., were well attended—Dr. Hale, Mrs. Wilkins, Miss Holt, Mrs. J. E. Wilson and others participating in remarks of interest and recognized tests. The past season (the fifth) has been a very prosperous one for this Society, and never before was the Association upon such a firm financial basis.

The sincere thanks of the management are hereby duly expressed to Mr. J. E. Heywood, Mr. Charles Plerce Mr. Cohen Mrs. Jenne Potter and charse for

duly expressed to Mr. J. E. Heywood, Mr. Charles Pierce, Mr. Cohen, Mrs. Jennie Potter, and others, for Pierce, Mr. Cohen, Mrs. Jennie Potter, and others, for their generous contribution of flowers from time to time for the platform; also to Mrs. C. Campbell, Mrs. Bennett, and others, for their excellent service in music; also to the mediums, every one, who have so ably and earnestly labored with us the past season. We trust that they may be long blessed with divine in spiration, and bring comfort to the sorrowing ones of earth; thanks are extended also to the public generally for its kindness in attendance, and for the generous contribution for charitable work the past season. The Echo Spiritualist Society's services will reöpen in America Hall on Sunday, Oct 4th, 1891.

M. M. Holt, Sec'y.

Ragle Hall .- Wednesday, May 27th, the usual exercises were opened with a song by Mrs. Carlton. Byron Haskell made the opening remarks. Remarks were made and tests given by Mrs. J. E. Davis, Mrs. Chandler-Bailey, Mrs. Hammond, Mrs. Wilkinson,

Mrs. Wilson, and others.

Sunday, May 31st, the developing and healing circle was largely attended, and general satisfaction prevailed.

valled.
Afternoon.—Music by Mrs. Carlton and Mrs. Bartlett. Remarks by Mr. Turner of Abington, upon
"Mediumship in the Past and Present." Remarks
and tests by Mrs. Chaudler-Bailey, Mrs. A. E. Smith,
Mr. Anderson and Mr. Fernald, excellent music being
interspersed. interspersed

Interspersed.

Evening.—Invocation and opening address by Mr. C.
M. A. Twitchell. Mrs. Ella A. Higginson followed
with remarks, reading of a poem, tests and psychometric readings. Readings and tests by Mrs. Robbing,



A cream of tartar baking powder. Highest of all in leavening strength .- Latest U. S. Government Food Report.

Mrs. Wilson, and Mr. Anderson. Remarks by Dr. U. K. Mayo, and Mr. Quint of Everett.
Meetings in this hall every Wednesday at 3 o'clock, Sunday at 11 A. M. (developing circle), 2:30 and 7:30, Mrs. Carlton Planist.
P. W. Mathews, Conductor.

Dwight Hall .- At the developing circle last Sun day morning remarks were made by Dr. Parker, Mrs. M. W. Leslie and Dr. C. D. Fuller.

Iny morning remarks were made by Dr. Parker, Mrs.

M. W. Leslie and Dr. C. D. Fuller.

Afternoon.—Meeting opened with a service of song, led by Prof. Peak, and an invocation from Mrs. Heath, followed by remarks in which she said that our loved ones keep watch, and will wait for us upon the invisible shore. Spiritualism reveals to us the certainty of a life beyond, and it is our work to make known that it does so. Mrs. Forrester remarked that every blade of grass and every flower speaks to us of change. They come forth, bear themselves in beauty and fragrance, wither and die, to be reproduced and again bloom in beauty. This is true of human life. Inhealth and beauty to-day, to-morrow we pass away, and, like the flowers, bloom in a new life and beauty. Several fine readings and tests were given by Mrs. F.'s control, well recognized. Dr. W. A. Towne spoke of our duties toward the children, and of the work done for them in New Mexico by Dr. Newbrough, recently passed to spirit-life.

Miss L. E. Smith gave names of spirit-friends present. Dr. A. D. Haines said: We are living in an age of light and intelligence, and should use the inght and knowledge unselfishly in the elevation of the human race. Mrs. M. Besse gave tests and Dr. B. F. Barker spoke of the truth of spirit return and the reality of spirit-life.

Evening.—Music and invocation by Mrs. Heath, who

ings of the truth of spirit return and the reality of spirit life.

\*\*Evening.\*\*—Music and invocation by Mrs. Heath, who extended a hearty welcome to all present, and asked a continuance of attendance during the summer. Dr. Harker spoke regarding our duty to those around us who are victims of strong drink. Mrs. Ki. W. Leslie said that she was doubly thankful to be a Spiritualist, and that a law of progression enables us to rise above the creeds and dogmas of the past and rejoice in the knowledge of immortality in the great hereafter.

Miss J. Minnie Grant gave delineations of character, showing a wonderful psychic power. Mrs. I. E. Downing gave several tests from spirits present; among them George Clarke and Charlie Clarke, brothers, who passed from Medford and were well remembered; also Dr. Henry Ryder, who was an old and experienced surgeon. Several other well-known names were given by her intelligent control, closing with a beautiful poem. Little Katle Butler gave a rectation entitled "There is no Death" very finely. Mr. F. A. A. Heath spoke upon skepticism, quoting the remark of Rev. Dr. Talmage, "the skepticism of the day makes me sick," as proving that the churches are becoming skeptical regarding the creeds and dogmas which have long held them in bondage. Mrs. C. H. Loomis-Hall gave readings, recognized as correct, after which the meeting closed with singing.

First Spiritual Temple Fraternity School. Although no mention has been made of this school for several weeks, still we are holding sessions and teaching the children of the phenomena and philosophy of Spiritualism. Last Sunday the exercises consisted of a memorial service, and it was thought proper, in addition to the services incident to the day, to kindly remember those who have been connected in the work of the Temple Society: Mrs. E. R. Clough, well and favorably known, Mary F. Grosvenor, ever active and earnest in the work, James F. Gault, a brave and fearless defender of the truth of spirit return, David Wilder, a constant attendant at our school, giving us lessons of thought and wisdom, A. E. Newton, one of the early ploneers as an author, lecturer and teacher. James A. Bliss, Allen Putnam, and many others. The memory of these and what they did should be an incentive to us in our work of teaching our children the facts of Spiritualism.

Additions to our teachers are Mrs. Jennie Bowker, of music, Mr. John Nolen, of elocution.

Last Sunday's services opened with singing "Tramp, Tramp, the Boys are Marching," by Mrs. Jennie Bowker, chorus by the school; invocation by William Teague; "The Sword of Bunker Hill," by Miss Hat the Dodge; remarks upon the transition of Temple workers: James A. Bliss, by A. C. Armstrong; James A. Gault, by Mildred Rumney; "Crystal," by Mamle Homer; Lorenzo and Mary Grosvenor, by Mrs. Stearns; Mrs. E. R. Dyar-Clough, by Miss Maude Banks and Grace Fisher; Allen Putnam, by William Teague; A. E. Newton, by Mrs. Paine.

Recitations were given by Elmer Packard, Lizzie Nolen, Grace Dyar, Allie Barker, John Nolen, B. Russell, Frank Hall, Allie Danforth, Mabel Paine, Windle Haward, Grace Nut.

Miss Hattle Dodge, controlled by her guide, added interest to our very interesting service.

ALONZO DANFORTH.

No. 1 Fountain Square, June 2d, 1891. Although no mention has been made of this school for several weeks, still we are holding sessions and

The First Spiritualist Ladies' Aid Society. A unanimous vote of thanks was passed at this the closing session to all who volunteered their services closing session to all who volunteered their services for the memorial exercises. Dr. H. B. Storer, Mr. Jacob Edson and Mrs. A. F. Butterfield were made Honorary Members. Twelve dollars were contributed by the audience that attended the memorial services toward aiding a needy Spiritualist family. Miss Jennie B. Hagan was cordially received and entered earnestly into the exercises. Jacob Edson made remarks appropriate to the occasion, and briefly outlined the work of the Veteran Spiritualists' Union. A. L. W.

"Heals all cuts, burns and bruises like magic."
That's Johnson's Anodyne Liniment surely.

#### MEETINGS IN MASSACHUSETTS.

Chelsea, Mass.—The Spiritual Ladies' Aid Society holds neetings in Pilgrim Hali, Hawthorn street, afternoon and vening of the first and third Tuesdays of every month. Friends cordially invited. Mrs. M. L. Dodge, Secretary.

Haverhill and Bradford.-Last Sunday was the closing one with the Union Spiritualist Fraternity in Brittan Hall of the present lecture course, and until the resuming of another course in the autumn.

in Brittan Hall of the present lecture course, and until the resuming of another course in the autumn.

Next Sunday will be a supplementary one, when Wilbur Fiske Kimball will discuss the still debatable question of the origin of man.

Two interesting themes were considered by Miss Leys, the afternoon one being a "Passage Within the Gates," or something about spirt-life as seen and realized by a spirit out of the form. In the evening the great question of earthly and national importance was, "Shall our National Government be Changed to a Theocracy?" The opening words upon that question referred to what has already been done in that direction, and to what is still being done for making our form of government religious, by incorporating the Bible with the Constitution, and writing in it the name of God as the supreme head, and Jesus Christ as the ruler of the Church and State thus united. In discussing this question she occupied one hour and five minutes in rapid and eloquent speaking, in which the leading points of the question were clearly and forcibly presented. The wise thing by the founders of our government, said she, was to accept the principle that all just powers are derived from the consent of the governed. The voice of the people they believed to be the voice of God. They did not recognize the right of a sect to direct in the affairs of the people. The speaker made her audlence feel the force of her positions, and she was much applauded. She closed with a powerful protest against a change in our organic law, which would surely lead to a most bloody civil war.

Fitchburg.—Sunday, May 17th, Mrs. E. C. Kim-

Fitchburg .- Sunday, May 17th, Mrs. E. C. Kimball spoke for our Society, giving remarkable evidence that our loved ones are with us, and cognizant of our thoughts and purposes in many wonderful tests, which were given throughout the day, nearly all be-

of our thoughout the day, nearly all being recognized.

Mrs. Juliette Yeaw occupied our platform Sunday, May 24th, and gave two deeply interesting lectures. The address in the evening was specially appropriate to the memorial season, and one full of meaning to the American people.

Last Sunday, May 31st, our meetings closed for the season with Mr. Edgar W. Emerson as speaker. It seemed as if all things combined to make this last meeting one long to be remembered. The beautiful day and well attended meetings, the inspiring music and lovely flowers were a fitting background to the highly-interesting remarks of the speaker, while many tests, given in a remarkably clear and convincing manner, were very satisfactory to all.

Miss Rosa P. Lyon, Sec'y.

No. 89 Forest street.

Waltham .- Sunday evening, May 31st, Mr. J. Frank Baxter lectured again in Waltham, and thereby closed the regular season of the Spiritualistic Society. He was at his best, and rendered several selections in music, greatly enjoyed by the large audience present. His lecture on "The Spirit and Its Emancipation" was one in which the audience was thoroughly and thoughtfully absorbed. The meeting followed close after the Reform Club session, and so several from the latter remained, to whom and many other new-comers the whole subject treated seemed a revelation.

The meeting closed with a descriptive séance by Mr. Baxter, which was truly wonderful in its detail and accuracy, and clear and convincing in its delineations and tests. The whole occasion was one of marked interest, and the Society's closing made; a memorable event. Frank Baxter lectured again in Waltham, and there-

wife and son were the guests of Dr. and Mrs. Geo. A. Fuller, the occasion being the celebration of the twenty-ninth anniversary of Dr. Prentiss's work as a public medium, and "White Lily's" mission as a spirit-control. Floral decorations were profuse, and the presence of those from realms of light and beauty unmistakable. After a pleasant lingering "over the teacups," a little music was enjoyed, which served to open wide the door for the beloved guide and others to enter.

Georgia Davenport Fuller, Cor. Sco'y.

Stoneham .- The Ladies' Aid Society met as usual Thursday evening, May 28th, in G. A. R. Hall. The Thursday evening, May 28th, in G. A. R. Hall. The place of assembly was completely filled. The speaker and test medium of the evening was Mr. F. A. Wiggin of Salem. While under control Mr. Wiggin is a very rapid speaker; on this occasion he discoursed upon the important theme: "Continuity of Life," his remarks affording much comfort to the believer and plenty of thought for the skeptle. The séance which followed was even more convincing of a life beyond. Considerable interest in Spiritualism is being manifested in Stoneham, and a few of the faithful ones mean to keep the wheels turning forward.

A. M. Kempton, Sco'y.

#### 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 diarrhoes

#### OHIO.

Cleveland .- W. J. Colville's engagement in Cleveland ended most auspiciously on Sunday last, May 31st. On the previous Friday the Children's Lyceum

and Good Samaritan Society gave him a reception, which was largely attended. A very enjoyable evening was spent. The speeches, recitations and musical selections were first-class, and every one present seemed delighted with the extempore programme. Thomas and Tillie Lees have been largely instrumental in the work, as they always are in every progressive movement in Cleveland. Mr. and Mrs. Black have also done a great deal to make things go smoothly, and Mrs. Muhlhauser never loses an opportunity, in her genial and whole-souled manner, to present the cause of the Spiritual Temple soon to be erected in the rapidly growing Forest City, now just becoming a recognized centre of liberal thought. Among earnest and active workers Mrs. McCasilin ranks deservedly high. She has been for many years a successful teacher and practitioner of mental healing, and cobperates in every way possible with all persons engaged in the various phases of progressive action.

Saturday, May 30th (Decoration Day), Mr. Colville lectured at 2:30 r. M. to a deeply interested audience. The closing exercises of, the class in Spiritual Science drew together a number of the friends of the students, and the hall was quite full. On the same evening Mr. Colville held a reception at the residence of Mr. and Mrs. Edwin Rose (whose guest he has been through the entire month), 100 Cedar Avenue. The spacious parlors were crowded, and numerous questions on a variety of themes were ably answered, following which came inspirational poems, and last of all a delicious little supper, tastefully presented by the host-ess and her family.

On Sunday, May sist, Memorial Hall was filled afternoon and evening, and many regrets were expressed at the departure of a speaker whose utterances have been so widely heard and read in the interests of all reformatory movements. The afternoon lecture was on "The Lessons of Decoration Day," and was an earnest appeal to all who believe in the Spiritual Philosophy to apply its teachings to the great requirements of the age.

The v

No greater triumph in medicine or chemistry has been recorded than Hall's Hair Renewer to revivify and restore gray hair to the color of youth.

#### RATODE' ISLAND.

Providence.-The Ladies' Spiritualist Aid Society held a very pleasant and well attended meeting Thursday evening, May 28th, at Slade's Hall. The meeting was called to order by the President, who urged all present to be faithful and true to the demands Spiritualism has upon its followers. Interesting remarks by Mrs. Susan King, Mr. Julius Carroll, Mr. Thomas Fales and the controls of Miss Flossie Salmon were all well received; also recitations by Miss Zula Kenyon and Miss Flossie Salmon. It was voted to hold one more session on Thursday, June 4th, before we close for the summer vacation.

Mrs. M. A. WATERMAN, Pres.

#### Letter from Texas.

To the Editor of the Banner of Light:

The first of last September the failing health of my youngest son compelled us to seek a dry and more bracing atmosphere. Reluctantly did I leave my old field of labor, where the larger part of my interest is still centered, yet I hope in time to return and close my mortal work among the old friends there.

Not that others in different localities have been less Not that others in different localities have been less true, or tender, or brave in advocating and defending the philosophy of spirit return, and upholding truth and justice; but with the friends of Galveston, Tex., I have sorrowed and counseled; together we have suffered persecution and ostracism, and together we have enjoyed some of the sweet fruitage of our labors for our beloved Cause. One by one have we seen the old pioneers of Spiritualism pass into the beyond. This, perhaps, is why so much of my heart is bound up in the little city by the Gulf shore.

I would, however, through the columns of the dear BANNER, send kindly greetings to the many friends who from time to time write to know to what portion of the world we have drifted. To those of Anderson, Dallas, Waco and Houston would we extend thanks for letters of loving sympathy and encouragement. In each of these places are many earnest Spiritualists and some good private mediums.

The doors of brother and sister McDaniel's home in Anderson stand wide open to mediums as well as those seeking for light and truth. We shall long remember our pleasant visit with them, and the warm hearts that welcomed and made us so comfortable and happy while there.

Here in this old historical city of San Antonio are at least two thousand who are Spiritualists, so we are informed. However, we have met but few. possibly true, or tender, or brave in advocating and defending

by closed the regular season of the Spiritualistic Society. He was at his best, and rendered several selections in music, greatly enjoyed by the large audience present. His lecture on "The Spirit and Its Emancipation" was one in which the audience was thoroughly and thoughtfully absorbed. The meeting followed close after the Reform Club session, and so several from the latter remained, to whom and many other new-comers the whole subject treated seemed a revelation.

The meeting closed with a descriptive séance by Mr. Baxter, which was truly wonderful in its detail and accuracy, and clear and convincing in its delineations and tests. The whole occasion was one of marked interest, and the Society's closing made a memorable event.

PER ORDER.

Wercester.—Miss S. Lizzle Ewer was our speaker and test medium on May.31st. A tribute to our ascended soldiers was given in the afternoon in "The Memorial of Spirit." As a test medium Miss Ewer was a pronounced success—names; descriptions, etc., meeting with prompt response. Your correspondent received what was to her a most remarkable test.

Dr. Geo. A. Fuller will speak before our Society each Sunday in June.

On Saturday evening, May 30th, Dr. S. H. Prentiss,

walting patiently to supply the hungry passers-by with their inmous Tamala.

Texas has no lovelier spot, none so full of history, none so grandly inspired as this. Viewed in the clearer light of dipiritual Pilloscophy, we know that "gun and sword warfare" belongs to the savage age of man, yet the old Texas heroes and martyrs did the beat they knew, and were prompted by the love of liberty.

To us there now remains but one dark spot hear the city surrounding, "The Government Heaquarters." While the buildings are both substantial and handsome, and locality charming, looking at the soldiers drilling we thought the scene altegether at cross-purposes with the spirit and enlightenment of to-day, and wished that the mon like Bellamy's coming army might be trained to feed, not to murder men.

The Morning Express is before me, in which is a sermon from the "Tabernacie Pulpit" on "The Mending of Gespel Nets." from which it appears that the only way to advance is to stand still where you are. The aposites are pictured as mending their nets on board the boats:

"James and John (says Dr. Talmage) had no time to go ashore. They were not fishing for fun, as you and I do in summer-time. It was their livelihood and that of their families. They mended their nets where they were, in the ship.

'Oh,' says some one, 'I mean to get my net mended, and I will go down to the public library, and I will see what the scientists say about evolution and about the "survival of the fittest," and I will read up what the theologians say labout "advanced thought." I will leave the ship awhile, and I will go alsore and stay there till my net is mended. Do that, my brother, and you will have no net left. Instead of their helping you mend your net, they will steal the pleces that remain. Better stay in the gospel boat, where you have all the means for mending your net. What are they, do you ask? I answer, all you need you have where you are, namely, a Bible and a place top ray. The more you stay evolution, and adopt when the subjects for persecutio

That taint of scrofula in your blood can be wholly eradicated by Ayer's Sarsaparilla.

#### Queen City Park Camp-Meeting. To the Editor of the Banner of Light:

I have just completed the excursion rates on the different rallroads for Queen City Park for the coming season. I shall have three excursions from Lake Pleasant or Miller's Falls to Queen City Park, Burlington, and one from Queen City to Lake Pleasant and return. I have also procured excursion tickets from Boston to Burlington and return, which can be secured only from me or by calling at 175 Devonshire street, Boston, where I have left a few with a friend. I have arranged to be at the Crawford House, Boston, June 16th and 30th, July 14th and 28th, from 10 A. M. till 2 P. M.; at the Elm House, Greenfield, June 17th, July 1st, 16th and 29th, from 1 till 5 P. M.; Haines House, Springfield, June 18th, July 2d, 16th and 30th, from 9 A. M. till 12 M., when I shall be happy to give all information about rates and excursions, as well as hotel accommodations.

The outlook for the coming season is very fine. The new hotel will be open from June 15th to Oct. 1st. We have an excellent landlord. I think the accommodations for the money are unsurpassed in New England.

Burlington, Vt. Pleasant or Miller's Falls to Queen City Park, Bur-

Burlington, Vt.



#### MEETINGS IN BROOKLYN.

The Progressive Spiritualists hold their weekly Conference at Everett Hall, corner Bridge and Willoughby Brooklyn, every Saturday evening, at 8 o'clock. Grood 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. Eyans, President.

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

Rand, Secretary.

The People's Spiritual Conference; held every Monday evening at 80 clock in the Parlors 151 Lexington Avenue, three doors above Franklin Avenue L Station. Interesting speakers, good music, questions answered, tests given. Admission free; all are cordially invited. Also meeting every Friday at 37. M. Mrs. Mary C. Morrell, Conductor. Spiritual Meetings are held in Mrs. Dr. Blake's parlors, 234 Franklin Avenue, near Lafayette Ayenue, every Sunday evening at 80 clock. Samuel Bogert, Conductor. Euroka Hall. 878 Bedford Avenue, between 80. Eureka Hall, 378 Bedford Avenue, between So. 4th and So. 5th streets, Brooklyn, E. D. Mrs. Dr. L. Knowles Douglas will lecture on Sundays at 11 A. M. and 78 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 524 Street and Broadway.—The First Society of Spritualists holds meetings every Sunday at 10% A. M. and 7% P. M. Meeting for manifestations and general conference at 2% P. M.—Fiday evenings, at 8° clock, meetings devoted to lectures, tests, psychometry and psychical phenomens, are held in this hall, Mrs. M. E. Williams presiding.

Kinickerbocker Conservatory, 44 West 14th Street.—The new Society of Ethical Spritualists 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 holds services every Sunday at 3 and 8 P. M. Mediums, Spiritualists and investigators made welcome. G. G. W. Van Horn, Onductor.

The Psychical Society meets every Wednesday even-

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, 28 Broadway.

#### MEETINGS IN PHILADELPHIA.

The First Association holds meetings every funday at 10% A. M. and 7% P. M. in the hall 810 Spring Garden street. Children's Lyceum at 2 P. M. Joseph Wood, Predient; Samuel Wheeler, Vice Fresident, 1111 Wallace street; Robert A. Thompson, Secretary, 814 Venango street.

The Second Association meets every Sunday after noon at 2½ in the Church, Thompson street, below Front. T. J. Ambrosis, President, 123 North Third street,

Keystone Spiritual Conference every Sunday at 2½ P. M., Southeast corner 16th and Spring Gardenstreets. William Rowbottom Chairman.