

VOL. 69. (COLBY & RIOH, 9 Bosworth St., Boston, Mass.)

BOSTON, SATURDAY, JUNE 13, 1891.

TABLE OF CONTENTS. FIRST PAGE.-Free Thought: The Fall of Man; The Func tion of the State.

SECOÍD PAGE. - Original Essay: The Higher Wisdom. Poetry: Not at Half-Mast. Spirit of the Press: French Advice to Callow M. D.s.; The "Fatal Patient"; Only a Dog. June Magazines. Obituary Notices, etc.

THIRD PAGE. - Poetfy: Yarmouth port at Sunrise. Banner Correspondence: Letters from New York, Massachusetts, Oregon, Pennsylvania, Vermont, Illinois, California, and District of Columbia. List of Speakers for Queen City Park (Vt.) Camp-Meeting for 1891. New Publication

FOURTH PAGE.-Tribute to Dr. Hare. Spiritualism and the Law. Free or Bond? The Lodge persus the Church, Survival of Christianity. Transition of William R. Tice. "A Strange Story." A Planchette Test Verified, etc.

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

SIXTH PARE.-Mesage Department: Questions Answered and Individual Spirit Messages given through the Me-diumship of Mrs. M. T. Longley.

SEVENTH PAGE.—Poetry: Je-ho vah. Verifications of Spiri Messages. Mediums in Boston Miscellaneous Adven tisements.

EIGHTH PAGE.—Spiritualism. Cleveland (O.) Notes. Meetings in Boston and Elsewhere. Camp-Meeting in In-diana, etc.

Free Thought.

THE FALL OF MAN.

BY ROBERT COOPER, OF ENGLAND.

The theological system on which our popular religion is based had its origin in barbaric times, when people thought that the earth was a flat surface, with the sun and moon going over it, and the stars fixed in the firmament for ornament, comprised the whole universe. The phenomenon of rain was supposed to be managed on the shower-bath principle. The Deity was regarded as a great man seated on a throne somewhere above the "firmament." who came down in person to visit the earth, on one occasion showing only his back (Ex. xxiii: 23). This is the idea conveyed by the Jewish Scriptures, wherein we are told that the world was made out of nothing in six days some six thousand years ago, and that man was made from the dust of the earth and woman from a rib of the man. They were created perfect, but fell from their high estate through an act of disobedience, viz., eating an apple, and for this offense they and their posterity became 'sinners" and "lost," forfeited the favor of God, and were banished from his presence forever. In consequence of this state of things a system of "blood sacrifices" was instituted to appease the angry Deity and to regain his favor. These blood sacrifices are supposed to have culminated in the death of Christ, who is stated to be "very God," and from ten thousands of pulpits is weekly proclaimed the efficacy of his pied for their rays to reach the earth. And yet flood to wash away sin; and the doctrine prothat salvation can only be attained by a belief and interest in this "great sacrifice." This, in a few words, is the Christian theological system. But it is wholly irreconcilable with wellknown and generally admitted facts, and has been given up by all intelligent persons who have given any attention to the subject; and were it not for the vast interests involved the ceptions of the originator of it all. Well may whole thing would fall into desuetude in a very short time; but there are thousands of priests and their interested adherents dependent upon the maintenance of the system, and therefore every device will be resorted to to uphold it as long as possible. Thus books are written to make out that Science and Scripture are reconcilable. The "days" of creation are no longer days of twenty-four hours, which they were always said to be, but long periods of time, the fact being ignored that it is distinctly stated that "the morning and the evening were the first day," etc., evidently meaning the time that it took the earth to revolve on its axis; and the Adamite man was not the first man created, but the commencement of the Jewish race. Learned theses are also written by clever, unscrupulous clergymen, to show that "evolution" is also perfectly reconcilable with Scripture. But these attempts to make black white are all futile, and the whole theological system is destined to go before the rising intelligence of the age. The account of the beginning of things contained in Genesis is so unreasonable, improbable and opposed to facts, as well as such stories as the universal deluge, the stopping of the sun and the whale swallowing Jonah, that it is not to be wondered at that intelligent men discard this purported "revelation from heaven" altogether, and regard the religion founded on it as so much superstition. According to Geological Science the origin and development of the earth was somewhat in this wise: Millions of years ago the mass composing the earth was thrown off from the sun in a molten state, and by virtue of the law that molds a tear on the cheek or the dewdrop on a cabbage-leaf, assumed a spherical form. In process of time the earth's surface became cool and hard. At the present time it has become consolidated to the depth of twenty | to be incarnations of divinity; both were born miles. which bears about the same proportion of virgins; singing angels attended their birth; to the whole as the shell of, an egg does to the egg itself. The following is the account given by the late Wm. Denton of its incipient condition: "At a very early period in the earth's history it was a fluid mass of matter, exceedingly hot, and surrounding it was a large atmosphere. In process of time the earth became cool enough for a rocky crust to form upon its surface. As yet there was no water on the earth; but it continued to cool till the water condensed upon its surface from the great atmosphere above; the hollows of the earth were filled and the oceans came into being. For vast ages rain fell from the clouds upon the dry land, and rivers carried down | planation is that they are of mythological orisediment into the seas, at the bottom of which | gin, and never had an existence in fact in , it was laid, where it hardened in time into either case.

rocks many miles in thickness. At first the land surface of the earth was small, but as the earth continued to cool its crust contracted, hills and mountains were produced, and continents gradually formed. Life began in the ocean, simple forms of animals and vegetables side by side together, and a gradual process of evolution can be traced from the lowest forms of life up to man himself." This theory of creation, which to a certain extent is necessarily speculative, is much more reasonable and in accordance with fact than the Biblical account, in spite of its alleged inspiration.

But much as we are indebted to Geology for dispelling the ignorant notions of the barbaric past with regard to the Cosmos and the "beginning of things," we are still more indebted to Astronomy for giving us enlightened and enlarged views of the universe. Wonderful indeed, and solemn to every eye, is the spectacle of the vault of heaven, spangled every clear night with innumerable orbs of greater or lesser degree of lustre. Yet what the unassisted eye discerns, and what even the astronomer's glass reveals in addition, is but a small portion of the living and moving universe, to which we are neighbors amid the infinite fields of space.

A few facts may here be given to help the mind to a just consideration of the subject. The earth is a globe, eight thousand miles in diameter, and twenty-five thousand in circumference. It has, like a carriage wheel, two motions, one on its axis, and the other forward. The motion round its axis, at the equator, is about ten thousand miles an hour, and that round the sun, which is more than a million times larger than the earth, is sixty five thousand miles an hour. The time it takes to complete its journey round the sun constitutes a year, during which time the earth makes three hundred and sixty five revolutions on its axis. But there are several planets that go round the sun in the same manner as the earth, some smaller, and some much larger; some of these being nearer the sun, and some much more distant. The circle described by these latter must therefore be very great, and yet it can be shown that the circle described by the furthest planet would appear but a point from the nearest fixed star-so great is the distance between them. This will be realized by the fact that light, which travels at the rate of two hundred and fifty thousand miles in a second of time. would take something like three years to traverse the intervening space, and there are stars visible through the telescope, so distant that a few thousand years would be the time occuthese stars are not the furthest, for the more

The Fast and Feast days of the Church are of | of the consequences. It has a bad effect in an- | manifestation, and is in one sense doomed to Pagan origin, and were observed long prior to other way. Telling men that they are "natthe time the Christian system was established. | urally depraved," "prone to evil," etc., makes Christmas Day was instituted to celebrate the them think they are so, and they sin as a matbirth of the New Year, the shortest day being the 21st of December, and on the 25th the sun | but tell them they are children of God, sparks emerges clear from the horizon at a given point of time. Easter Day is a very ancient institu- them, and instead of groveling in the earth tion, its object being to celebrate the resuscitation of nature in the early spring, after the practical death of vegetation during the winter months. It had its origin in Solar Worship, and the appointment of the day is regulated by astronomical observations. Sunday was the day dedicated to the worship of the sun, and was kept as a holiday. Even the emblem of the cross did not originate with Christianityit had a prior origin in connection with Sex-Worship.

Certain ancient myths and legends derived rom Jewish history and Greek mythology and the observances founded thereon were incorporated with the reputed teachings of a Nazarene Reformer, and formulated into a system. This "Holy Religion," under State patronage, by persecution, and the sacrifice of millions of human lives, and the power of the priests, who

enlisted art and music into their service, at length attained the ascendency it has over the human mind. Whether, Jesus is a traditional or historical character. is a debatable point. There is no mention of him or his doings in contemporaneous history, except in Josephus, and the passage there referring to him is an admitted interpolation; neither is there any mention made of the preternatural darkness that is said to have occurred at the crucifixion. Many of the moral teachings ascribed to Jesus were inculcated before his time, the "Golden Rule" being taught by Confucius, the Chinese philosopher, three hundred years before. The Lord's Prayer is taken from the Jewish Talmud. and it has been said of Christianity that what there is in it that is new is not true, and what there is in it that is true is not new. As an incentive to devotion and right living an ideal Christ answers the same purpose as a real one. The "Fall of Man," on which the theological structure is based, being proved, as clearly as } anything can be proved, a myth, the whole system necessarily falls to the ground. The story in which it is embodied can only be regarded as a poem, having an allegorical meaning, but it has no foundation in fact. Every thing indicates that man, instead of being a fallen animal, has been gradually rising in the scale of being. The doctrine of atonement doubtless affords much satisfaction to those who, after a life-long career of wickedness and sin, when about to "shuffle off the mortal

ter of course because "it is their nature to" of the Infinite, with a heavenly destiny before they will aspire to heaven.

The "Fall of Man" was born of ignorance in an age of barbarism, and the doctrine of Vicarious Atonement based thereon originated at a time when God was conceived of as a great man/who could be placated by burnt offerings and other sacrifices. But we now know that the universe, both the moral and the material. is governed by law-rigid and inexorable-and that there is no breaking these laws with impunity. Children are taught at their mothers' knee to ask God to pardon their sins, and people assemble weekly in churches to confess themselves "miserable sinners." and pray that their sins may be forgiven "through the merits and intercession of our Lord and Savior Jesus Christ," and then go on sinning as before.

Compensation and Retribution are the great laws that rule the universe. In the future life there will be no administration of justice after the fashion of earthly tribunals, where the penalty of transgressing the law is in a measure left to the discretion of the presiding judge. Our life-actions will automatically determine our position in the spirit-world; and just as a balloon according to its buoyant power rises to a certain height in the atmossphere, so will every one when he enters upon the "new life" find his own place. Not until the blasphemous doctrine of Vicarious Atonement ceases to be taught; not until men realize the great truth that "as they sow so shall they reap"; that their state in the hereafter will be happy or miserable according to "the deeds done in the body," and that they are responsible for every act and thought, will they cease to do evil and learn to do well." Then, and not till then, may we look for a regenerated world, when men, recognizing their obligations and their duty to their fellowmen, will love and help instead of taking advantage of one another; wars will cease, a new order of things prevail, and the earth will cease to be the pandemonium it now is.

THE FUNCTION OF THE STATE. BY RODERICK BOND.

The expression of the relation of individuals to the Government under which they live, and mulgated by all denominations of the "Church the power of the telescope is increased the coil," believe that "Jesus paid it all," but it is the various systems of laws to which they allow of Christ," the Unitarians alone excepted, is greater number of stars, with their accompa- a delusion, and its practical results are perni- themselves to become subject, is so subtle as cious in the extreme. It offers a premium to to defy any but the closest scrutiny. The first vice and crime, and much of the wrong-doing, | idea of government arises in the individual at | of the imperfections now existing, which must that moment when his spiritual nature has become a conscious factor in his personality, giving idealistic visions of life-associations where of by its whitewashing process. "Only be- harmony and peace shall prevail, where numlieve," "Cast all your sins upon Christ "-this bers shall be united in one community. Although one tribe may war upon another-thus giving expression to the excess of physical magnetic force-the members of each tribe respond to the attraction created by their spiritual consciousness, and retire to their own domain to enjoy the pleasures of communion their semi-conscious religious instincts have inspired. Not recognizing the full power of spirit that has already become dominant, and being very strongly incited by the physical elements out of which they are gradually emerging, they always adjust their governments just so far on the spiritual plan as they will allow their cruder side to be restrained. So in each and every form of government such laws are embodied as the individuals therein interested will allow themselves to become subjected to. Every degree of enlightenment that becomes manifest in the individual adds to the spiritual consciousness of the mass, and assists to augment the vital active energy which is reclaiming them gradually from a life of bondage to their lower natures; and the mass, acting in response to this pervading light, adjust themselves to its divine nature by instituting

adapt his efforts more especially to the ordinary physical demands of his consciousness. Thus is human expression made manifest on the many planes of action, high and low, in which mankind work out their objective and subjective destinies. The sum total of happiness to be enjoyed by each is the conscious relationship between themselves and those portions of the universe in sympathetic reciprocity thereto.

NO. 14

Taking this into consideration, it must be een that more depends upon the spiritual than upon the intellectual and rational laws of being. For this reason have most priestloods held their mission to be directly allied with that portion of human consciousness, leaving the intellect and reason to adjust themselves thereto. Only such a condition, so defined, would allow of the possibility of only the truly good entering the highest state of existence without reference to whatever religion or creed they might have entertained. So it becomes necessary to look most closely to the spiritual wants of the people, and all effort in

that direction will be most potent to bring them in accord with Divine Law. Every effort made to better the conditions of the mass, and bring about a more equitable distribution of environment, which enables them to actualize their ideals on higher planes of life, is of spiritual origin; and just so far as the spiritual is embodied will it become of service in establishing still higher conditions. As spiritual consciousness is continually evolving, and more truthful conceptions of Divine Life become apparent, so the line of action and methods of all reforms must change until the goal is reached.

The very fact of being asserts the fact of Divine supremacy within us; and from the cradle to the grave this element demands recognition: and the intuitional gleam of immortal life which pervades each human soul comes from the Omnipotent Will in its demand for a Universal Brotherhood where peace shall reign. The spiritual being active in spite of all else, and bound to rule in the end, gradually all powers must yield, and that which rules-the government - in this material sphere of life, must vibrate in full attunement with the harmonies the people are striving to represent. Each element of selfishness shown will demand a law to suppress it, until the government will become so complex in its nature that all individuals are required to work its mission; until selfishness shall have faded silently within each human breast, and every heart's impulse shall beat in accord with the Divine law of peace and love.

Upon the unfoldment of our finer selves depends the recognition of the fact that the antagonisms in which we live are but the reflexes be banished before what each in truth desires shall be attained unto. As individuals must progress, so will the code of laws under which they live continually change and conform to a medium that shall externalize peace, and thus assist the creative power of human wills to a higher altitude of combined expression. As the Divine Will is ever permeating and purifying crude matter, so is government ever assisting in spreading the harmonies as they become active. As each element of purified consciousness arrays itself against ignorance, so does government represent the purified will of the people by cooperation. All systems of government are imperfect because human expression, at the present day, is imperfect, and we cannot hope for universal application in the immediate future: but as individuals, sects and communities realize the influx of moral power which awakens in them the enthusiasm of unselfish love and equity, they can, by the use of this new strength, lead the government to higher expression of this now conscious spiritual force. In spite of the acknowledgment of the divinity of God, it is the prevailing tendency of the human race to stupefy their individual consciousness in their egotistic personality. until the almost universal expression of that power is based upon the crude ideas which float up to entangle the senses, which alone have been allowed to become active. The intellectually wise push their minds into the analytical realms in vain attempts to solve the deepest problems of nature, which only reveal their truths to those who can pierce the spiritual veil which protects and enshrouds them. The objective scientist pushes his head into masses of dense atoms, in hopes to catch glimpses of inter-ætheric globules, without having attained to conditions of supersensuous perceptions. Such scientists do admit of having discovered results attributable to new realms of matter and force, and hope with crude implements to sense that to which the finest atoms of their identity offer no obstruction. This admission is due to a dim consciousness asserting itself in their realm of expression. To this new element commanding them to grow into full realization of its nature, they at first give negative response by partial admission, after the same manner that the mass give response to the dimly pervading light by allowing government to express it. It is the desire of each one of us to obtain the most intense expression that the senses will afford upon every plane on which they act, and there is within us a spark of the essence of all things in the universe that is in direct sympathy with those external things, and which will admit of spiritual perceptions or sensations on each and every stratum in which the phycical world expresses itself. 'Man, while existing in should have it. Every human germ lacking in an undeveloped condition, is subject to an unconscious activity of these essences, especially

nying systems, are revealed, and their number becomes countless, and the extent of the uni verse practically illimitable.

With these enlightened and enlarged views of the stellar universe, of which the earth forms a trifling and insignificant part, how irrational and absurd become the popular consuch philosophers as Herbert Spencer speak of the Deity as the "Unknown" and "Unknow able.'

The theological idea of Deity is that of a great man, seated on a throne somewhere above. possessing like passions to our own, and exercising favoritism toward particular individuals, who, to provide a way of escape from endless damnation, eternal torture in hell-fire, became incarnated, and was born into the world. grew up to manhood like other children, followed the occupation of a carpenter, turned reformer, and for preaching doctrines obnoxious to the ruling authorities was put to death by crucifixion, and then ascended into heaven. and all who believe this and have an interest in the "atoning sacrifice" will go to heaven. and be happy forever, while those who do not believe it, or have never heard of it, will be 'lost," and unspeakably wretched through all eternity. Possibly a more senseless story was never propagated, and yet it is sincerely believed by millions. among whom are some minds of more than average intelligence-shrewd enough in other matters-but the great majority have been brought up in the faith, and either through lack of ability or thoughtlessness have never given any consideration to the basis of their belief and whether it can be substantiated.

The idea of incarnated deities did not originate with Christianity. Centuries before the Christian era Osiris, Crishna, Mithras, were said to be incarnate gods, and representations of the "Virgin and Child" can be found in the sculptures of ancient Egypt, and the same idea can be traced in Mexico six thousand years ago. One author claims as many as "Sixteen Crucified Saviors." The main incidents in the career of Jesus are also said to have occurred to Crishna, the Indian god. Thus, both claimed the oradles of each were attended by shepherds; both excited the jealousy of the king under whom they lived, who sought to kill them: both were said to have raised the dead both were put to death by their enemies; Crishna was nailed to a tree, and Christ to a cross; both were executed between malefactors; both predicted before dying the evil that would follow their death; the names of both are as near alike as the same word can be when passing from one language to another. In Hindu, Orishna; in Greek, Christus; in English, Christ. This series of coincidences is certainly very remarkable, and the only satisfactory ex-

injustice and oppression that on all sides prevail is doubtless due to the belief inculcated by the Church that sin can be readily got rid is the burden of theological teaching, and finds expression in such hymns as

> " There is a fountain filled with blood. Drawn from Immanuel's veins. And sinners plunged beneath that flood Lose all their guilty stains."

And the favorite and popular hymn beginning with the words:

ust as I am, without one plea. But that my Savior died for me.'

These hymns and others of a like emotional character have afforded delusive comfort to millions of sin-oppressed souls. They embody in a poetical form the burden of popular theological teaching-that the effects of sin can be readily got rid of, and that all sorts and conditions of sinners can be made first-class saints by a magical process and in a moment of time. The drunkard, the gambler, the liar, the swearer, the debauchee, the harlot, the thief, the slanderer, the swindler, the usurer, the sweater, the oppressor of weak and helpless men and women, evil-doers of all kinds-even the murderer-think to find in the "plan of salvation" a convenient "way of escape" from the consequences of their evil deeds, and obtain a passport to heaven and eternal bliss through receiving "extreme unction" at the hands of a Catholic, and the "Holy Sacrament" through a Protestant priest; but as surely as night follows day, and cause and effect are inseparably connected, they cannot escape the effects of their wrong-doing, but must suffer the consequences in some purgatorial state, by which purifying process they may eventually be absolved from their sins and attain to higher, holier and happier conditions; and until men realize this great truth, accentuated by tens of thousands of voices from the spiritual realms of existence, there is no hope of their conduct undergoing a change, or of the earth being anything but the cesspool it now is. As has been said: "The doctrine which is vaunted as the foundation of true religion, viz., the Sacrificial Atonement of Jesus, is one of the most delusive, debasing beliefs that humanity has ever been called upon to receive."

It has been shown that the theological dogma of the "Fall of Man" is a pure myth, having no basis in fact. It has also been shown to have a debasing and demoralizing tendency, and it is found by experience that the fear of future punishment, although the most exquisitely painful that the human mind can conceive of, does not act as a deterrent from the commission of crime. The idea is too monstrous to be believed in, and with a hope of pardon at the last men gratify their passions instead of controlling them, and run the risk

Human life is one continual demonstration of the warfare between the higher and lower natures of being, and ever will be until spiritual consciousness becomes supreme. No law was ever created which was not actuated by a relatively spiritual conception. The more man ascends in the scale of enlightenment the more stringent and complex must law become, as the harmonies of the mass must be protected, every reaction from lower planes being more severely felt. Equal adjustment of all elevating conditions and repression of all crude manifestations must take place, the essential wants of the people creating many demands, while actual crimes become less. By scrutiny it will be seen that all law is but the attempt of individuals to control themselves until their spiritual-self shall have become dominant. When that point is attained all law becomes obsolete as far as the human side of life is concerned.

laws whose vital forces are in accord.

The more duties imposed upon government the more demand for honesty in the fulfillment thereof; because only by such condi tions can the mass be benefited thereby. The more government becomes of and for the people this element of honesty must prevail, as more persons are concerned in working to obtain equity and justice for themselves. The laws of pirthright determine what is equitable for each individual, for just so far as the person is conscious does he possess the universe and inherited idealistic spiritual nature can have but little need for the beauties of the highest [at such times as the emotions are excited ; and ecstatic conditions produced by them. In other words, man is continually striving to live in the delirium of sense perceptions, and this is in accord with divine law, for the exercise of the mind in such realms, when the realm excited is allied with heavenly attributes, can only create the full expression of the God-man within us. The human race expressing themselves to a great extent on the plane of the lower senses, these subtle essences actuate and define every grade of selfishness, crime and marked phenomena on the material plane. Every human being who becomes a magnet to attract material things to the detriment of his kind, and is controlled by the egoism of selfishness, illustrates the power these forces assume over individual natures whose sense-perceptions have not evolved above the physical attributes of their being. All such must come within the law-government must assume control and assist them to enter the divine halo by subjecting to well-defined illustrations of unselfish brotherhoods.

2...*

Nature will not permit us to become a clog to progress for any period of time. We must all awaken to the spirit of the hour. When all humanity is ripening we must offer our own soul at the shrine or we will be found wanting. We must become the recipient of spiritual gifts, and express them, or pass away into oblivion, not having lived. No opportunity to assist the dawning light should be lost. No reform in progress that shall lack our hearty cooperation, and no law instituted that shall not have the assistance of our efforts. In such ways, at least, must we become the spiritual teachers of the people. The pulpit of today cannot define what the humblest in the land shall express, and we shall all join in silent adoration of the Giver of all things with those in whom the gifts of the spirit have been fully realized, who will teach us of the sublime truth that the deeper we sink with humble submission into at one-ment with the love of the All-wise Creator, just so far can we create and sustain spiritual harmonies in the world about us.

Original Essay.

The Higher Wisdom.

BY JOSEPH RODES BUCHANAN, M. D.

[Concluded from last issue.]

It has ever been true that "coming events cast their shadows before," even when the events are not of tragic importance. Persons of psychic endowments are accustomed to think of their friends when such friends are coming to visit them, or when their letters are coming. This was a frequent experience with Mrs. Buchanan, and when the announcement of her decease was sent by mail to a friend in Kansas, he felt in the morning before rising a very profound and painful depression of spirits, and a conviction of the death of a friend; with this feeling he went to the post-office, and received the announcement of the funeral. Another friend and fluent correspondent in California, who had never met Mrs. B., sat down to write to her on the day after her death, and found herself for some reason unable to write. A few days later she saw the form of Mrs. B., and received a message from her. The truth of the vision was shown by the fact that she saw the true stature of Mrs. B., and not a person of small stature, as she had supposed to be the case.

The coming conflict in the United States is a matter of too great magnitude to escape the prevision of far-reaching psychic minds. Hundreds are looking forward with anxiety, and find in my predictions a more definite expression of their own views. An old lady of vigorous intellect and intuition saw in the New York Tribune, with profound astonishment, an extract from "The Coming Cataclysm," and ob either the sinking or its destructive effects. served that the time assigned for the coming | The strongest piling is quickly washed out, conflict was the same which had many years and there are many instances on record in ago been impressed on her own mind with such | which the finest granite structures have been irresistible power that she could not doubt its truth. Her spirits had been deeply depressed by her vivid perception of civil war. Another chips. It is well, therefore, for builders along equally gifted seer in Colorado has had the the coast to remember that they are building same future presented three times in vision, for the present only, and not for posterity. compelling belief; with the terrible addition of Their children will sail over the spots where death to herself in the effort to restrain the their houses now stand, and catch weakfish in violence of the mob. I think the majority of broad thinkers in this country realize that we are approaching a terrible crisis. The most dangerous feature of the times is the workman's strike, which is usually sustained by all the physical force of the strikers. Military power has been a partial check, but will utterly fail when the strike assumes national proportions or runs through a State, for the militia will be either strikers or in sympathy with be greatly accelerated or increased by an earththem. We were threatened not long since with a strike of one hundred and fifty thousand men, and labor organizations will be able ere long to bring out a half million, and anything like a cule upon a rational, sober statement, not very military conflict with the members of such a body may bring on civil war-for at such times men's passions are blind. Belgium, Germany and England are struggling with this alarming | well defined by rock, created when the world danger of strikes, which are continually becoming more formidable. It does not require much prophetic genius to realize these dangers. 1 might fill THE BANNER with the records of predictions fulfilled in private and public events, and calamities prevented by predictive warnings. Mrs. Emma Hardinge-Britten, now editing The Two Worlds, says that "in those periods of her mediumistic career when she devoted spare time and tireless energy to sittings for personal tests, she was frequently impelled to prophesy future events." A California newspaper mentions one of these prophecies: In 1864 when advocating the reëlection of Lincoln in California, she said, "his election is certain, and there will be peace in his second term; slavery will be no more; the great armies will be disbanded, and retire to their homes to be sad for awhile, but the bright future that will open up will astonish the world with its magnitude." At this point an awfully solemn air came over her, and she said, Lincoln will not survive through his second term, his mission will be ended, and he will be no more. Never again will the age produce another Lincoln." So common in all ages has been this anticipation of great public events that the Italian statesman Macchiavelli said: "It is a fact attested by ancient and modern history that no serious calamity has happened in a city or in a

Zeltung of August, 1857, of which I had no knowledge. There is a most wonderful coincidence in the great outlines of the two predictions, which could not have occurred by chance. It must have been that both parties were looking forward to the same scenes.

The German prediction was said to have rise of Napoleon the Third, the Austro-Prussian and the Franco-Prussian wars, the commune of Paris, the death of Pope Pius in 1876 or '77, and the Turko-Russian war; and said that Germany before the end of the century would have three emperors in one year. The substantial truth of these predictions already fulfilled gives great confidence to the fulfill ment of all that is yet future, and his unfinished prediction is wonderfully similar to mine in reference to earthquake convulsions, affecting Manhattan Island, Cuba, Florida and Lower California. He refers to the same events as myself, but I think he exaggerates their vio lence, for I do not believe in the total destruction of New York City.

Still we owe great respect if not entire faith to the German prediction, for no reasonable man can well disregard a prediction covering more than half a century after the first half of the prediction has been fairly fulfilled. The first six months of my predictions were fulfilled by storms and epidemics, and the deaths which I foresee will compel the profound attention of the public when they occur-the Coming Cataclysm" cannot be forgotten.

My predictions have called forth expressions of profound interest and eulogistic approbation from old reformers and eminent Spiritualists, with one singular exception in my quondam friend and ally in the war against ignorance and superstition, Hudson Tuttle-who, although believing in the power of prophecy and premonition, of which he has published many examples, has yielded to an impulse of optimistic skepticism, and with little apparent reflection has spoken of these predictions as utterly worthless if not culpable. "It has value only as given by its author and the magazine which publishes it," says Mr. T., who is not always in the harmonious spiritual mood, but is present is an extreme example. In discrediting my predictions he assumes to himself a higher prophetic authority, and knows that the results will falsify the predictions. I sincerely wish he were in this case an infallible prophet, but for myself I do not claim to know the future. I merely have a strong conviction, and I suspect Mr. Tuttle's knowledge of the future is not more reliable than that of the Southern orator, who knew with similar certainty that there would be no blood shed in our civil war. and offered to drink all the blood that would be shed. Mr. T. speaks very carelessly, saying,

Just as certainly we may say that no disaster. no cataclysm will turn over the Jersey coast or destroy the Atlantic cities, for geology teaches us that from the beginning the coastline has been well defined by rock, created when the world was young." He seems to have forgotten that the Manhattan Island on which he uttered these words is said by geologists to be very slowly sinking, and "the Jersey coast" has already sunken so much that a gentleman whom Mr. Tuttle highly esteems told me that a subsidence of three feet had already been recognized and the State geologist of New Jersev estimates the rate of subsidence at two feet in a century, which is a little more than the subsidenceSof New York, and which Prof McGee says would give a third of a mile to the ocean. A leading newspaper in that region (the name of which I forget) says, "The worst of it is that there seems to be no way to arrest

at all times he is attracted intuitively by the liberate opinion of struggling reformers and of which I don't feel at liberty to give, but one philosophic thinkers than the profound con- of which was published in the New York Sun viction of seers, that corroborates the definite recently. A Southern clorgyman preaching in predictions which I have given. Since their New York, and claiming to have predicted the publication a similar prediction has been re- Charleston earthquake and the Johnstown called which was published in the Allgemeine flood, met with a reporter of The Sun, and warned him of the future destruction of New York by an earthquake, which he was sure would happen, but was unable to give the date, and hoped the reporter might be in safety when it occurred. His prevision was not specific, for he did not mention the limited extent

of the destruction. Vague premonitions of been made by an old hermit, many years be- this kind are of course indefinite and inaccufore its republication in 1857. It predicted the rate. But the idea is abroad, and some ten years ago a celebrated and talented medium at Lake Pleasant told me I would not be able to return to New York, as the city would be destroyed by an earthquake that summer. I did not then attach any value to the random remark, which was probably a fleeting impression from a higher sphere not clearly realized. The pamphlet article on the "Coming Cataolysm" gives the particulars.

I now venture a few predictions for Boston, which will enable the reader before the year expires to judge whether I have attained a higher knowledge of the past and future than is believed to be possible by those who know nothing of the profound sciences which I have been cultivating.

In the first place, the months of June, July, August and September will be afflicted here with great financial embarrassment, alarm and failures, as well as grave epidemics of fevers and contagious diseases. In a few months, too, we shall have a formidable fire where Boston and South Boston come together, in the neighborhood of Dorchester Avenue, which will destroy many inferior buildings and make room for a great improvement in rebuilding, and will therefore not be a very great calamity in the end. Before the year ends another very great fire will occur in the southwestern region, between Roxbury and the Back Bay district, extending about as far north as Mr. Ayer's Spiritual Temple, but I do not think the Temple will be destroyed. Many wooden buildings and valuable property, supporting many workmen, will be destroyed, and some buildings of the best class.

I might speak again of the coming century onward to its end, but that is not necessary now. In time I shall speak of the progress of religious ideas and the great career of the new sciences, which I am introducing, in their liable to fall into hypercriticism, of which the bearing upon religion, science and social progress, which will begin to be apparent as never before within the next two years, but its chief theatre will not be in this conservative and self-satisfied city, which I have not thought it worth while to attempt to interest.

A letter from an officer of rank in India, expressing his faith in my predictions, asks what will be the fate of that country in the coming cataclysm. I shall answer him fully, but for the present I will only say that India will not suffer materially from the earthquakes so fatal in Southern Europe. The shocks may produce alarm, but not destruction of life or any real calamity there.

As this essay was nearly all written in April, and the Boston predictions were given early in May to The Spectator, I retain its date un-J. R. BUCHANAN. changed. April 25th, 1891.

Written for the Banner of Light. NOT AT HALF-MAST. BY JOHN W. DAY.

Part of the host have cross'd the flood, And part are crossing now."

Loud roars the morning signal-gun

The classic Charles beside; Across the May-tide's pallid sun

The cloudy squadrons ride; And shower drops fall in diamond spheres Types of a grateful nation's tears!

From blistered staff and storm-worn mast Low droops Columbia's sign,. As through the city-arteries vast

The veterans' pulsing line

Spirit of the Press.

French Advice to Callow M. D.s. The graduation season is now at work, and young doctors are "flying out of the nest" everywhere, to join the great brood of those who each year are precipitating themselves against the doors of the various State Legislatures with a demand for the passage of medicaltrust laws for their protection against the hawks of "irregular" competition. These callow youths-and the public, too-should peruse the following droll, and anon sarcastic, extracts from L'Union Medicale, Paris; for while the M. D.s are specially addressed therein, there is a world of practical meaning in them for the invalid class:

invalid class: "See that your office servant is polite and neatly dressed. It is always best that it be a man. Maid-servants are to be avoided; they are apt to tattle. A patient should always be kept waiting a few moments; it calms agita-tion and leads him to think you have another client in your private office. Always open and close the inside door of your private office, so as to leave the impression that you have just dis-missed a patient from your inner sanctum. It is best also to rattle a few silver-pieces of large size. This reminds the outside client that fees in cash are in order. One of the most vigorous precepts of charity

One of the most vigorous precepts of charity in medicine makes it imperious to console and reissure a patient, leading him to always hope for a oure, even though you know the malady to be incurable. Never make a slight affection appear to be slighter than it is. The doctor in slight illness should give positive assurance that he can cure the malady—in time. As a general rule the patient loves to persuade himself thathe has been in great danger, and this compensates rule the patient loves to persuade himself that he has been in great danger, and this compensates for the medical fees he pays. It is bad policy not to make the patient realize that he owes you something more than money can repay. Permit him to feel under personal obligations. If he thinks you saved him from death when he was really in no danger, do not tell him to the contrary. Avoid dangerous exclamations the contrary. Avoid dangerous exclamations such as fall from the mouths of honest young practitioners in their first innocent verdancy, as for instance: 'Ah! it's nothing. You are only a little indisposed. A little dieting will remedy all. Do n't take medicine when you do not need it.

Physicians who are honest, or rather impolitic enough to tell the truth, are not money-makers, nor are they esteemed by their clients. Most people who visit a doctor desire to be told that they are ill. To tell them the contrary is to make them out asses. Nine people out of ten who visit a doctor's office are but slightly in-disposed, but tell them the truth and they will seek some other physician for consultation. The men with the largest incomes are the patient listeners and greatest liars. These two things are prerequisites for success. A sur-geon may be a talkative man and converse with his clients, but the brainless, silent and austere physician will beat the most brilliant

austere physician will beat the most brilliant conversationalist in the pecuniary emoluments of the profession. Make it a point never to allow a patient to leave your office without a written prescrip-tion. It is also good policy to give your client written directions as to diet, etc. Don't be afraid to waste prescription paper on any pa-tlent. Fill in boldly the recto and the verso, and the client feels that he is getting his mon-ey's worth. The young doctor who says to the patient: 'Never mind a prescription. Go to a pharmacist and get a dose of salts,' is an ass who will learn better after a while. When you write sulphate of magnesia on paper, it reads better than the exclamation 'salts!' Re-member the rich client for whom Corvisart reads better than the exclamation 'salts'. Re-member the rich client for whom Corvisart wrote no prescription, the banker who left ten centimes on the table in place of ten louis. He valued the doctor's services as highly as the doctor valued his intelligence. Yet Corvisart was, for a wonder, the Emperor's physician. Every large city has rich people malades im aginaire who visit some doctor's office every day and pay good fees. Every time such a man comes around he has a new disease, and it is best to plunge him off the bridge of sighs in the proper direction. When any patient has received his prescription, rise in your chair, and bowing politely, open the exit door. Do n't permit him, however, to forget paying his fee."

The "Fatal Patient."

A remarkable series of fatalities has followed (so says The Herald) the treatment of a woman suffering from catarrh, by the physicians of the Manhattan Eye and Ear Hospital, No. 13 Park Avenue, New York City. Upon three different occasions this woman has placed herself under the care of physicians at the hospital. If she should ever present herself again she will be referred to some other institution, as not one should ever present herself again she will be referred to some other institution, as not one of the hospital surgeons would be willing to do anything for her. Opposite her name in the hospital register have been written the words, in a bold hand: "The Fatal Patient." It was a couple of years ago that she first called at the hospital. Cabinet D, where nose and throat diseases are treated, was at that time under the charge of Dr. Johnson, who died almost immediately afterward. The next in charge of Cabinet D was Dr. Pond. The "fatal patient" did not call for some months after the death of the physician who had originally attended her. She finally did call, and Dr. Pond's death quickly ensued. For a year and a half she kept away, but at length, as her old complaint was beginning to trouble her, she called again during the lat-ter part of May, '91. To the gentlemen she first saw in the building she remarked that she thought it probable the doctors might hesitate about treating her, in view of the fate of the two who had before undertaken to alleviate her troubles. She was again referred to Cabinet D, where Dr. David Phillins had succeeded Dr troubles. She was again referred to Cabinet D, where Dr. David Phillips had succeeded Dr. Pond. Dr. Phillips, who was about thirty-eight years of age, had won the golden opinions of his associates as a specialist of rare gifts; he was also a general favorite with the public. After seeing the fatal patient for the first time on Wednesday, Dr. Phillips went to his home at No. 131 East 86th street. In the evenhome at No. 131 East 86th street. In the even-ing he dined out, and then made some profes-sional visits. Upon his return home he com-plained that he was feeling ill. He did not get up the next morning, and his mother, who saw him lying on his bed, thought that a long sleep would do him good. When luncheon was being prepared, at about noon, an effort was made to arouse him, but he was then cold in death. A physician who was hastily summoned declared that Dr. Phillips had died some hours before of heart failure, having passed away in his sleen. heart failure, having passed away in his sleep, probably without feeling a single spasm of pain. "Dr. M. D. Lederman, of 1029 Park Avenue, [says the same paper] who has taken Dr. Phil-lips's place in Cabinet D at the hospital, asserts that he will never attempt to treat the 'fatal patient.' Have the believers in fatalism ever heard of a more curious case than this that bears out their theories?"

had n't met us half way, to race with us, and do all sorts of funny tricks at our bidding? And how proud we had always been of him, with his handsome, stately presence and supe-rior manners, and how safe we felt to hear his deep-chested bark as we went to sleep! Well, death had found him, sure enough, and we buried him out in the grove, in a little hol-low, where he loved to lie on hot summer days; and I dare apply to him the Master's meed of praise: "Well done, good and faithful ser-vant," though, as Squire Toots suid, "He was only a dog."—Detroit Free Press.

June Magazines.

MAGAZINE OF AMERICAN HISTORY .- "Glimpses of the Railroad in History" are given in the leading article by the editor, Mrs. Martha J. Lamb, which is instructive in showing that like all other discoveries and inventions the railroad, upon its introduction, met with a powerful opposition, and most direful predictions concerning it. Several instances are related by Mrs. Lamb, who says: "The country people were afraid of them. An eloquent divine in Connecticut went about lecturing to the effect that railroads would necessitate the building of a great many insane asylums, as women and children in the rural districts would be driven wild with terror at seeing those 'dreadful locomotives' rushing along the fields with-out anything to draw them." Several illustrations are given; on one page the locomotive of 1804, and that of 1891, furnishing a strange contrast. Prof. Weeks contributes an interesting account of the 'Slave Insurrection in Virginia in 1831," known as 'Old Nat's War." In a paper describing "Some Rare Old Books," A. R. Fulton illustrates the evolution of the English language. "British Merchants in 1775," and "Distinguished Germans in American Affairs," are subjects of papers by W. R. Benjamin and Dr. Braun, while Rev. J. E. Coley gives facts re-lating to "Slavery in Connecticut" from 1690 to 1814. New York: 743 Broadway.

THE CENTURY .- A portrait of George M. Dallas accompanying extracts from his journal while United States Minister to Russia, is the frontispiece. In the same connection is given a portrait of the Empress. The fourth of the Talleyrand Memoirs contains a denial of his having anything to do with the execution of the Due d'Enghien, or an alleged plot to assassinate Napoleon. Gen. Sherman's last speech is here first printed, accompanied by a picture of St. Gauden's bust, and a poem by R. W. Gilder. A new paper in the California series is contributed by Dr. Gillespie. with illustrations. A portrait of Miss Gladstone is given, with a paper by Eleanor Field entitled, "Women at an English University." Papers in the same line are "Health of Women Students," and "Female Education in Germany." In fiction this number contains a pathetic story, "The House with the Cross," "A Spring Romance." "A Girl Without Sentiment," and new chapters of "The Faith Doctor" and "Squirrel Inn." Prof. Sloane of Princeton supplies a valuable essay upon "Pensions and Socialism." "Play and Work in the Alps" is the subject of a finely illus-trated paper by J. and E. R. Pennell. An unusual number of excellent poems are interspersed, and Topics of the Time," "Open Letters" and "Bric a-Brac" are replete with interest. New York: The Century Company.

LADIES' HOME JOURNAL .- Lady Agnes MacDonald is the subject in the series of "Unknown Wives of Well-Known Men." The story of "A Soul from Pudge's Corner" is continued. Six articles by as many authors relate to what is expected by and from "The Brides of June." Interesting reading and valuable suggestions are given in articles under the titles 'How to Dress for Bicycle-Riding,"" Horseback Riding for Women," "How to Press Flowers," "Three Girls and a Horse," "Keeping City Boarders," "Dainty Dishes for Picnics," etc. Philadelphia: Curtis Pub.

SIGNS OF THE TIMES contains a table of celestial influences for the month. In its prognostications, the summer quarter, commencing June 21st, is said to be ominous for those in authority; intense heat is indicated for New York City, with unusual mortality from unstroke; casualty is denoted for prison inmates, and troublesome times for those in charge of reformatory institutions. A reprint is given from the New York Sun of adventures of an astronomer on the planet Venus. Boston: Grant & Co.

MEDICAL TRIBUNE (May) .- Alex. Wilder gives a biography of A. J. Howe, M. D., President of the Eclectic Medical Association 1882-3, a portrait of whom is the frontispiece. Drs. Gunn and Bell contribute "The Truth About Vaccination"; Dr. Connad "An Experience with Influenza." Other able writers treat of matters of interest to the medical profession. New York : 124 West 47th street.

Passed to Spirit-Life,

From her home, near Greenville, Washington Co., Ore.

Same have been der werden.

3

Stand States

and the second second second

wrecked by storms, which tossed about huge blocks weighing several tons as if they were the streets of their towns. There may even come a time when there will be no longer a New Jersey, and Philadelphia will be a seacoast city." The geologist, the professor and the editor did not have the guardianship of an infallible prophet to assure them that all this was visionary.

The subsidence of which they speak is the same that I predict, except that I say it will "That the Atlantic coast will be auake. thrown over like a half-browned griddle-cake" is but Mr. Tuttle's flippant way of casting ridiappropriate for such jesting. No such disaster can happen, according to Mr. Tuttle-he knows it positively, because "this coastline has been was young." But many other strata of rock "created when the world was young," accord-

ing to Mr. Tuttle's geology, have been wrecked by earthquakes, one after another, and the submergence of Atlantis was an incomparably greater wreck than I have predicted. Mr. Tuttle's immovable strata are agitated every year by earthquakes all over the United States.

The earthquake of New Madrid, which might have destroyed a hundred thousand lives if the country had been inhabited, and the recent earthquake at Charleston, which extended out a thousand miles, plainly show that we have no security for the future. The earthquake period is not over yet. The Andean chain of mountains is never for many days at rest, and our shivering globe is reported by seismologists to have about two shakings daily on an average. Earthquakes have been predicted heretofore, and why may not a deeper knowledge of occult laws make their future prediction possible? That these earthquakes will strike our Western coast and upheave the Pacific Ocean is foreshadowed by a great tidal wave in March, which struck the coast, reach-

ing as far as Seattle. I speak from a knowledge of occult laws, with which I was familiar long before Mr. Tuttle began the study of such. subjects, and with some of which he is not yet acquainted. It would not have been a very great stretch of liberality and courtesy if he serious calamity has happened in a city or in a province which has not been foretold by some diviner or announced by revelations, prodigies discoveries beside what I have published. I many profound thinkers, and by remarkable has arowd of spirits who fore-ase future events by the laws of their nature. In the present instance it is no less the de-

ழி

Moves less'ning on to music slow Fraught with the rune of long ago!

Why droop your flags, oh! Nation proud? "Run up " your stars on high! And bid triumphant marches loud Peal through th' applauding sky! This day we cheer-not mourn-the brave Who pass'd from earth our land to save.

They died not then! Through fields more vast Their happier souls made way; Earth's twilight sphere triumphant pass'd. They gained th' Eternal Day! In fair Progression's column led, They are the living-we the dead!

They rose from crumbling forms of dust To Being's higher plane; To wider sight, and deeper trust That Time shall Right maintain Though Error's banded cohorts roar, Like storm-driv'n breakers on the shore!

Then lift your flags, oh! Nation proud, On each Memorial hour, And be triumphal marches loud Each deathless hero's dower. Fit symbol of a conquered grave, At mast-head let each banner wave!

Type that all Life, below, above, One flawless circuit fills: That power unseen, and patriot love, Thy free-born ether thrills, And angel armies † guard thy shore Till Time is dead and Earth no more!

Till Time is dead and Earth no more! •Crossing Cambridge bridge at an early hour on the morning of Memorial Day, I was suddenly impressed by the sight of the numerous flags at half mast on the shore and shipping; and while recognizing the fact that the action was a form of military and naval recog-nition that certain gallant men, once comrades, were now "dead," in the inguage of the world, it seemed to me that the real spirit of the occasion would be more fitly represented if the flags were at the mast-head, representing a joyous brotherhood on earth and in heaven, rather than a divided band. No doubt the same thought has occurred to other minds on similar occasions; and the time will come, I confidently pre-dict, when this will be the custom on Memorial Day. Since writing this poem for THE BANNER I have en-countered the following faragraph from the report of the speech of the President of the United States at Philadelphia on that day, wherein it will be seen that he has eloquently set, forth the same idea: "There is open to my vision more than one yawning tranch in which we lot othe dead of the old briver.

ne has eloquently set forth the same idea: "There is open to my vision more than one yawning trench in which we laid the dead of the old brigade. We laid them elbow touching elbow in the order in which they sepulchre and marched on. Now we rejoice that a grateful government has gathered together the scattered dust of all these comrades, and placed them in beautiful and safe places of honor and repose. I cannot but feel that if they could peak to us loday they would say, "Fut the fag at the top of the mast.""

The President here expresses the thought that if these (so-called) "dead" could speak they would rec-ommend the uplifting, instead of the veiling of the national ensign; while those who, like the writer, feel assured that these associated brothers car speak, are cortain that the step would be one in clearest har-mony with their aspirations who now Walk whome Eden's aplanders fail

Walk where Eden's splendors fall On shimmering plain and jasper wall!

-J. W. D.

Only a Dog.

We were all crying, every one of us. Father declared it was smoke that had got into his eyes and made them smart; but mother threw

eyes and made them smart; but mother threw her apron over her head, and sat rocking and sobbing for ten minutes. Phobe and I just threw ourselves down on the floor by poor Leo, and I took his dear old shaggy head in my lap, and the hot tears dropped one by one; and Phobe petted his poor old stiff ears and smoothed out his thin gray hairs; and then we took off the old brass collar that was marked all over with hieroglyphics that we had scratched with pins in the proud days when he first wore it; then we oried again, and just then in walked Squire Toots, and he did n't seem to know what to do when he saw us all so distressed; he looked at us and at Leo; then he said kind of huskily: "Well, it's wicked to feel s' bad; Anybody would suppose it was a pusson: 'taint only a dog!"

dog!" Only a dog! Why, was there ever a time that we went racing home from school that Leo and to

May 18th, 1891, Mrs. Sailie Wilson, in the 72d year of her age. Mrs. Wilson will be remembered by some of THE BAN-KER readers as the daughter of Hiram and Polly Philips of White County, III., who, with her two orphaned children, together with her parents, left that State in September, 1845, for the far distant Torritory of Oregon-which destination, after thirteen months of weary time and overland travel, she reached in safety. Mrs. Wilson leaves a husband and nine grown up children to mourn her absence. Though brought up in the Baptist church, yet upon her dying bed she still proclaimed a con-viction in the truth of Spiritualism, and left it as a legacy to her children. *Clackamas, Ore.* May 18th, 1891, Mrs. Saille Wilson, in the 72d year of her age

From his home, in Akron, O., Saturday, May 23d, 1891, Ju eph Beardmore, aged 60 years and 6 months.

Seph Beardmore, aged 60 years and 6 months. Mr. Beardmore, aged 60 years and 6 months. Mr. Beardmore was born in Staffordshire, Eng.; was an inventor and a commercial traveler, and passed away from a comfortable home he had acquired by his industry. Bpiritualism had fully prepared him for the change called death. A stroke of paralysis a year ago incapacitated him from labor since, and he met the change philosophically. He had powers of clairvoyance, which to him afforded much comfort and happiness. He leaves a wife and one daughter. The former, who is regarded as one of the best known me-diums in Akron, is a kind-hearted and lovable woman, and zealous in the Cause she so ably represents. The funeral services were conducted by Mr. Thos. Lees of Cleveland, in the presence of a large number of friends. more than one-half being clurch-usembers. The singing by an excellent quartet, under the direction of Mr. Cogswell, added greatly to the service, which all manifested much in-terest in. After the ceremony the remains were taken to Glendale Cemetery for interment.

From Waverly, Ia., on the morning of May 9th, of La Grippe, Joseph Whittemore, M. D., aged 77 years and s onthe

of type, to serve a server of the server of

[Oblivary Notices not exceeding twenty lines published gra-tuitousiy. When they exceed that number, twenty cents for each additional line will be charged. Ten words on an avearge make a line. No poetry admitted under this heading.]

Spiritualist Meeting in Vermont.

Spiritualist Meeting in Vermont. The Quarterly Convention of the Vermont State Spiritual-ist Association will be held at Tyson, Yt., Friday, Staurday 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. Visitor 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. Board at Echo Lake Hotel Slop per day. A cordial invitation is extended to all. These having dues, please remit to the Treasurer, JANUS CROSBETT, Waterbury, Vt. JANUS CROSBETT, Sec'y.

Grove Meeting in Oregon.

Grove Meeting in Oregon. The Spiritualists of Northern Willamette Valley will hold a Grove Meeting at New Era, Clackamas Co., Oro, begin-ning Friday, June 12th, and ending Monday, July 6th. Good speakers and meeliums are being engaged for the occasion. Haif fare tickets on the railroads will be allowed those at-tending 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. There afford a delightful shade in summer weather. By order of Committee, WILLIAM PUILLIPS.

Meeting at Sturgis.

و و الم

1.000

1.3

The Harmonial Society of Sturgis, Mich., will hold its Thirty-Third Anniversary June 12th, 18th and 14th. Mrs. R. B. Lille of Boston, Joel Tiffany of Clicago and Abram Smith of Sturgis, are engaged for the occasion. C. ORESSLER, See'y.

26.94

<u>;</u>__

JUNE 18, 1891.

BANNER OF LIGHT.

YARMOUTHPORT AT SUNRISE, It's old to be out on the marsh at morn, Where the wind is blowing free— Just after the goldon day is a born, And the sunlight gilds the seat

And the summer grass the sea, The lighthouse divice its eye of fre And the daystif fades from sight, And the sub-rays creep down the fail church spire On the crest of the neighboring height; Tho marsh qual pipes its plaintive note Apart from the feathered throng, Whose main nielodies skyward float Till the air is thrilled with song.

Begemmed and jewelled are leaf and spray With the tears Aurora weeps, And Lone Tree creek to the sunlit bay Like a slivery serpent creeps. The sea guils over at Sandy Neck The marge of the ocean skim, And a white sail gleams like a sliver speck On the far horizon's rim.

To the south are blossoming orchards white, Green slopes and winding lanes, And the cottage homes where the sun-rays bright Glid the eastern window panes. And the smoke wreaths ourl to the azure skies From a chilmap here and there Where slient the smillag village lies In the heart of a landscape fair.

It's ohi to be out on the marsh at morn. Where the wind is blowing free— Just after the golden day is born, And the sunlight gilds the seal -Cape Cod Item

Banner Correspondence.

New York.

ALBANY.-Dr. M. Carl writes: "Mrs. Carrie E. S. Twing has just closed her eighth and very successful engagement with the Albany Spiritualist Alliance. It has been a month of constant inquiry from investigators. She has been besieged from early morn till late at night by those anxious to hear from the other life, and those anxious to hear from the other life, and has given many private sittings. Her witty re-marks and good advice on the platform have made her a general favorite. 'Ikabod's' tests through her have been remarkable. They have given courage to many, and caused many more to wonder at his powers of penetration. His quaint way causes good feeling with an audi-ence, and has filled our hall. As a Society we are progressing finely, although poor. Having outgrown our small hall, we have taken Van-vechten Hall, 119 State street, and refitted it, and are expecting a prosperous year to come. vechten Hall, 119 State street, and refitted it, and are expecting a prosperous year to come. Albany is a good field for good workers; a good speaker who can give public tests will have all he or she can do giving private sittings, as there is great inquiry at the present time. Oscar A. Edgerly is to be with us through the month of June. We have had some very able speakers and test mediums the past winter, among them Mr. F. A. Wiggin of Salem, Mass., whom we found to be a fine speaker and platform test medium. His engagements ahead speak well for him. He is to be with us again next De-cember, the only time we could get him. If we cember, the only time we could get him. If we can keep such talent as Mr. Wiggin, Mr. Edger-ly and Mrs. Twing on our platform, we shall soon be able to do a greater work. Speakers and mediums will do well to correspond with our Secretary, Mr. Ed. J. Ertzburger, 112 Chest-nut street."

ľ

1

ROCHESTER. -- Latham Gardner writes: "Yea, verily 'the world do move.' I am led to the remark by going back into the twenties and the remark by going back into the twenties and following along into the nineties. What do I see? I see broader thought now than then. In the twenties we had our Thomas Paine, now we have a mighty host of Savages, Briggses, Heber Newtons and MacQuarys. Thomas, he went for the big tree, while they are splitting up only the branches. Then the great question of the hour was 'hell.' What is it to-day? 'Det me take you back and tell you what I saw and heard in the old North Church on the island of Nan-tucket, Mass. It was true blue then, and it took a large amount of brimstone to run it. Then, as now, the people did not believe all the took a large amount of brimstone to run it. Then, as now, the people did not believe all the preacher said; the fact was they were begin-ning to cool off. There were ghosts in those days. Then, as now, some believed and some did not. Some of the preachers then, as now, knew all about the woman of Endor, but some did not believe; some went so far even as to call her a witch. Then, as now, some did not believe that Samuel appeared as it is written he did. The indications became so strong that a cooling process was working it was thought

In the days of which I write they had choirs (not quartets) in the choir stood up, and Uncle J. F. C. went for his gate, sound at the stood of the truth of spirit return, for all of her tests have been acknowledged truths, and the gate, base been acknowledged truths, and the stood of the truth of spirit return, for all of her tests have been acknowledged truths, and the stood of the truth of spirit return for all of her tests have been acknowledged truths, and the stood gate, base been acknowledged tru ¹ Praise Father, Son and Holy Ghost, and my soul weat heavenward. Later on came the great revivalists, the Little-johns and the Burchards, the great soul-savers; they knew all about God's plan of salvation; their sermons were very warm; they could tell the people the exact temperature of — with-out using a thermometer. The Methodists used to sing in those days. I remember but two lines of their hymns. They were these: 'The Unitarian flend expel, and chase his dootrine back to hell.' They were having trouble in the church in those days. The great question was, fiddle or no fiddle. Some took the ground that as the Old North had a bass viol, there was no good reason why others could not have a fiddle and elarionet. Well, the result was a split in the church. So the writer of this built a new one. The Universalists, thinking the time had come for broader thought, started in and built a church, but as they had no hell nor devil to back them up, they did not grow large or fast. There were two Orthodox Friends' Meeting-houses at that time. (Elias Hioks had not then come to the front.) I was led to drop all the churches about those days and go to the Friends' Meeting, for there all was quiet, and one could listen to the inper voice even if not moved to speak; and I feel that I have been a better man for so doing. In was quiet, and one could listen to the inner voice even if not moved to speak; and I feel that I have been a better man for so doing. In the Friends' Meeting I never heard the word hell nor devil. One thing I know: they were the best people I have ever met, although there were good people in all the churches in those days, and quite a number outside." WATERTOWN.-Mrs. Mary C. Lyman says: "Never was the outlook so bright as at the present here. The First, Society of Spiritualists meets at Davis Temple each Sabbath at 2 P. M. and 7:30 P. M. Its labors have met the demands and 7:30 P. M. Its labors have met the demands of mortals and spirits for the general good of our Cause. The meetings will close for a short vacation through the Camp-Meeting season, and a number of the members of the Society contemplate visiting some of our spiritual camps. The Society is out of debt, with money in the hands of its Treasurer to more than de-fray expenses of the season; but a collection is always taken up at the close of each lecture, and contributions are gratefully received from individuals who hold our Cause in esteem, of whom are Mr. and Mrs. Abel Davis and Mrs. John A. Sherman, who are dearly beloved by a host of friends upon the mortal side and in the life beyond, where dwell their immortal loved ones, once of eath-life."

there is an almost universal desire to engage him for at least six months, at an early date. He has made many warm friends among us." Massachusetts. BROCKTON.--Mrs. Martha A. Tisdale says, in renewing her subsoription: "The BANNER of LIGHT is a great consolation to me in my old age. It is worth three dollars to me. I have passed the seventy-fifth milestone of thown and enjoyed the beautiful religion of Spiritualism. Why? Because ignorance and superstition were two large Hons in the way. or LIGHT is a great consolation. The DARNER or LIGHT is a great consolation to me in my old age. It is worth three dollars to me. I have passed the seventy-fifth milestone of my life, and only twenty-five years have I known and enjoyed the beautiful religion of Spiritualism. Why? Because ignorance and superstition were two large lions in the way. It seemed sacrilegious to me to even think of my loved ones returning to this world, that I might see and converse with them again ; but when my spiritual eyes were opened, and I saw them plainly as in this life, then I be-lieved. Not at a scance or with a medium did I look upon them, but all alone in my own room, in broad daylight. The first one I saw aroused my superstitious fears, as it came so unexpectedly to me, an un-believer. Since that first time, whenever I feel their presence and am permitted to see them, I receive new light, apd, thank them kindly for their help in these last years of my mortal life."

BOSTON.-A correspondent writes: "Mr. Norman B. Proberts, a young gentleman who has had the great misfortune to lose one of his limbs, and is a worthy object of the charitable minded, is being assisted to obtain a false limb. By the solicitation of Dr. W. A. Hale quite an amount has been raised for the purpose, and several mediums have kindly offered a benefit circle. Mrs. J. K. D. Conant gave a very suc-cessful one Tuesday evening, May 20th; Mrs. A. Wilkins, 20 Bennet street, on Monday even-ing, June 1st; Mrs. M. A. Brown, 1413 Wash-ington street, Hotel Arlington, suite 10, on Thursday evening, June 4th; and Mr. Ander-son, 1257 Washington street, Wednesday even-ing, June 3d. Other mediums who choose to do likewise, or individuals wishing to contrib-ute cash, may address Dr. Hale, 32 Pearl street, Charlestown District, Boston, who will grate-fully acknowledge any sent in behalf of Mr. Proberts, and see that the same is paid for the purpose intended." has had the great misfortune to lose one of his

NORTH PRESCOTT .-- Levi G. Osborn says: On the second day of last May I, with a lad, went to plant potatoes near a fence over which was brush. As soon as I commenced to work, stones began to be thrown into the brush, con-tinuing two hours. Some were a pound in weight, and were thrown as often as every five minutes. The demonstrations filled me with much joy, for I was convinced they were of spirit origin. Two of the stones I saw coming. I handed the first to the lad, and, boy-like, he burled it in the ground beside a tree. When I gave him the second he went to bury it and found the first one gone. He buried the sec-ond and marked the spot, and in a short time went to dig for it and that also was gone. On the tenth of May I was piling wood on a floor beneath which was a basement, and be-low the floor I heard raps. They answered by three and two, sometimes by one. I do not seek after these things, but they come to me and I treat them with respect." was brush. As soon as I commenced to work,

Oregon. PORTLAND.—F. M. Brown, President of the First Spiritual Society, writes May 25th : "It has been so long since you have heard from Portland, in far-away Oregon, that you no doubt think Spiritualism here as an organization has ceased to exist; but I am happy to say that a few of us have held together, and been blessed with an occasional speaker and me-dium from abroad, in addition to those who have developed within our midst. At the pres-ent time we are enjoying what our Orthodox ent time we are enjoying what our Orthodox brethren would call 'a glorious revival,' and many are anxiously investigating for them-selves the truth of spirit-return. Two weeks ago we were so fortunate as to

Then, as now, the people did not believe all the preacher said; the fact was they were begin-ning to cool off. There were ghosts in those days. Then, as now, some believed and some did not. Some of the preachers then, as now, knew all about the woman of Endor, but some did not. Some of the preachers then, as now, knew all about the woman of Endor, but some did not. Some were so far even as to call her a witch. Then, as now, some did not believe that Samuel appeared as it is written he did. The indications became so strong that a cooling process was working it was thought something must be done, so they sent to Boston to hear him. Well, the preacher waded in; his theme was 'Thomas Paine.' Imagine a goat hitched to a

Ualifornia.

SANTA CRUZ. - R. Y. Tuttle, Secretary, writes: "The Unity Spiritual Society held its usual services on Sunday, May 24th, at Beulah Hall. Dr. W. S. Eldridge was the speaker of the evening. He related some of his experience as a physiolan and medium during the past fif-teen years. He said: "Who consults me as a physiolan? Who comes to me for consolation in affliction, so anxious for a word from some dear departed? Are they, all Spiritualists? No. Many more are members of some church, and even the olergy are glad to be relieved from tor-turing pain, and, when the orthodox remedies fail, employ others." He then gave many convincing tests; mes-sages from dear friends, proving beyond cavil the immortality of the soul, and its power to return and commune with earth-friends. Since his coming among us the attendance at our meetings is steadily increasing, and our hall at this session was well filled, showing conclusively that the people are becoming more and more interested in them. We feel that he is capable of doing a great work here, and hope to keep him with us for a long time." usual services on Sunday, May 24th, at Beulah

District of Columbia.

WASHINGTON .- A correspondent writes In the annual report of the White Cross Uni versity of Science (Washington) for the year 1890-recently published in one of our city pa-pers-it is stated that 'This University reiter-ates its condemnation of the injection of forelgn substances into the circulating system of the blood, as in the Brown Sequard, Koch and similar operations, and declares that nature's laws of supply, as established, are inflexible, and must be followed to maintain the life which is the result of their operative action. Germi-nation and absorption are the laws of creation and supply.""

List of Speakers for Queen City Park (Vt.) Camp-Meeting for 1891.

Aug. 2d, Sunday, Mrs. Abbie W. Crossett, Waterbury, Vt., and Mr. F. A. Wiggin, Salem, Mass.; 4th, Tuesday, Mrs. Ida P. A. Whitlock, Mass.; 4th, Tuesday, Mrs. 1da P. A. Whitlock, Boston, Mass.; 5th, Wednesday, Mr. F. A. Wig-gin; 6th, Thursday, Mrs. Ida P. A. Whitlock; 7th, Friday, Mr. J. Frank Baxter, Chelsea, Mass.; 8th, Saturday, A. E. Tisdale and J. Frank Baxter; 11th, Tuesday, J. Frank Baxter; 12th, Wednesday, A. E. Tisdale; 13th and 14th, Thursday and Friday, Mrs. C. M. Nickerson, New Bedford, Mass.; 15th, Saturday, George A. Fuller; Worcester, Mass.; 16th, Sunday, Mrs. Emma Paul, Morrisville, Vt., and George A. Fuller; 18th, Tuesday, George A. Fuller; 19th, Wednesday, Mrs. E. Clark Kimball, Lawrence, Mass.; 20th, Thursday, George A. Fuller; 19th, Wednesday, Mrs. E. Clark Kimball, Lawrence, Mass.; 20th, Thursday, George A. Fuller; 19th, Wednesday, Mrs. E. Clark Kimball, Lawrence, Mass.; 20th, Thursday, George A. Fuller; 19th, Wednesday, Mrs. E. Clark Kimball, Lawrence, Mass.; 20th, Thursday, George A. Fuller; 21st, Friday, Mrs. Emma Paul; 22d, Saturday, Judge A. H. Dailey, Brooklyn, N. Y.; 23d, Sunday, J. Clegg Wright; Newfield, N. J., and Judge A. H. Dailey; 25th, Tuesday, J. Clegg Wright; 26th, Wednesday, R. W. Kneeshaw, Saratoga Springs; 27th, Thursday, J. Clegg Wright; 28th, Friday, R. H. Kneeshaw; 29th, Saturday, J. Clegg Wright; 30th, Sunday, Mrs. Fanny Davis Smith, Brandon, Vt., and another not yet decided; Sept. 1st, Tuesday, Mrs. Carrie E. S. Twing, Westfield, N. Y.; 2d, Wednesday, Mrs. Sarah A. Wiley, Rockingham, Vt.; 3d, Thursday, not yet decided; 4th, Friday, Mrs. Carrie E. S. Twing; 5th, Saturday, not, yet de cided; 6th, Sunday, Hon. A. E. Stanley, Lei-cester, Vt. E. A. SMITH, Pres. Boston, Mass.; 5th, Wednesday, Mr. F. A. Wig-

For pains in the stomach, bowels or kidneys use Johnson's Anodyne Liniment internally.

New Publications.

BIOGRAPHY OF DIO LEWIS, A.M., M. D. Pre-pared at the Desire and with the Coöpera-tion of Mrs. Dio Lewis. By Mary F. East-man. 12mo, cloth, pp. 398. With Portrait. New York: Fowler & Wells Co.

For nearly forty years the subject of this biography was prominently before the public as an advocate of various reforms in medicine, hygiene, education and



INKHAM'S . PROVERBIAL . PHILOSOPHY ...

Who climbs too high, goes to fall.

8

This applies to women, regard-less of caste or color. The ambitious girl striving for school honors; the shop girl, anxious, eager, worried, for she must keep

her place; the society woman; all climb too high. What follows? Nervous prostration, excitability, fainting spells, most likely organic diseases of the uterus or womb, and many other distressing female troubles. Oh, women! if you ber that Lydia E. Pinkham's Vegetable Compound has done more to relieve such suffering than any other remedy known.

Mrs. T. W. LANE, of Holyoke, Mass., says: "I will always recommend Lydia E. Pinkham's Vegetable Compound. I consider myself entirely cured by it; have also gained 10 pounds."

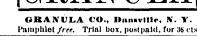
Druggists sell it as a standard article, or sent by mail, in form of Pills or Lozenges, on receipt of \$1.00. An illustrated book, entitled "Guide to Health and Etiquette," by Lydia E Pinkham, is of great value to ladies. We will present a copy to anyone addressing us with two 2-cent stamps. LYDIA E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

STRONG WORDS

1. "I could quote a thousand men who, when everything else failed them, found in Grandia the very food their systems needed." JAN ES C. JACKSOT, M.D. founder Dansville Sanatorium. II. "Granula has saved my life on several oc-casions. Inow earry the article with me as a sort of life-preserver." Whi GILLETTE (the actor). III. "The Judge (A. W. Tourgee) has been crazy ever since he was in Dansville about the delicious Granula."-MRS. A. W. TOURGEE.

"PERFECT HEALTH FOOD,"

GRANULA



Thinging yre. That dox, postpart, for so ers. **ICCURE FITS**. When I say cure I do not mean merely to stop them for a time and then have them return again. I mean a ratical 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. Bend at once for a treatise and a Free Bottleod my infallible remedy. Give Express and Post Office. H. G. BLOOT, M. C., 183 Pearl St., N. Y. Jan. 10. 6m*

Jan. 10. 6m*

Jan. 10. 6m* THE LYCEUM BANNER. A Monthly Jour-nal for Conductors, Leaders and Members of the Chil-from's Progressive Lyceum. Edited and published by J. J MORSE, assisted by FLORENCE MORSE. American sub-scription 40 cents per annum. THE LYCETM BANNER con-tains Interesting Serials, Lyceum Rectaulons, Attractive Selections, Lyceum Notes, Our Monthly Chat. The Golden Group, Historical Sketches of our Lyceums, Lyceum Letter Bor, Outlines of Lyceum Lessons, List of Lyceum Molon, etc. For Notes, Announcements, and all things that Lyceum Workers nee dit oknow, see The LyCETM BANNER, Month-ly, price 2 cents. Special Terms to Lyceums. The Progress-lyeu Literature Agency, 80 Needham Road, Liverpool, Eng land.

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: g2.50 per year; single copies, 22 cents. Address all communications to THE CAR-RIER DOVE, 121 Eighth street. San Francisco. Cal.

SPHINX. Anti-Materialistische Monatsschrift Still die wissenschaftliche Untersuchung der "mys-tischen" und "magischen" Thatsachen, mit Beiträgen von Carl du Prei, Alf. Russ. Wallace, der Professoren Barrett und Coue, mehrerer Brahminen u. 8. w., herauszegeben von Dr. Hubbe-Schleiden. Subscription: \$1.75 for six months, \$3.50 per annum

Address COLBY & RICH, 9 Bosworth street, Boston, Mass. A LCYONE is a Journal devoted to the spread without theological controversy. Sent two months to any person who will enclose 15 cents in starups with his order. STAR PUBLISHING CO., 35 Bherman street, Springfield, Mass. H. A. Budington, Editor. Subscription, \$1.00 a year. THE BETTER WAY. A Large Forty-Eight Column Journal, published at Cincinnait, O. every Sat-urday, at \$2.00 per year, in advance. Advertising Rates are reasonable, and will be furnished on application. Specimen copies FRE to any part of the world. THE WAY PUB-LISHING CO., Cincinnati, O.

BANNER OF LIGHT: THE OLDEST JOURNAL IN THE WORLD DEVOTED TO TH Spiritual Philosophy.

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

COLBY & RICH, Publishers and Proprietors.

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 tific.

EDITORIAL DEPARTMENT, which treats upon spiritual

and secular events. BPIRITMESSAGE DEPARTMENT, REPORTS OF SPIRITUAL PHENOMENA, and CONTRIBUTIONS by the most talented writers in the world, etc., etc.

TERMS OF SUBSCRIPTION, IN ADVANCE:

Per	X	ear		 	 · · · · · · · · · · · · · · · ·	
JIx.	м	onthe		 	 	1.25
Thr	ee	Mor	ths	 	 	

Three Months Postage Free.

Specimen copies sent free. SPECIAL NOTICE.

CP The Banner will be sent to New Trial Sub-scribers for Three Months upon the receipt of 50 Cents. Tex

In remitting by mail, a Post-Office Money Order on Bos-tou, or a Draft on a Bank or Banking House in Boston or New York City, payable to the order of COLBY & RICH, is preferable to Bank Notes. Our pairons can remit the frac-tional part of a dollar in postage stamps—ones and twos pre-ferred.

rred. ADVERTIBEMENTS published at twenty-five cents per ne, with discounts for space and time. Subscriptions discontinued at the expiration of the time

aid for. **EXP** When the post-office address of **THE BANNER** is to a changed, our patrons should give us two weeks' previous office, and be carrent to give in full their present as well as ture address.

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

Spiritual, Progressive, Reformatory, and Miscellancous Books, as per Cata-logue, which Catalogue will be sent to any address free.

fully filled a month's ongagement here. His au-

-1

28th: "The wonderful trance speaker, A. E. Tisdale, has been speaking for the First Association/of Spiritualists at its place of meeting, ciation/of Spiritualists at its place of meeting, Eighth and Spring Garden streets, Philadel-phia, during the past month with great accept-ance; truly he is an instrument in the hands of unseen philosophers of infinite life, whose grand thoughts pertaining to our physical and spiritual attainments are not only sub-lime, but well calculated to teach us of the possibility of our attaining a nobility of char-acter in this life that shall prepare us in an eminent degree for advanced positions in that to which we all are rapidly hastening."

CANTON.-Lee Morse writes: "I wish a good test or materializing medium could come here: one who is weary of city life would find our little towns what a good mineral spring, and large hotel only one and a half miles dis-tant, a source of restful quiet, and we would furnish board free. The Cause is spreading, and I hope the time is not far distant when the spirit-world will have manifested itself in avery community. every community.

Vermont.

BRATTLEBORO. - M. Severance writes: 'Having had occasion to employ Dr. W. H. Vosburgh, magnetic and massage physician of Troy, N. Y., while at Lake Pleasant last summer, I desire to say for the benefit of those summer, I desire to say for the benefit of those who afe contemplating a sojourn there the coming season that the Dootor has successfully treated many ohronic cases; and a number of remarkable cures have also been made by him at the Lake during the past few years. It is his mission and life-work to do good and heal the sick. I attribute in part to him the pres-ent state of good health enjoyed by me, and oheerfully recommend him to any one seeking the services of a magnetic healer, sincerely be-lieving, as I do, that such will be materially benefited thereby. I understand he is to be at Lake Pleasant again next August, and will occupy the 'Seaman Excelsior Cottage' near the end of the long bridge."

Illinois.

SPRINGFIELD.-Mr. D. N. Lepper writes: 'A society has been formed here under the

name of 'The Social Wheel of Progression.' It nie beyond, where divent their indicat loved is composed of thirteen faithful and true Spir accounts by Indiana and others of subsequent is composed of thirteen faithful and true Spir accounts by Indiana and others of subsequent is composed of thirteen faithful and true Spir accounts by Indiana and others of subsequent is composed of thirteen faithful and true Spir accounts by Indiana and others of subsequent is composed of thirteen faithful and true Spir accounts by Indiana and others of subsequent is composed of thirteen faithful and true Spir accounts by Indiana and others of subsequent is composed of thirteen faithful and true Spir accounts by Indiana and others of subsequent is composed of the best families of the oity are represented. As a society we believe the redemption of humanity depends upon our fidelity to the truth that we preach; we believe the lieve that the love of God, and fervent love of reacting accounts by Indiana and others of subsequent is compared by Indiana and others of subsequent is composed of the oity are represented. As a society we believe the redemption of humanity depends upon our fidelity to the truth that we preach; we believe the lieve that the love of God, and fervent love of the by OLBY & RIOH.

social life. And still longer, for in 1835, when fourteen years of age, he argued with an employer that, though a boy, he was entitled to as much pay as a man, provided he did the same amount of work. When fifteen he taught school, and surprised the people by introducing a better method of imparting knowledge than by implanting it with a birch rod. Following the line of his life from these points, a biography of great interest is set forth, personal in cidents, conversations, and quotations from the writ ings of Dr. Lewis rendering it peculiarly so. A fine portrait faces the title page.

FIVE MINUTE DECLAMATIONS. Second Part Selected and Adapted by Walter K. Fobes. 16mo, cloth, pp. 241. Boston: Lee & Shepard. This is the second volume of a book of selections intended for declamatory exercises in colleges, schools and at public exhibitions, each designed to occupy not longer than five minutes. The previous volume met with a warm welcome and a call for another, this being in answer to it. Present-day orators and ideas are represented, among the former, Phillips, Curtis, Webster, Depew, Cleveland, Grady, Long. Lodge, Phillips Brooks, etc.

THE INFORMATION READERS. NUMBER ONE. Foods and Beverages. By E. A. Beal, M. D. 12mo, cloth, pp. 281. Boston: School Supply

The first of a series of technological class-books designed to render school studies of more practical value by imparting to the pupils information regard ing the arts and occupations by which hundreds of millions earn their daily bread. The text is illustrated with numerous engravings.



Should Have It in The House.

Should Have It in The House. Dropped on Sugar, Children Love to take Jonnow's ANOPYRI LIMERT for Croup, Colds, Bore Throat, Tonnillit, Collo, Cramps and Palas Re-lieves Buminer Complaints, Cuta, Bruisee like magic. **THINK OF IT.** In use over 40 VEARS in one family. Tr. I. B. Jonnson & Co.-lt is dirty years since I dirst learned of your Johnson's ANOPYRI LIMERT, for mory than fority pears I have used it in my family. I regard to the best and safet family semidies that can be found, used internal or external, in all cases. O. H. INGALLS, Descon and Baptite Church, Bangor, Me. **Every Sufferer** From Rheumalism, Sci-national Collers, Korbus, Diartos, Lamonhilis, Ner-vons Headache, Diphtheris, Coughs, Catarrh, Bronchilis, Asthma, Cholers, Korbus, Diartos, Lames, Soreness in Body or Limbs, Bill Joints or Brains, will find in this old anodyne relief and speedy cure. Pamphies free, Bold eretrywhere. Price So ets. by mail, & Dottics, Express pidd, SL. I. & Johnson & down Boarton, Masa

A Brief History of the Late Military Invasion OF THE

HOME OF THE SIOUX.

EDITED BY T. A. BLAND.

EDITED BY T. A. BLAND. The opening chapter gives a review of the rights of the Sioux nation of Indians granted them, or supposed to have been, by a treaty made by the United States in 476, by which, as a consideration, the Indians surrendered all right and tille to the Black Hills region. Of the Bunnediato cause of the late disturbances, Mr. Bland rebeived runn one of the Sioux delegation, during its recent Wist to Washington, a brief statement which he gives in full. Interesting accounts by Indians and others of subsequent Svents are also narrated. Pamphiet, 8vo, pp. 32. Price 10 cents. For sale by COLBY & BIOH.

THE SOWER. A Monthly Magazine, the Modums' True Friend. Devoted to the interest of Mediumship, Spiritualism, Liberalism, and Nationalism. 81.00 per annum. Address BLISS & BUROSE, 232'2 Fifth street, Detroit, Mich.

THE BOSTON INVESTIGATOR, the oldest reform journal in publication. Price, 83.00 a year, 81.80 for six months, scents per single copy. Address J. P. MEN-DUM, investigator Office, Paine Memorial. Boston, Mass.



BY HUDSON TUTTLE.

The Past has been the Age of the Gods and the Religion of Pain; the present is the Age of Man and the Religion of Joy. Not servile trust in the Gods, but knowledge of the laws of the world, belief in the divinity of man and his eternal progress toward perfection, is the foundation of the RELIGION OF MAN and the system of Erritors as treated in this work. The following are the titles of the chapters: REA HT WIRGT Religion of Schemer Schemer

this work. The following are the titles of the chapters: **PART FIRST-Heligion and Science.** Introduction; Religion; Fotishism; Polytheism; Mono-thelsn; Phallio Worship; Mar's Moral Progress Depends on his Intellectual Growth; The Great Theological Prob-lems-The Origin of Evil, the Nature of God, the Future State; Fall of Man and the Christian Scheme of Redemp-tion; Man's Position, Fate, Free-Will, Free-Agency, Neces sity, Responsibility; Duties and Obligations of Man to God and Himself.

aity, Responsibility; Duttee and Collgations of Man to God and Himself. **PART SECOND**—The Ethics of Science. The Individual; Genesis and Evolution of Spirit; The Laws of Moral Government; The Appetities; Selfash Pro-pensities; Love; Wisdom; Conscience; Accountability; Change of Heart; What is Good? What is Wrong? Happi-ness; The Path of Advance; The Will; Is Man Free? Cul-ture and Development of the Will; The Charter of Human Rights; Liberty; Dutles and Obligations; Sin; Funishment —Present and Future; Duty of Prayer; Duty to Children; to Farents; to Boclety; Duty as a Source of Strength; Obli-gations to Society; Rights of the Individual; of Govern-ment; Duty of Self Culture; Marriage. 20 pages, finely bound in muslin. Sent postage free for Sl.69. For sale by OOLBY & BICH.

Summer Bays at Onset.

BY SUSAN H. WIXON, Author of "Apples of Gold," "All in a Lifotime," "The Story Hour," etc.

The Story Hour," etc. CONTENTS--Where is Onset Bay? How Did They Find It? 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. Onset In Soptember. Close of the Season. Story of Wacosta. Pamphiet, pp. 84. Price 25 cents. For sale by COLBY & RIOH.

NINTH EDITION-ILLUSTRATED.



An interesting and helpful story, graphically portraying woman's helpfess and dependent condition, the numerous snares that beset her in every path she may seek to travel, what timely words and friendly ald will do to a desplaring and sinking woman, and what obstacles a determined and plucky woman may overcome. Oloth, price \$1.25, nostage 16 cents. For sale by OOLBY & RIOH.



By G. W. KATES. Being a Series of Questions and An-swors in Losson Form, Exorcises upon each Losson, and a Sories of Questions without Replies. Just what is needed by every Lyceum. These Lessons will be a great help to the Lyceum Leader and Scholar, and of great value to the General Cause of Sprittualism. The inquirer after truth will find much to instruct. They are so written that all minds may find the lessons of practical utility. Bristol board covers, 10 cents each; \$1.00 per dozen; \$7.00 per hundred.

Bristol board covers, 10 conta per hundred. For sale by COLBY & BIOH.

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 re-spective journals, and call attention to it editorially, will be entitled to a copy of the BANNER OF LIGHT one vear, 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, Wash-ington, D. C., and 101 State street, Chicago, III.;) 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.

Pittsburgh, Pn.-J. H. LOHMEYER, 4 John street. Cleveland, O.-THOMAS LEES, 142 Ontario street Room 2).

San Francisco, Cal.-J. K. COOPER, 746 Market street Chiengo, III.-CHAS. MACDONALD & CO., 55 Wash-ington 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, R. I.-WM. FOSTER, JR., 50 Battey st. Detroit, Mich.-AUGUSTUS DAY, 73 State street. Rochester, N. Y.-ALFRED JACKSON, Arcade Book tore; WILLIAMSON & HIGBEE, 62 West Main street. Springfield, Mass.-JAS. LEWIS, 63 Pynchon street. Lily Dale, N. Y.-G. F. LEWIS, Publisher of the Day

Washington, D. C.-The Roberts Bookstore, D. MUN-OEY, Proprietor, 1010 Seventh street, above New York Ave Milwaukee, Wis.-OTTO A. SEVERANCE, 125 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. Grand Rapids, Mich.-MR. DAVIDSON, corner of earl street and the Arcade.

Australian Book Depot.-OHAS. H. BAMFORD, 87 Little Collins street, East Melbourne, Australia.

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

Special Inducement for Purchasers,

ALL purchasers of O. P. Longley's book of Deautifulsens, A "Lehoes from an Angel's Lyre," will receive as a premium one copy of the same author's songs, with sheet music, bearing lithographic tille-page, with por-traits of Mr. and Mrs. Longley. Also a copy of grand temperance song and music entitled "Grand Jublice, or Marching Away." Purchasers may select the premium they desire from the list of songs in our advertising col-umns. Price of book postpaid, §1.12. For sale by OOLBY & RICH.

SENT FREE.

RULES TO BE OBSERVED WHEN FORMING SPIRITUAL CIRCLES.

BY EMMA HARDINGE BRITTEN. Comprehensive and clear discottons for forming ind con-ducting circles of investigation are here presented by an able, arperienced and reliable suthor. This little book also contains a Catalogue of Beoks pub-liable and for sale by OOLBY & RIOH.

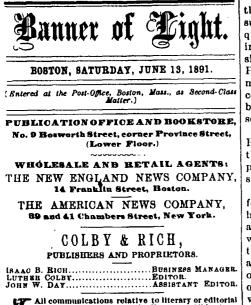
NEW GOSPEL OF HEALTH, CONTAINING seven sections on Vital Magnetism and Ullinstrated manipulations, by DR. STONE. For sale by this office. Price \$1.35; cloth-bound copies \$3.08.

Insolites, Frice size; doct-bound opples size; NSPIRATIONAL AND TRANCE SPEAK-ING, A paper read before the Conference of Spiritual-ists, held in Lawson's Rooms, 144 Gower stroet, London, W. C. Eng, by Mr. J. J. Morse. This lecture will be read with interest, coming, as it does, from the pen of one of England's gifted mediums, who has lectured so satisfactorily in the United States. Paper 5 cents, postage 1 cent. For sale by COLBY & RIOH.

BANNER OF LIGHT BOOKSTORE. SPECIAL NOTICE.

OFRCIAL NOTICES. Calby & Rich, Publishers and Bochaeliers, O Resworth Birest (formerly Mentgemery Fines), genuer of Freviues Sireal, Mesicon, Mass, heep for sale a compater of Miscellaneous Hocks, at Wheelenie and Hetall. Torms Cash.-Orders for Books, to be sent by Espress, mut be accompanied by all or at least half cash. When the most be accompanied by all or at least half cash. When the most forwarded is not sumcleant to fill the order, the bal-see must be paid (0.0.D. Orders for Books, to be sent by Mail, must invariably be accompanied by cash to the amount of each order. We would romind our patrons that they can remit us the fractional part of a dollar in postage sizmps -ones and twos prefored. 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 sant by mail or express Bubscriptions to the BANNER OF Liourt and orders for der 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 chargo, escent the usual fee for issuing the order, which is 5 cents for any sum under \$5.00. This is the safest method to remit orders.

In quoting from THE BANNER care should be taken to distinguish between oditorial articles and correspond-ence. Our columns are open for the expression of imper-sonal free thought, but we do not endorse the varied shades of opinion to which correspondents give utterance. The No notice will be taken of any letter or communica-tion which does not come authenticated by the name and address of the writer. The Wespapers sent to this office containing matter for inspection, should be unarked by a line drawn around the article or articles.



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

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

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

During the months of June, July and August the Banner 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 to'clock.

Tribute to Dr. Hare.

We shall publish next week a very valuable memorial paper-contributed to our columns in the series of "Things Worth Recording," by "Observer"-wherein Mrs. Love M. Willis pays a tribute of respectful appreciation to the character and services of that stalwart defender of Spiritualism in its earliest days, Robert Hare. M. D., Emeritus Professor of Chemistry in the University of Pennsylvania, Associate of the Smithsonian Institute, etc. Those clergymen who, as noted in a recent number of THE BANNER, are essaying a "new machine" to test mediums with, will read Mrs. | free. Willis's allusions to Prof. Hare's work in this direction with interest; and all friends of the

commented upon in any bit a complimentary manner by those who witnessed it." The matter, labelled "fortune telling."

(against the protest of Mr. and Mrs. T., who claimed Spiritualism to be their roligion and mediumship to be the exercise thereof) came up on the 30th ult, before Mayor Dorrian's Court, but the case, on motion of Olty Attorney Grigsby himself, was dismissed at once for want of foundation for the charges.

The lady, who was so unceremoniously introduced to the city fail, but who so easily routed the authorities when her case came to trial, informs The Graphic representative that herself and husband will remain in town and continue the work to which she feels she is called.

The second case is nearer home-right here in Boston! George T. Albro, well known to the Spiritualist community as the manager of séances for Helen and Gertrude Berry, and other materializing mediums, also a writer for the press, and latterly as a healer, was recently proceeded against in the United States Court before Commissioner Hallett, on a charge that he had " mailed certain letters and packages in pursuance of a scheme to defraud"-said mailed matter being magnetized paper.

The idea of using some material vehicle for he transmission of curative magnetism to sufferers at a distance was acted upon frequently by the great healer, Dr. J. R. Newton, in his day; magnetized paper was also extensively used in the practice of the late A.S. Hayward; and is still regarded as a legitimate means of healing by many who have a right in common with their fellow citizens to all the benefits accruing from the United States mail service

At the examination before Commissioner Hallett, Mr. Albro's counsel took the ground that "it is no crime to send magnetized paper through the mails, and it cannot be as sumed that there is no such thing."

The Commissioner finally ruled that the defendant's advertisement showed exactly what he was going to send, and it did not deceive anybody. It was for the purchaser to decide whether it was what he wanted or not. He then ordered Mr. Albro discharged. Thus has another petty attempt to misuse the authority of the United States to the detriment of some of its citizens who are not in harmony with the views of others, fallen to the ground, as it should.

Free or Bound?

This inquiry is flatly made in an article in the Sunday Globe of Boston by Rev. Mr. Sav-

age, in connection with the case of Prof. Alexander of the University of South Carolina, which is a State institution, and not a mere denominational college. Prof. Alexander was the professor of logic and rhetoric there until recently. His ability and character are unquestioned. As the result of independent study he has changed his religious belief and become a Unitarian. But he has not taught it in his classes, nor even tried to influence the opinions of his pupils in his private or personal relations with them. He has only exercised his private right as a man.

The board of management, however, presumes to deny him this right, and has dismissed him from his professorship. Thereupon Mr. Savage asks, Do they want Presbyterian rhetoric, or Evangelical logic? To what particular branch of the Christian church does rhetoric belong? Is logic the exclusive property of any one sect? How much better is it to take away a man's means of support because of his religious opinions, or destroy his reputation and standing in his community, than to inflict pain upon his body? It is martyrdom all the same. Our modern persecution may be as hard to bear as was that of the old days, as recorded in Fox's celebrated " Book of Martyrs." Mr. Sayage, like many others, feels his indignation stirred to its depths, because, so long as such things can happen, America cannot call herself

The Lodge versus the Church. The Rev. J. P. Stoddard talked to the con-

Transition of William R. Tice.

A Brooklyn correspondent informs us that. the well-known Spiritualist WILLIAM R. TICK passed to spirit-life on the evening of Saturday, June 6th; the immediate cause being heart failure. His age was sixty-seven.

Mr. Tice was one of the stockholders of the Lake Pleasant Camp Meeting Association, and took an active part in advancing its interests. Though thought by some to be hypercritical in his judgment of mediums and spirit phenomena, especially materialization, we are convinced by several experiences with him that he aimed to be just to all. One of these experiences occurred several years ago, when a party consisting of the proprietors of THE BANNER, and others, visited Rochester, N. H., by invitation of Mr. J. R. Pickering, to test the mediumship of Mrs. Pickering. As we were about to start Mr. Tice happened to call at our office on his way to New Hampshire on business of his own; being informed of our plan, he requested that he be permitted to be present at the contemplated crucial séance, and was allowed to do so.

Reaching Mrs. Pickering's home at Rochester a most thorough examination was made of the premises, and the materializations were so palpably distinct and genuine that Mr. Tice joined with the entire party in endorsing the integrity of the medium, and allowing us to publish his affadavit to that effect; and this, too, de spite a bitter denunciatory feeling existing in the public mind on account of an alleged ex- conscientiously believed the world would beposure of simulation by Mrs. Pickering on a previous occasion. A full account of what took place at the residence of Mrs. Pickering was published in THE BANNER at the time.

The Heaven that Is to Be.

In vigorously repelling a dastardly attack on trance speakers by a Mr. Rutherford, calling himself a Spiritualist, and addressing a "Spiritualist Mutual Improvement Society" in England, Mrs. Britten publishes a strong and timely leader in The Two Worlds, and concludes it with the following passage:

" At present we are only in the gray dawn of a morning, the full sunlight of which has yet to burst forth upon the earth. When the true and divine meaning of the new Spiritual Dispensation shall be fully understood, mankind will realize that the only devils in being are within the souls and bodies of ignorant and vicious men and women, whilst the redemptive angels are true knowledge of life here and hereafter, justice to all, and that spirit of universal love which can neither work nor suffer wrong to any creature that breathes.

"In that day men will not brand each other with the name of Infidel for mere differences of religious views, nor deem every misfortune the visitation of an angry God, or every disease the work of devils. Instead of praying in mere words for the 'kingdom to come,' they will help to build it, and instead of 'devils' the world will then be so full of angels that the foundations of the new heaven will be laid on the new earth, where Knowledge, Justice and Love shall reign supreme.'

Old Things are Passing Away.

There is not much room for disputing the fact that heresy has come to stay. It even threatens to run the various churches instead of submitting to being put out. Here is Dr. Briggs, refused a confirmation of his appointment as professor of sacred theology in Union Theological Seminary by the Presbyterian General Assembly at Detroit, on account of heresy. And here is lleber Newton, an Episcopal clergyman of New York, ordered to appear for ecclesiastical trial by his bishop for the same crime of heretical belief. His views are in many respects those of Mr. MacQueary, tried for heresy last winter at Cleveland, Ohio, And lastly comes forward Phillips Brooks of Trinity church, Boston, just elected bishop of the diocese of Massachusetts, who is seriously threatened with a refusal on the part of a majority of the other Episcopal dioceses of the country to confirm his election, on the alleged ground of his too liberal belief in matters of religion, his sympathies being strongly, it is said, with Heber Newton. Things are in motion. Old things are assuredly passing away, and all things are becoming new. God's Poor Fund.-This office is almost constantly in receipt of appeals by letter and otherwise for financial assistance from poor worthy people in different parts of the country. Whenever possible we respond with the needed aid; but we have so many calls it is impossible for us to extend substantial help to all. It seems deplorable that deserving and helpless Spiritualists should suffer for the necessities of life, when there are those in our ranks abundantly able to care for such invalids. The Spiritualists in each town or city who are able to do so should endeavor to assist the deserving ones of their number who are incapacitated for work, either by sickness or by age. A case in point is that of Mrs. R. A. Pettitt of 746 Judson street, Philadelphia, who is sixtythree years of age and partially paralyzed. Although a Spiritualist, Mrs. Pettitt is helped only by the Orthodox Society. Spiritualism teaches brotherly love, and appeals to human sympathies; this should bring out the active benevolence of those whom it reaches, and cause them to extend such help as they can give to those more unfortunate than themselves.

The Seventeenth of June,

A legal holiday, falls this year on Wednesday of next week-therefore the BANNER OF LIGHT date, and the forms for the paper will go to press one day in advance.

Parties wishing to renew advertisements now on our seventh page must make their applications before five o'clock on Friday afternoon,

June 12th. ECorrespondents having notices intended for use in THE BANNER of June 20th, must have them at this office early on Monday morning, June 15th.

There was a meeting the other evening in this city of men and women, vegetarians, who are averse to eating fish, beef and fowl. They met to perfect an organization to propagate the doctrine that the world would be happier and healthier by the adoption of cereals exclusively as food. This sort of craze was started in 1835, and had quite a run in the New England States, until its chief promoter, Graham, got caught eating a sirloin steak in a restaurant, after one of his famous bread-andbutter-only lectures in Lowell, Mass. If this fad should get going again it would be worse than the "faith-cure" humbug, as many at that time became ill from the spare diet they come better by adopting universally; but these Graham-breadites after awhile found out their mistake, and were persuaded to return to a meat diet.

ET The following statement was given through a writing medium in London May 17th, says The Medium. We have received just such information through our medium. There is no question in our mind as to its accuracy. Similar matter was given through Mrs. J. H. Conant (one of the most reliable mediums of modern times) years ago, and published in these columns: "Men [says the spirit] living on the earth planet, are being guided by an invisible power acting on their minds, and influencing them to do a great many things that gradually bring spiritual powers to be realized. And this will ever be the case, and light and knowledge will be more and more increased as humanity can absorb and work out the impressions given through this means."

By The incineration of the dead is rapidly becoming fashionable. A corpse was lately brought two hundred miles to be burned at the Philadelphia Crematory. The remains of I. T. Abelseth, late of 1225 Girard Avenue, were recently incinerated; also on Monday of last week those of Mrs. Wm. Wittick, late of Dushore, were brought from that place to be incinerated at the same Crematory. We fully endorse this method of disposing of the physical body when its immortal tenant has no further use therefor.

Thomas A. Edison has signified his intention of contributing to the Columbian Exposition a combination of electricity and photography that will enable a man to sit in his own parlor and see depicted upon a curtain the forms of the players in opera upon a distant stage, and to hear the voices of the singers. Each muscle of the singer's face will be seen to work, every color of his or her attire exactly reproduced, and the stride and positions appear as natural and varied as those of the living characters. What next?

Non-subscribers of THE BANNER who may visit the Spiritualistic Camp-Meetings the present season, can have the paper mailed to them on the receipt of twenty-five cents per month, free of postage. As there are postoffices at these localities, this is the cheapest way to promptly get the paper; and we ask our platform speakers to call especial atten-

A Planchette Test Verified.

In our London contemporary of May 2d, Mr. H. Wedgewood of 94 (lower street, related that " while using a Planchette with a lady with whom I have had ESTABLISHMENT will romain closed on that soveral remarkable communications, it dashed to and fro across nearly the breadth of the paper, making a horizontal groundwork, and on this proceeded to erect an upright drawn in like manner. On the left was something connected with the upright in three places, but so rudely drawn its meaning was unintelligible. Undernenth, in an oval, 'A. G., 1605.'"

"Finding," says Mr. W., "that we were quite at sea, Planchette made another attempt, and, without changing the general contour of the drawing, filled in the details with so much distinctness that we easily recognized it as the representation of a woman being burnt at the stake. The guiding influence of the pencil claimed to be Alice Grimbold, who was condemned at Leicester in .March, 1605, for the murder of her mistress, the landlady of the Blue Boar Inn, in that town. The murder of her mistress by a woman imounted at that time to petty treason, a crime punishable by burning alive; and such was the fate of Alice Grimbold, though only an accomplice in the crime. The principals were named Harrison and Bradshaw. The execution of a woman for petty treason must always have been so rare an event that notice of Alice's death may be preserved somewhere, though I have little hope of it coming to light."

In Light of May 23d appeared the following: "My appeal for confirmation of the foregoing story brought me a letter from Mr. R. Smith of Princess street, Leicester, who kindly informed me that Alice's story agreed in every particular with the detailed account of the transaction given in Thompson's 'History of Leicester,' first edition, pp. 327-330. I am quite sure that neither my companion nor myself had ever heard H. WEDGWOOD." of the work mentioned above.

Spirit-Form Materialization.

We are informed by those who have attended the éances held by Mrs. Hattie C. Stafford at 456 Shawmut Avenue, that very satisfactory results have been obtained in materialization. A correspondent, J. Wesley Howlett of West Dedham, writes that he recently was present when many spirit-forms of children and adults came from the cabinet, and in addition eleven materialized outside, at points in the room where all had full opportunity to observe their gradual formation. One, says Mr. H., did so on the top of the back of a sofa; another on the top of a small table, and one upon the knee of a gentleman who sat next to him, his close proximity giving him a fine opportunity to witness the process, which was intensely interesting, and convincing beyond all question of the truth of this special phenomenon.

Our correspondent further states that during the seance six materializations occurred directly in front of him. In one instauce a loud rapping upon the chair in which he was seated attracted his attention. Rising and moving the chair he discovered that a form was being materialized beneath it. At that moment it had risen only about twelve inches, but it commenced speaking, and as the process progressed continued to do so, until at length the "strange visitor." which proved to be "Rosebud," one of Mrs. Stafford's controls, walked among the company, conversing with them pleasantly and intelligently.

Additional to the above, Mr. Howlett writes that at a previous séance held by Mrs. Stafford, at which he was present, a spirit materialized on the shoulder of a gentleman, and when fully formed, rapped with her hands upon the ceiling of the room; then stepping upon the gentleman's knee descended to the floor

True, Beyond Question.

At one of the sessions of the Thirty-First Annual Meeting of the Massachusetts Eclectic Medical Society, held in Boston recently, Dr. H. H. Brigham, of Fitchburg, Mass., read a paper on "Insanity, its Cause and Cure," in which he gave advice that all orders of practicing physicians would do well to profit

To begin with, Dr. B. affirmed a fact whose cruel truth is demonstrated every day in this and other States, to wit, that the commitment to asylums for the insane is secured too readily at the present time.

insane is secured too readily at the present time. "If there is no evidence of any organic disease [he said] we have a right to infer the insanity is impres-sional. If that is so, the patient is not to be given medicine, but we should investigate the whole mat-ter, and learn just what the insane impression is; and sometimes by listening to the patient, and gratifying his wishes, and carrying out his plans, the false im-pression will leave him, and he will be himself again. Sometimes the false impression can be changed and eradicated by placing the true one before him. In all cases of impressional insanity the cure will depend upon the mind, and not on the body. This form of in-sanity has a very wide field, and in many cases its character is not understood or attributed to its right source."

Dr. Brigham further said he believed many cases of this character are sent to the hospital, and become lost to their friends and family, that might be readily relieved and restored to perfect sanity by proper mental treatment.

ause will, we feel sure, join with her in the sentiments expressed in the concluding page of her narration:

In the life of this poble man we may draw lessons of hope, patience and charity. What matters the criticism of the world, its scorn and rebuff? They are but as the trials of childhood: when past they seem of no account. There remains for us, however, one duty: to cherish the memories of the heroes of the past, not for their glory or renown, but that they may be attracted by our thought and respect to the earth-sphere; that they may have the consolation of finishing their work, and of aiding in the progress of humanity. To that end let us harmoniously unite with trusting faith.

Spiritualism and the Law.

Some parties in this country seem to have an idea that Spiritualism and Spiritualists are fair targets for attack at all times and in the most underhanded and reprehensible methods; and that mediums, especially, may be haled into court on any accusation whatever, with more than a fair chance of securing their conviction at the hands of bigoted justices or juries.

We have to chronicle, however, two cases which have just occurred, where those who thought to make capital for themselves in this direction have signally failed. The first has its scene in Arkansas-the Mayor of Texarkana, according to the Gate City Daily Graphic of May 30th and 31st, being the hero(?) of the occasion. In the language of The Graphic of the 30th:

the 30th: "On Tuesday last a lady and gentleman arrived in he city, coming, as they stated, from Fort Smith, and after taking rooms at the residence of widow John Lingold; on Wainut street, began to advertise by means of a circular that the woman, whose name is given as Mrs. M. A. Tabor, was a medium of 'wonder-ful spirit power,' and that for a consideration she would perform for any one the usual routine of won-ders. which this class of people lay claim to having the power to do.... Yesterday morning City Marshal Crenshaw went to their quarters, and informed Mrs. Tabor that un-der the city ordinances the business which she was engaged in conducting required a license, ... that her calling came under the head of fortune telling. She agreed to go down and see the Mayor, which she did, but insisted when the saw him, as did her husband also, that it was not right for her to pay a license; in fact, she fistly refused to take out one, preferring to fight the case." Mrs. Tabor, was allowed to go on ther own

Mrs. Tabor, was allowed to go on her own recognizance-the trial to take place the next morning-but at six o'clock in the evening of the same day, while Mr. and Mrs. T. were walking on Broad street, they were arrested by order of the Mayor, who met them, and demanded that they execute a bond for \$25 each for their appearance next day; refusing to do this, they were at once imprisoned, but were speedily released, Messrs, Carloss and Paup making oreed. the necessary bonds. The Mayor claimed that in this matter himself and his officers had but done their duty; but The Graphic remarks; "The locking of Mrs. Tabor in the calaboose was | by a majority of the fifty-two dioceses.",

vention of Christian Workers in Boston last week on Secret Orders, which he said was a

practical question confronting them. He made the statement that there are eleven hundred and twenty-six secret societies in Boston, and only two hundred and fifty-two churches and church missions-or an average of four or five lodges to every outspoken religious organization. He had a colored chart to illustrate the origin and growth of these societies. At the base of a monument of orders was pictured a peaceful home. A husband and wife start out from it and walk on together till they reach a broad side road that branches off to Masonry. This road the husband follows, while the woman keeps on and comes to the church. She comes home and gives him a glowing description of the services there; but when she asks

him what has been done at his lodge, she is told that, under penalty of death, he can tell her nothing except that he has passed through the initiatory rites.

The speaker classed the lodge with the dramshop. When the lodge goes up, said he, the Church goes down; and when the Church goes up, the lodge goes down. A great confession to make on behalf of the Church, truly! We do not remember ever to have heard it before. The intrinsic power of professed Christianity must indeed be small if it can be overcome

Survival of Christianity.

with such influences.

Speaking of the Christian outlook at the present time, the Washington Post calls atten tion to the remarkable change that has been wrought, Christianity suffering a comparative check in its own home while we are sending missionaries to the uttermost parts of the earth and spending millions for the propagation of the gospel in what are called heathen lands. Church membership by no means keeps pace with the swifter growth of population, and nonprofession of belief has shown a far greater proportionate increase.

The Post regards among the most notable things at the present time the fact that many persons who utterly reject the esoteric teachings of theosophy have come insensibly to accept the Buddhistic philosophy, as offering a. more attractive religious belief than Christianity. It thinks there would be something singular about it if the religion of Gautama should come eventually to offer serious battle to the religion of Christ. But it regards the ra tionalization of Christianity as far more probable. The recent epidemic of heresy, rightly observes The Post, points not so much to a rejeotion of the Christian faith as to its emancipation from the fetters of dogma and narrow

Dr. Brooks's election to the bishopric of

÷.,

10 The reply of the spirit in control, in anwer to a question propounded at our Public Circle on March 17th, and published in this issue on the sixth page, is so pertinent and so truthful in regard to psychometry-with which we have been conversant for many yearsthat we transfer the paragraph to the editorial page, as follows: "Psychometry teaches us that every individual impresses upon his spiritual atmosphere an indelible record of the experiences, events and associations that have come into his life, and they may be sensed, perceived and interpreted by those intelligences, either of earth or of the spirit-world, who are sufficiently unfolded to perceive and read them."

According to Dr. J. R. Buchanan's prophecy, given on another page, terrible things are going to happen all over the world very soon. By reference to our sixth page the reader will see aspirit declares that the Infinite Intelligence does not move by any such extraordinary ways; but, on the contrary, that the great change which is coming will be the reign of peace and brotherly love in the hearts of mankind - the cessation of indomitable strife, of discord, which has so long reigned between man and man.

"If a Man Die, Shall He Live Again ?" finds, as the world's oft-repeated question, a direct and conclusive answer in Prof. Alfred Bussel Wallace's able lecture bearing that title; which can be found Massachusetts is settled, having been approved | in pamphlet form at the Banner of Light Bookstore, 9 Bosworth street, Boston.

tion to this fact.

The Minneapolis (Minn.) Journal of June d records that: "At a special meeting of the St. Paul Spiritual Alliance,' Tuesday evening, Mrs. Carrie Tryon of Minneapolis was ordained minister for the promulgation of the 'gospel, science and philosophy of Spiritualism."

107 In the next number of THE BANNER we shall print an essay from the inspired pen of Mrs. M. T. Longley, upon the subject of Spiritualism as a Moral Force in Human Life."

Det it be fully understood that the talented medium platform-speaker, Mr. W. J. Colville, is open for camp-meeting engagements.

"A Strange Story"

s what a Boston correspondent of the New Orleans (La.) Times-Democrat denominates a statement recently made by Dr. Oliver Wendell Holmes of our The narrative runs as follows: ity.

city. The narrative runs as follows: "Dr. Holmes told me the other day a curious ex-perience of his. At dinner one night he was suddenly moved, apropos of nothing, to relate a very curious orfaninal case that he had not even thought of, so far as he knew, for forty years. When they left the din-ing-room and passed into the library it was found the mail had been delivered while they were at dinner, and lay on the table. Dr. Holmes opened a paper sent him by a friend in England, and behold! It con-tained the same story of the long-past crime that he had just been relating, revived in the newspaper, and a triend in England, thinking it would interest him trom its curious character, had sent it to him. 'Now what,' said Dr. Holmes, 'put the story at that moment in my mind? I suppose the Spiritualists would say that a spirit rend what was in the paper lying in another room and communicated it to me. Or was it, possibly, my unconscious self that saw it and communicated it to the brain?' 'Which do you think it was, Dr. Holmes?' I asked, curious to hear his keen and subtle analysis of so strange an occurrence, 'I have no theories,' he replied: 'I only state

'I have no theories,' he replied: 'I only state

facts." "

We, of course, think Dr. Holmes's first hypothesiswhich he describes as what "the Spiritualists would say "-to be the correct one, as we have had frequent experiences of a like character. The obtaining of this very paragraph covering Dr. Holmes's story was one of them: While walking from our hotel the latter part of last week, we felt a strong and palpable impression which really seemed to take the form of a voice from some other intelligence, but speaking within ourself, saying: "Buy the New York Sun of Thursday. There is something in it that will interest you." We applied at a neighboring news depot, and obtained the only copy the proprietor had of the issue in question; then came a search, which begun at the ist page and reached to the sixth, where the above quoted item was found. This we regard as an evidence of the lively interest which our decamated friends take in our life-work, and is, as we have just said, but one of many similar instances of kindly promptings which we have received from them in the past.

LF. J. K. Balley & Son-the former a voteran speaker and healer-have established a periodical denot at 328 West Washington Avenue, Beranton, Pa.

West Garland, Me.

Miss Abby A. Judson

Continues to carry on her meetings in Minneapolis. During May the subjects of her addresses were: " How to Plan and Carry on a Spiritual Circle"; "Family Life in the World Beyond"; "What is God?" and "Recognition of Friends in the Spirit-World." These meetings, which she has conducted since the 21st of last September, have, we are assured, done much to elevate the cause of Spiritualism in Minneapolis. Her intellectual power, her broad culture and the purity of her character make her well fitted to attract and unify all who are interested in the higher phases of our glorious philosophy. The attendance during the last two months has been larger than it has ever averaged before.

Miss Judson's new book, which is entitled "Why She Became a Spiritualist," has just been published. Its contents consist of twelve lectures, a portrait of the author, a sketch of her life, personal communications from her missionary father and mother, selected poems suitable to be read at Spiritualist meetings, and an introduction which describes her method of passing under spirit influence when about to write. The book is published by A. Roper, Minneapolis, Minn., and retails at \$1.25.

Woman Suffrage in the West.

Miss Anna H. Shaw having come East for a short respite from her field labors in the West in the cause of Woman Suffrage, she was very recently given a public reception at the parlors of the Woman's Journal in Boston. Prior to that event she was interviewed by a newspaper reporter, and freely reported her personal experiences and the progress which Woman Suffrage is making in the West.

She has been lecturing and laboring chiefly in Kansas, Kentucky and South Dakota, more especially in the latter State. She said that on a popular vote on a female suffrage amendment to the Constitution, and an amendment giving the right of suffrage to Indians, the municipalities gave a larger support to the latter than to the former. The greatest source of opposition in Dakota to female suffrage is the liquor interests and the foreigner.

The Farmers' Alliance supported Woman Suffrage almost to a man, and this is what brings the greatest encouragement to the cause in that section.

The interest of women themselves in the suffrage cause is growing, the thinking women of the West having accepted its principles, and good fruit will be the result in due time. In Kansas the sentiment of all thinking classes is broadening to the principles. In fact, the cause is reported as growing everywhere. Miss Shaw will next go to the Bouth and the Pacific slope.

A Child Medium .- A son of Mr. S. L. Smith of Silver Lake, Ind., aged seven years, has quite unex-pectedly and without any visible developing process, manifested the possession of mediumistic gifts, similar to those that rendered the Davenport Brothers famous throughout the world. Reporting this the Indianapo-Its Journal says: "The child may be securely bound, hand and foot and neck, with a rope, and he will liberate himself without untying a single knot. These, The address of Mrs. Jennie Crosse is now at | with many other equally astonishing exhibitions of his I power, have given him the name of 'Spirit Child.'"

JUNE 18, 1891.

BANNER LIGHT. OF

Materializations in Sunlight.

The well-known English medlum, Mrs. Annie Mol ion of Newcastle, writes to the Medium and Daybreak: "In the early summer of 1878 1 joined a party of friends in Glasgow, and went to the Bridge of Weir. We all went up to the top of the hill to enjoy the exquisite scenery. We had not sat long when some one proposed having a soance. I said: 'Well, we can only fall if we try.' Then we proceeded to erect a cabinet, which we did with our unbrelias and two or three jackets. I had to creep under this novel af. fair amid much mirth, you may be sure. We had not sat long when 'Geordie' came from under the um brellas, on his knees, and talked to the people in his broad Scotch dialect. He could not stay long with us, owing to the very powerful sunlight.

This is only one of many such instances, and I morely mention it to show what can be done. We have often seen 'Geordie' materialized in moonlight, and walk about the lawn in a free and easy style like any other man. He did this several times at a little place close by the sea, and about three miles from Edinburgh. in the presence of Mr. and Mrs. Smith, and It was at this same place where 'Geordie' was first photographed; we had had materializations at this same place in daylight and without a cabinet."

African Christianity,

A Christian African explorer, Mr. H. H. Johnson writes on the pages of the Ningteanth Contury that African missions have proved anything but a success. He says that "many of the missions number among their adherents all the drunkards, rogues and unclean livers in the colony." According to his account, some native Christians killed other native Christians in a quarrel, and cooked and ate their bodies; but their native Christian pastor did not expel them from church privileges for it—he only suspended them. "I regret to say," he adds, "that with very rare exceptions native African pastors, teachers and catechists are men possessing not a particle of true religion, and not even the sturdy, manly virtues of their savage forefathers." That being the case, it becomes pretty evident that their instruction in Christianity as taught has not had the effect to subdue their savage natures, while it has repressed or eradicated the virtues of ancestors who are called wholly savage.

Tribute to Mr. Colvilie.

At the close of Mr. W. J. Colville's last lecture in Cleveland, O., Mr. Thomas Lees offered the following resolution:

resolution: Resolved, That this Society, the Cleveland Progressive Ly-ceum and the friends here assembled, appreciating the very instructive and exaiting course of lectures delivered in this hall the past month, together with the highly intellectual and exegetical course of instruction in the Spiritual Science of Health and Healing before two large classes, take this opportunity, at the hour of parting with our distinguished speaker, W. J. Colville, of expressing our admiration of highly spiration and eloquence, tender him our sin-cere and heartiest thanks, and bid him God-speed in his highly spiritual and unch-needed work. May he return to us in the near future. Mr. Thomas A. Black, Chairman, calling for a rising

Mr. Thomas A. Black, Chairman, calling for a rising vote, the entire audience arose. Mr. Colville, in thanking the friends, concluded with an excellent impromptu g and-by poem, remembering particularly the donor (Mrs. Pettengill) for the gift of a magnificent basket of flowers that completely covered the speakers' stand.

Married.

On the third inst., at the residence of the bride's grandfather, Samuel N. Stillman, New Brunswick, N. J., by the Rev. C. J. Wilson, Mr. Philip M. Flumerfelt of Belvidere, N. J., and Miss Carrie L. Stevenson of the former place.

Are A considerable degree of interest in things occult and spiritual has during the past month existed in Plymouth, Conn., caused, as reported in the New Haven News, by Miss Cora Mattoon, who, it is stated, was attacked with the grip on May 6th, and a few hours later sank into a trance, from which she did not recover consciousness until May 20th, at which time, recognizing her sister, she said: "Are you dead, too?" The family thought the young lady's mind was wandering; but in a short time, and as soon as she gathered strength enough to talk, she related to them her strange experience. She said that she had met and conversed with many of her friends who had long been considered to be dead. Among others she met one Jennie Hawkins, a friend of hers, who was alive and well when she (Miss Mattoon) was taken sick. She said, "I am dead, and you are dead, too." Miss M. really believed she had passed out of life, and when she awoke from the trance and saw her sister, she imagined her sister was dead also.

Closing the narrative The News says:

"Miss Mattoon's story has created the most pro-found sensation. The strangest portion of it is, Jen-nie Hawkins, the friend she met while in the trance, and who told her she was dead, really did die during Miss Mattoon's illness. Miss Mattoon is a bright, intelligent girl, and is a member of one of the best families in Plymouth Cen-tre. Her veracity is undoubted."

NEWSY NOTES AND PITHY POINTS.

IRON-OLAD PHRABYTRIIANIAM.

To Dr. Briggs i Heleve as I believe—no more, no less; That I am right, and no one clao, confess; That I am right, and no one clao, confess; Fool as -fool; think only as I think; fat what I ent, and drink what I do drink; Look as I look; do always as I do, And then, and only then, I'll fellowship with you. I do drink) That I ain right, and always right, I know, Because my own convictions tell me so; And to be right is simply this: To be Entirely, in all respects, like me. To deviate a liair's breadth, or begin To question and to doubt, Or hesitate, is sin.

The Second Annual Report of Mr. J. M. Rusk as Secretary of Agriculture has been issued, and we are indebted to Geo. A. Bacon, Corresponding Clerk of the Department at Washington, for a copy. It forms an octavo volume of 612 pages, and contains a vast amount of practical information, the text being fully illustrated with diagrams, maps and engravings.

The Nationalists of Boston have won a decided victory in the way of the recent passage of the bill permitting towns and citles in this Commonwealth to manufacture their own gas and electricity.

First Dude-" Say, what do you think of this fashion of wearing knee-breeches?" Second Dude-"I for one will nevah weah them." First Dude--"I thuppose you lick the courwage, old fellah?" Second inde-"It's hut t'question of courwage, but legs, don't yer know."

American Citizen --- "Welcome to free America." Pauper Immigrant (just landed)--- "Please show me where I can buy dirk knives and pistols."

A street in Palermo is named after President Lincoln. This was done by order of the Marquis di Rudini, the new Premier of Italy, who was Mayor of Palermo at the time of Mr. Lincoln's assassination.

A Downey (Cal.) editor says an exchange, is in trouble from having published the following: "Miss Jones, who came here before the flood, is still the guest of her brother." He found it difficult to convince the lady that he meant no reference to her age.

The New Nation sums up the situation as follows: Boston must own the street railways, or the street railways will soon own Boston."

By applying a little of the best carriage varnish care fully with a camel's hair brush to the edges of broken china, the parts being neatly joined together, the fracture will, when thoroughly dry, be hardly perceptible, and the china will stand fire and water.

The recent successful counterfeiting of Uncle Sam's sliver certificates has demonstrated the necessity of a change in the designs of the bills. By the use of silk fibre as a distinctive feature of the paper on which the note is printed, it is hoped the "fine Italian," or any other hand, may be estopped in its high career of un lawful duplication.

It is a practice of the Navajo Indians to stretch a lariat of horsehair about their tents at night, such a barrier proving entirely effective to keep out snakes, tarantulas and centipedes.

"BRING ON YOUR BEARS."-The Directors of the Union Theological Seminary decide that Dr. Briggs's appointment as professor shall stand-notwithstanding the Presbyterian Assembly and its action at Detroit.

During the past week five hundred people have been rendered homeless by forest fires in Canada, and territory hundreds of miles in extent burned overthe loss in valuable timber, etc., reaching into the millions.

Anent the heated fulminations which the truly "Or thodox" assemblies are now issuing on every hand, the Fox Lake (Wis.) Representative remarks with perspicacity: "These theologians will probably never realize that their creeds are not absolutely essential to the world at large nor its progress in Christianity."

Jenny Lind, a niece of the famous Swedish nightingale, was among the recent arrivals of immigrants at New York.

EX-CONVICTS NOT WANTED .- Twenty-one Italian immigrants who arrived in New York on board the steamer Massalia recently, were debarred from landing on the ground that they were ex-convicts.

A Western daily comes to this office with the startling announcement: "Nonparellograms"! over its item column. It is estimated that at least fifty million dollars of

Ilymenent .- As alluded to in anticipation in the BANNER OF LIGHT, the wolding of Miss Lizzie Frank. the daughter of Mr. and Mrs. J. Frank Baxter, to Mr. the daughter of Air, and Mirs. J. Frank hatter, to Mr. Otto P. Baron, occurred Thursday, May 28th, at the residence of the bride's parents in Chelsen. The marriage was legally effected at 4 P. M. in the pres-ence of a select few by one in whom the power was vested-a lawyer and justice-no pricet or clergyman baving been believed necessary or desired by either of the already consecrated parties to selemnize the occasion.

Verified a lawyer him justice in price of clorgyment inving been believed nocéssary or desired by (ither of the already consecrated parties to solemnize the occasion. Mr. and Mrs. Baxter tendered in the evening, from 7:50 till 10:30, a reception in behall of the happy pair, and the house (tronghout was crowded with the nu-merous friends. The bride in her white brocade silk, adorned with orange buds and blossoms, by the side of the bridegroom, receiving their friends as pre-sented by the ushers with such ease and grace, was the picture of loveliness. The reception was informal throughout. Refreshments were served bounteously during the evening. The grits were unusually varied and numerous, and most of them highly valuable. Over one hundred and fifty donors were represented. One supgestive and original plan resulting in a munificent present was pleasing. Mr. Baxter deposited for his daughter in bank on the first anniversary of her birth three doilars and sixty-five cents, or the value of one cent per day for that year; two cents per day for his last year, for she is now about twenty-one years of age. These sums with their accumulations of interest, compound-ed semi-monthy, he made, by the presentation of the bank book in her name, one of his glifts on the pres-ent occasion. Unexpectedly, from Miss Lizzle Frank's friends among the Spiritualist Ladies' Aid Society of Boston, came a beautiful French mantel clock. From the Chelsea Rambers (a bicycle club of which Mr. Baron is a member) came another, and parties in Wheeling, W. Va., sent a third. At 11 o'clock the wedde couple took a midnight train for New York, where, and in Brooklyn, N. Y., also Bridgeport and Meriden, Ct., they propose visits among friends and relatives. On Tuesday, June 16th, they will be at home at 18t Walnut street, Chelsea, Mass. to welcome their calling friends, as also on every succeeding Tuesday, omitting those of August. Joy attend them, and may their future ever be as happy as is the present.

A Pleafant Affair .- A surprise party was given June 3d by members of the Ladies' Aid Society of

this city to their Secretary, Mrs. Annie Woodbury,

June 3d by members of the Ladies' Aid Society of this city to their Secretary, Mrs. Annie Woodbury, and her husband—well known to the Spiritualists of Boston as Mr. Frank Woodbury. The company met at the Ladies' Aid Parlors on the evening of that date, and proceeded in a body to the Woodbury resi-dence, 65 Marcella street, Roxbury, taking the young couple by storm and completely filling the house with their presence. It was a thoroughly enjoyable occa-sion, free from all formalities, and one that brought the social qualities of all into active prominence. After a season of delightful sociability, the host and hostess were escorted to an outer room, followed by all the guests, where to their astonished gaze ap-peared an elegant china service of one hundred and thirty five pleces, spread upon a table, which Mrs. Barnes, the President of the Ladles' Aid, presented to Mr. and Mrs. Woodbury in behalf of the assembled friends. The words of Mrs. Barnes were aptly chosen, and breathed the spirit of affection and esteem which all present felt for the young couple in whose honor this gathering had convened. Mr. Woodbury thanked the friends most heartily for their generosity to himself and his wife, and ex-pressed the hope that the friendship existing between themselves and the Spiritualists of Boston would en-dure while life shall last, assuring his guests that both himself and his companion would continue to labor according to their strength for the Cause which is so dear to them. Following these remarks a delicate collation was served, at which an abundance of good things at-

according to their strength for the Cause which is so dear to them. Following these remarks a delicate collation was served, at which an abundance of good things at-tested to the bounty of the friends who had provided them. Among the guests were observed those prom-inent Spiritualists Mr. and Mrs. Barnes, Mr. and Mrs. Butterfield, Dr. A. H. Richardson, Mrs. Water-house, Mr. and Mrs. Longley, Mrs. Albee, Mr. and Mrs. Burtifield, Dr. A. H. Richardson, Mrs. Water-house, Mr. and Mrs. Longley, Mrs. Albee, Mr. and Mrs. Burtifield, Dr. A. H. Richardson, Mrs. Vater-house, Mr. and Mrs. Woodbury, one was pleased to note how its comfort and beauty are enhanced by the presence of that veteran Spiritualist, Mrs. Clark, mother of Mrs. W.; and in gazing upon her spirituelle countenance and realizing how blessed her influence has been in the life of her child, one was forced to acknowledge that she merited, and no doubt received, no less honor and esteem from the assembled friends than did her daughter in whose name this pleasant affair was carried out.

IP A meeting of the Veteran Spiritualists' Union vas held at the Banner of Light Free Circle-Room June 5th, at 7:45 P. M., Dr. H. B. Storer in the chair. The records of the last meeting were read and approved. Mr. Edson exhibited certificates of member ship in various kinds of framing for members to select from, at a cost of 30 cents, 50 cents, \$1.00 and \$1.25 each for the frames-the certificate being free.

each for the frames—the certificate being free. *Voted*, That the Directors call a public meeting of the Union the first day of August, at Onset, Mass. Mr. Edson having prepared an address for this occa-sion, it was read by President Storer, and voted that THE BANNER be requested to publish the same. Mr. F. D. Edwards alluded to the long terms of able and efficient service rendered Modern Spiritualism by Dr. U. K. Mayo and Jacob Edson, and (Mr. Edson being already a life-member) suggested that the former take a life-membership of the Union, to which Dr. Mayo at once assented, and did so. *Voted*, that Roxahana L. Grosvenor be made an honorary member. *Voted*, that Horace K. Coolle, a veteran in the Cause, be made an honorary member. A discussion followed as to the best manner to pro-cure members for the Union at the various camp meet-ings during the coming season, which resulted in an

The Presbyterian General Assembly disapproved of the appointment of the Rev. Dr. Briggs to the chair of Theology in Union Theological Seminary by an overwhelmingly large vote. More than five to one of the delegates voted against him. Largo numbers of Dr. Briggs's defenders deserted him when the vote was taken, showing the power of the Orthodox managers. This vote will probably dispose of Dr. Briggs as professor of theology in Union Theological Seminary, but it will not dispose of the questions which he has brought so prominently before the Presbyterians. Presbyterian clergymen and laymen will go right on thinking ever more in sympathy with Dr. Briggs, until the old Calvinistic standards will not have a single subscriber. Ecclesiastical managers often defeat a single individual in a particular instance, but thoughts are beyond their control. The managers are fighting Dr. Briggs desperately, for they are astute enough to understand that he represents ideas that portend the ultimate dissolution of organized Christianity.-Twentieth Century.

Cut this Out for Future Reference. "The Northwestern Line."

"The Northwestern Line." Are you going West this Summer? To St. Paul, Min-neapolis, West Superior or Duluth? To Ashland, Wash-burn, or to the Vermillion and Gogebic Iron Ranges of Northern Wisconsin and Michigan? To Sloux City, Omaha and Kansas City vid St. Paul and Minneapolis? If so, take "THE NORTHWESTERN LINE," Chi-cago, St. Paul, Minneapolis and Omaha Raliway. "THE NORTHWESTERN LINE", "Chi-cago, St. Paul, Minneapolis and Omaha Raliway. "THE NORTHWESTERN LINE," child fields of Dakota and Minnesota, to the corn fields of Iowa and Nebraska, to the Black Hills and the wonderful oil and coal-bearing districts of Wyoming. No line is so well equipped for its passenger business or gives more attention to the comfort and convenience of its passengers. For map, folder showing Line and its connections, address T. W. TEASDALE, General Passenger Agent C., St. P., M. & O. R'y, St. Paul, Minn., or W. A. THRALL, General Passenger Agent C. & N. W. R'y, Chicago, III.

One Moment, Please.

Do you contemplate visiting Dubuque, St. Paul, Minneapolis, Marshalltown, Des Moines, St. Joseph,

Southwest? The CHICAGO, ST. PAUL & KANSAS CITY

RAILWAY will furnish you transportation enabling you

to safely, quickly and comfortably reach your destina-

tion. Its splendid equipment and excellent manage-

ment have made it a popular favorite. F. H. LORD General Passenger and Ticket Agent, Chicago, III.

To Correspondents.

TO No attention is paid to anonymous communications Name and address of writer in all cases indispensable as a quaranty of good faith. We cannot undertake to preserve or return canceled articles.

DR. A. S., JACMEL, HAITL-We do not receive questions of such a personal nature as those contained in your lette at our spirit-circle.

Copies of Banner for Circulation.

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

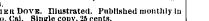
Subscribers' Notice.

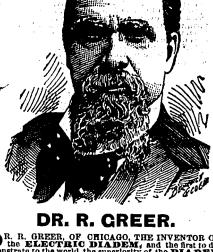
The date of the expiration of every subscription to the BANNER OF LIGHT is plainly marked on each address. Subscribers who wish their paper continued will avoid inconvenience by remitting before the exniration of their subscription, as we stop every paper after that date. It is the earnest desire of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

For Sale at this Office:

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

copy, 10 cents. THE CARRIER DOVE. Illustrated. Published monthly in





ADVERTISEMENTS.

Progrossion.

Б

DR. R. GREER. OF CHICAGO, THE INVENTOR OF the ELECTTRIC DIADEM, and the first to de-monstrate 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 modical electriciau 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 55. Sent by mail postage free on re-celpt of price. Send for pamphiet giving further particu-lars. Address

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



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



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

April 25

DR. STANSBURY'S Spirit Remedies.

GREATLY IMPROVED AND ENLARGED.

Wonderful Elivir of Life. Marvelous Throat and Lung Healer: Great Blood, Liver and Kidney Remedy: Magical Sea Moss Hair Tonic. Thousands of Testimonials. Large bottles, S100: ski for \$5.00. Liberal terms to bealers and others. DRN. STANSBULKY & WHEELOOK, No. 1366 Wushington Street, P. O. Box B, Sta-tion A, Boston, Mass., or COLKY & EICH, 9 Bosworth Street. 277 Send age, sex, lock of hair and leading symptom for Free Diagnosis.

DAISY PILLOW-SHAM HOLDER

HAS NO EQUAL. AGENTS WANTED C. W. NUTTING, Brockton, Mass.

Dr. and Mrs. W. A. Towne, MAGNETIC, Mind and Massage Treatments, also reme dies furnished. Now located at Hotel Aldrich, 98 Berke ley street, Boston. Hours 10 to 7. is May 9.

 Image: Street, Boston. Hours in to it.
 15
 30.03 - 4.01

 MRS. H. J. CURTISS, Bolivar, Allegheny Co.,
 N.Y., will Diagnose and send Prescription for One Dollar.
 50.00 - 4.01

 Iar. Send Lock of Hair.
 6w*
 June 13.

 THE SIXTH SENSE

ELECTRICITY

west, the Puget Sound region, or the balmy South or

Leavenworth, Kansas City, or any point in the North-

There is a woman in Oakland, Cal., though now living in obscurity, who yet may be the leader of the counterfeit non-blue-blood aristocracy, which is so prominent in society circles to-day. This woman is a Mrs. Peterson, "Queen of the Dumps," as she is better known in the lower strata of society, says the San Francisco News-Letter :

Francisco Neues-Letter: "Her home is a cottage in the midst of the public dumps at the foot of Oak street. The only decora-tions that surround her humble residence are tomato cans, old barrels, cast-off clothing, shoes, etc. When she squatted on this land she was literally without a dollar. Ther only property consisting of the house over her h ad, a few pieces of furniture, one cow, and chickens. To-day she is the owner of two houses rented, and has a large bank account besides. All this has been made out of the dumps. Every morning it is her regular business to rake over the refuse de-posited the day previous. Everything of any commer-cial value is secured, even to bottles and rags, which are sold to the rag-man. Others who know of her suc-cess and accumulation of wealth would gladly enter into the business, but they know her too well to in-fringe upon her untitled territory. A few years hence she most likely will send her children to fashionable seminaries or colleges. An elegant mansion will be their home, and the Petersons will give five o'clock teas, and flourish in society like weeds. The dump-pile, however, will never be their family crest."

Seen by the Inner Self .- A special dispatch published in the Saratoga Union states that a short time since Miss Scott of Schoharie, N. Y., was about to leave for Preston Hollow, eighteen miles distant, to attend the funeral of her mother, when she became unconscious and could not be aroused for nearly an hour.

When she regained her senses she related to her attendants all the details of her mother's funeral, describing the dress in which the body was clothed, the flowers held in her hand, also a peculiar spot or indentation on her lips, which had not occurred until after death. Miss Scott had been in feeble health for some time, and had not seen her mother for several weeks.

Nothing from Nothing .- Every one who thinks from clear reason sees that the universe is not created from nothing, because he sees it is impossible for anything to be made out of nothing; for nothing is noth-ing, and to make anything out of nothing is a contradiction, and a contradiction is contrary to the light of truth.-Swedenborg's Divine Love and Wisdom, 283.

Leon Peusner, one of the foremost of Russian conjurers, says in Revue Spirite (Paris), that, having witnessed independent writing, plano playing and materializations, he is convinced that they are beyond the power of his profession to duplicate.

Letter of Acknowledgment.

Colby & Rich, Publishers of the BANNER OF LIGHT: Gentlemen-I wish to express my sincere fhanks to you for the very kind notice of mysell which appeared in the issue of May 16th of your very valuable paper. It has brought me inquiries from all parts of the United States, and Canada, and the actual business which I am able to trace directly to the notice has been phenomenal, and proves conclusively to me that the BANNER OF LIGHT is an extremely valuable ad vertising medium. I feel I could not do business without using its columns. Again thanking you for your very liberal attention, I beg to remain, MRS. WEBB.

Very truly, Boston, May 21st, 1891.

gressional" Chillans "the most good."

ANOTHER ONE .-- A Boston daily has heard "reports of an approaching trial of Dr. Asa Dalton of Portland, Me., on a charge of heresy.

A HOOSIER PARADISE.-The Fox Lake (Wis.) Representative avers that "there is not a mile of railway in Brown County, Indiana, nor within six miles of it. Nashville, the county-seat, has four hundred inhabitants, and but one brick structure, the court house, The jail is built of logs. The county has not sent any one to the penitentiary for several years, and there is not a saloon within its limits."

NEW MUSIC .- We have received from White-Smith Music Pub. Co., 62 and 64 Stanhope street, Boston, the following. Vocal: " Leonora," song by C. A. White; "Good-Bye, Sweetheart, Good-Bye," song by J. L. Hatton; "Let Me Dream Again," song by Arthur Sullivan; "There's Nothing Like a Fresh'ning Breeze," song by Alberto Randegger; "Three Fishers Went a Sailing," song by John Hullah; "O Fair Dove! O Fond Dove!" song by Alfred S. Gatty; "The Lily and the Violet," song, Duncan B. Harrison; Bella Napoli," words, Clifton Bingham, music, F. Boscovitz; "Life's Highway," song, Felix McGlen-non; "Thou Art Gone," song, F. Petersilea; "A Night in Spring," song, Bohm; "Looking Back," and "Oh My Charmeri" songs, A. S. Sullivan. Instru-mental: Dancla's "Petits Aus Varies," for violin, with plano accompaniment, Nos. 1, 4 and 5, Second Series; Happy Little Birds," polka, A. Lafont.

AN ORIGINAL DIAGNOSIS .- The Pall Mall Gazette (London, Eng.) tells of a doctor on a royal man-ofwar who had a very simple method of treatment. He would tie a piece of tape around the waist of the complaining mariner, and command him to state whether the pain existed above or below the tape. If above, an emetic, and if below, a dose of salts followed as a matter of course.

Editor Shepard's idea of humor: Did the Prince of Wales back a rat? Did H. R. H. back a rat on the back of the rat? Or did Albert Edward I. (that is to be) back a rat by betting on it? Mr. Lycett Green thinks it lawful (licet) to gamble on the green.

Seven first-class steamers left the port of New York last Saturday crowded with passengers bent on pleasure with plenty of money to spend, while thousands of paupers from the old world are dumped upon our shores to fill our poorhouses. Such is life!

The Haverhill Bulletin for June 6th gives, in its his

torical calendar for the day, the statement: "1888-Last execution for witchcraft: a woman public ly burned at Pitaz; Peru."

The Iron Hall organizations are to keep on working in New Hampshire.

The predicted earthquakes seem to be "on hand' all along the line.) Japan had sixty four in March last; and dispatches from Rome, Junu 8th, assert that several earthquake shocks have occurred about Venero with serious results-the damage caused being widespread.

the Government's paper money supposed to be in ctr-the Government's paper money supposed to be in ctr-ings during the coming season, which resulted in an ings during the coming season, which resulted in an ings during the coming season, which resulted in an ings during the coming season, which resulted in an ings during the coming season, which resulted in an endemode to the By-Laws, viz., Sect. 1. Art. 3, to read, now, General Membership shall consist of all persons who have been open, avowed and active ad-herents of Spiritualism for ten years, have signed the By-Laws, or authorized the clerk in writing to sign for them, and have paid au annual due of one dollar. Dr. Storer spoke favorably of the proposition to estab-lish a Museum of Phenomenal Productions, as an-nounced in THE BANNER of last week, and hoped all who possessed such would contribute the desired ar-ticles. ticles

Voted, That the Union adopt the form of certificate as propared by Jacob Edson, and that the thanks of the Union be given him for the same. Poted, That a meeting be held in the Banner of Light Free Circle-Room two weeks from June 5th (June 19th).

The meeting was brought to a close by an address by Dr. Storer on the importance of the Veteran Spir-Itualists' Union; he felt that it would be an important factor in promoting the spiritual welfare of humanity, and that success would crown its efforts, etc. WM. H. BANKS, Clerk, 77 State street, Boston.

A faded or gray beard may be colored a beautiful and natural brown or black, at will, by using Buckingham's Dye for the Whiskers.

Movements of Platform Lecturers.

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

J. Frank Baxter is lecturing this month in Missouri, on Sundays, in St. Louis. Address him, wherever he may be, at Chelsea, Mass.

Moses Hull has been doing good work of late in Grand Rapids, Mich.

H. A. Lamb, M. D.-Congress street, Portland, Me. -is now open for engagements to lecture. As he is anxious to enter the field his terms will only be such as will cover expenses.

as whice very enses. Bishop A. Beals speaks during the Sundays of June at Londonderry, Vt., where he can be addressed. Frank T. Ripley will make his annual visit to the State of Maine the last week in June. The friends there who desire a lecture and platform test medium can address him 9 Bosworth street, Boston, Mass.

Dr. A. W. S. Rothermel writes us from Tallapoosa, Ga., that he expects to be in Detroit, Mich., June 12th, for one week only.

Andrew Cross, 99 Middle street, Portland, Me., leaves America for England near the close of the present year, but will make engagements to speak in Boston or New York and vicinity where his services may be required. Address as above.

Mrs. A. E. Cumingham's address after July 1st will be Lake Pleasant, Mass., until Sept. 1st.

G. W. Kates and wife will serve the Indiana State Association of Spiritualists in that State during June. Address them Anderson, Ind. From July 16th to Aug. 10th, will be at the Indiana Camp.

JULD, WILL DE AL THE INCHAINS CAMP. Prof. J. W. Kenyon spoke for the Providence, R. I., Spiritual Society the four months of February, March, April and May, giving the best of satisfaction. He will speak at Hanson, Mass., the 16th of August, and the remainder of August at Onset Bay; in Haverhill, Mass., Nov. 16th and 22d, also Jan. 31st. He is ready to make engagements for the season of '91-92. Societies can address him 192 Friendship street, Providence, R. I. Ř.Ť.

"Mrs. M. J. Wentworth will speak in Grange Hall Morrill, Me., June 14th.

J. W. Fletcher leaves New York City June 28th returns Sept. 1st.

HORSFORD'S ACID PHOSPHATE. ILL EFFECTS OF TOBACCO relieved by its use.

Kate R. Stiles has brought out a pamphlet of some eighteen pages—a copy of which we have re-ceived—wherein in poets phrase the thoughts of "Sit-ting Bull" are briefly expressed from spirit-life as to the past, present and future of the Indian problem. A portrait of the noted Indian chief forms the frontis-plece. "Copies of this "Message" may be obtained from Mrs. Stiles at 15 cents each. by addressing her at 45 Dwight street, Boston.

THE BLACKE. NOTES AND QUERKS, with Answers in all Departments of Literature. Monthly. Single copy, 10 cents. RELIGIO-PHILOSOPHICAL JOURNAL. Published weekly

RELIGIO-PHILOSOPHIOAL JOURNAL. Published weekly in Chicago, Ill. Single copy, 5 cents. THE WATCHMAN. Published monthly in Fort Wayne, Ind. Single copies, 10 cents. THE TRVTH-BEKER. Published weekly in New York. Single copy, 8 cents. THE PROBLEM OF LIFE. A Monthly Magazine devoted to Spiritual Science and Philosophy, as related to Universal Human Progress. Edited by W. J. Colville. Single copy, 10 cents. Cents. THE THEOSOFHIST. Monthly. Published in India. Sin-

THE THEOROPHIST. Monthly. Published in India. Sin gle copy, 50 cents. THE INFTER WAY. A Spiritualistic weekly journal. Pub-lished in Chichnait, O. Single copy, 5 cents. ALCYONE. A Semi-Monthly Journal devoted to the Phe-nomena and Philosophy of Spiritualism. Single copy, 5 cents. THE PATH. A Monthly Magazine, devoted to Universal Brotherhood, Theosophy in America, and Aryan Philosophy. Single copy, 20 cents. THE PATH. Single copy, 3 cents.

ADVERTISING RATES.

25 cents per Agate Line. DISCOUNTS.

.10 per cent. 0 12 OR,

20 per cent. extra for special position.

Special Notices forty cents per line, Minion

special voltes forty ceals per mas, minute, each insertion. Notices in the editorial columns, large type, leaded matter, fifty ceals per line. No extra charge for cuts or double columns. Width of column 37-16 inches.

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

The BANNER OF LIGHT cannol well undertate to vouch for the honesty of its many advertisers. Advertisements which ap-pear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons when our advertising columns, they are all once interfacted. We request patrons to notify us promptly in case they dis-cover in our columns advertisements of parties whom they have proved to be dishonorable or unworthy of confidence.

SPECIAL NOTICES.

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

Dr. F. L. II. 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. tf 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, Lon-don, Eng., will act as agent for the BANNER OF LIGHT and keep for sale the publications of Colby & Rich.

To Foreign Subscribers the subscription price of the BANNER OF LIGHT is \$8.00 per year, or \$1.50 per six months, to any foreign country embraced in the Universal Postal Union. To countries outside of the Union the price will be \$3.50 per year, or \$1.76 for six months. A Story for the Masses.

BY MARY E. BUELL.

This is a new and pleasing Story so interestingly told that each individual character of its dramatic perions speedily comes to be regarded by the reader as a familiar acquaint-ance, and all of them as every-day associates. One of these possesses spiritual gifts, being both chairvoyant and chairan' dient; and, added to these, a clear perception of the philoso-phy and phenomena of Modern Spiritualism. In the course of the narrative much is explained that is problematice to those newly investigating the subject, and in some instances to long established Spiritualists. The following is a list of the twenty-five chapters com-prising the book:

prising the book: A Fragment of Home-Talk. The Youngest Member. Formal Introductions. The Bride. The Reception. Mr. and Mrs. Allison Go Home. Sunday and Other Days. Going to the Country. An Eventful Day. Tests of the Sixth Sense. Sunday in the Country. Monday Morning. A Rainy Day.

Monday Morning. A Rainy Day. Game of "Interruptions." The Judge's Story. Electrical Presentations. The First Call. Invisible Liniment. Remember the Sabbath Day.

Semember the success 2-3 Confidence. Questions and Answers. Luncheon. The Last Sabbath. The Wedding and the Wedding

Journey. Earth to Earth.

521 pages, substantially bound in cloth. Price \$1.25. For sale by COLBY & RICH.

NEW ILLUSTRATED EDITION.

THE ELEUSINIAN AND BACCHIC MYSTERIES.

A Dissortation, by THOMAS TAYLOR, Translator of "Plato," "Plotinus," "Porphyry," "Iamblichus," "Pro clus," "Aristotic," etc., etc. Edited, with Introduc-tion, Notes, Inendations, and Glossary, by ALEXANDER WILDER, M. D.

ALEXANDER WILDER, M.D. In the Mysteries, the dramas acted at Eleusis and other sacred places, were embedied the deeper thoughts and re-ligious sentiment of the archaic world. The men and wo-men initiated into them were believed to be thenceforth under special care of God, for this life and the future. So holy and interior were the doctrines considered which had been learned in the Sanctuary from the two tablets of stone that it was not lawful to utter them to another. What was seen and learned elsewhere might be admirable; but the exercises of Eleusis and Olympia Lad in them the something divine, and those who observed them wore "the children of God," and imaging Him in wisdom, intuitive discernment and love.

My life, and imaging Him in wisdom, intuitive discernment and love. The reader, desirous of getting the kernel of the doctrines of Plato, Orphous, Eumolpas, and their fellowisdorers, as well as of the Alexandrian Eclectics, will obtain invaluable ald from this treatise. Fourth odition, with eighty-five illustrations. 1 vol., 8vo cloth. Price 55.00. For sale by OOLBY & RIOH.

If a Man Die, Shall He Live Again?

© copies for \$1.00. Also an edition of the same Lecture, prefaced by a brief out comprehensive Biographical Sketch of Prof. Wallace, and embellished with a fine autotype portrait of this well-mown Scientist. For sale by COLBY & RIOH.

BANNER LIGHT. OF

JUNE 18, 1891.

Message Department.

6

SPIRITUAL MEETINGS Are held at the Hall of the Banner of Light Ed tablishment on Tuesdays and Fridays of each week at 8 o'clock P. M., Free to the Public.

On Tuesday Afternoons the spiritual guides of Mns. M. T. LONGLEY OCCUPY the platform for the purpose of answering questions propounded by inquirers, having practical bearing upon human life in its departments of thought or labor. Questions forwarded to this office by mail, or handed to the Ohairman, will be presented to the presiding spirit for con-sideration. The Questions and Answers will be published each week under the above heading. On Friday Afternoons Mns. LONGLEY, under the influence of her guides, will give decarnized individuals anxious to send messages to their relatives in the carth-life, reports of which are printed on this page each week, an opportunity to do so.

to do so. T 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, event-mally 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 bis or her reason. All spress as much of truth as they perceive—no more.

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

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

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

Report of Public Séance held March 17th, 1891. Spirit Invocation.

Spirit Invocation. Spirit Invocation. Oh! thou Infinite Spirit of all Intelligence and Truth, we come before thee at this time, lifting our hearts, which are filled with aspiration, nearer to thee, and laying our burdens upon thine altar that our souls may be freed and enlightened by the influence which we may receive from thine angel ones. The radiance of thy glorious life thrills the atmosphere with power. We behold its majesty manifested throughout all na-ture's works. The heavens declare thy glory, and the earth is written over with traces of thy handlwork. We feel that thou art the ordainer of all law, the originator of all being, thou who hast brought all forms and objects into existence, and hast vitalized this life with conscious animation and might. We behold thy beauty and thy power in these lovely blossoms, which lend their perfume to us this hour. We know their lips in fragrance speak thy praise, and we realize that human lives may read a timely lesson from their innocent lives, filled with purity and loveli-ness, and sending up their incense for the benefit of mankind. So may we as human beings send forth the aspirations of our souls as incense, not offered as a sacrifice to thee, but given as a free token of love and service to our kind. We would come into sympathy this hour with all those whom we will meet. We would send out har

sacrince to tnee, but given as a free token of love and service to our kind. We would come into sympathy this hour with all those whom we will need. We would send out har monious thoughts and influences upon the atmosphere, trusting that they may be received by kindly spirits who will respond with ministration and hove. We de-sire to bless and to assist all. We would endanger no human life, because we feel that all are our brothers and sisters, and that it is our privilege and duty to ex-tend to every one the sympathy of kindly hearts. We trust at this time to come under the direct protection and ministration of thy good angels from the life su-pernal. May we be inspired with new understand-ing; may we receive higher truths from minds exalt-ed; may we be lifted unto the plane of spirituality, that we may receive and enjoy the blessings of the beavenly life.

Questions and Answers.

Questions and Answers. Quest.-[By Mrs. E. A. Stockham, Milford.] What is the astral light Theosophists mention f It is said that in it is an unbroken chain of all the words spoken and of all the scenes enacted here below; that much of the matter we get at sé-ances is a reflection from this astral light; and that a medium may be influenced, and make a fine speech, and there may be no spiritual iden-tity behind it, as Spiritualists generally believe.

ANS.-The astral light of a human being, to ANS.—The astral light of a human being, to our mind, is nothing more nor less than the magnetic aura generated by the individual, which completely surrounds or envelopes him. If he is pure-minded, if he is aspirational by nature, if he grows through contact with the world mentally and spiritually, then this astral light or aura will be bright and beautiful as an aura surrounding him by its refulgence. On the contrary, if he is impure, if his magnetic atmosphere is weighted and freighted with those elements of matter which are taken up through the grossness of the physical life only, then perhaps our theosophical friend would say he did not have an astral light, since the

then perhaps our theosophical friend would say he did not have an astral light, since the surrounding atmosphere of his life would be anything but bright and beautiful to view. The astral light of the world, then, if we may use the term, is also the aura or atmosphere, magnetic and spiritual, emanating from the ob-jects in nature and from the entire physical universe. Psychometrically speaking, the idea is right that this atmosphere is written upon, and that all the events, circumstances and con-

so-called elementaries, gnomes and salaman-ders?

ders? A.--We do not know all that may exist in the great universe of life. Our knowledge and experience of life have been comparatively small and brief when we think of the largeness of life and of this great universe of worlds; but in that experience we have never met such be ings as are called elementaries, gnomes or sala-manders, and we know nothing of them. We know that some individuals claim that such beings exist. They have told us that they have seen them, and have commanded them to do their bidding. Such servants have never come to our ald in any work in which we have been

to our aid in any work in which we have been engaged. Personally we have little faith in the exist-ence of elementary beings. We know of no beings which possess any likeness in intellect or

beings which possess any likeness in intellect or appearance to mankind. We know, or believe, that a principle of life, that is, spirit, animates all forms of existence, from even the grain of sand upon the seashore to the human being. Vegetable life is imbued with this spirit, this conscious intelligence, yet it does not appear before us in any distinctive form that we do not understand. It is always true to itself in the yegetable kingdom. Animal life is imbued with the same spirit of conscious animation and intelligence; yet we do not find it express-ing itself in other strange forms that do not belong to the animal creation. The law is true to itself; and if once in a while you find an ex-ception, it still proves that the rule is sound and good.

ception, it still proves that the rule is sound and good. So with human life. We have many stages of growth and expression in the human family. We may look back and behold the first faint type of human intellect seeking to manifest itself through outward forms, and the spectacle is very crude, bearing small resemblance to the men and women of the present day. All along the way human beings have presented different forms or types of development in physical and mental qualities, but yet they have been true to themselves all the time, and have presented races each of which has unfolded to its fullest extent and then been merged into some higher and better unfolded race, until we come to the generation of to-day.

and better until the trace, with the control of the generation of to-day. Gnomes, pigmies, salamanders and elementa-ries we believe to be the creation of fanciful brains: brains that have felt strange influences impinging upon them; brains that have been stirred by invisible intelligences, and knew not stirred by invisible intelligences, and knew not whence they came; brains that may have been excreised upon clairvoyantly by the same in-visible intelligences who presented to the inner sight forms and objects appearing more as sym-bols of various stages of life in the spirit-world than as any *real* beings. These forms and ob-jects, thus beheld, have been supposed by the ignorant clairvoyant to be real creations of human life, distinct from the type of existence with which mankind is familiar, energized by mentality and capable of doing laborious work ; vet such is not the fact.

As man advances in spiritual knowledge, in perception of the higher laws and conditions perception of the higher laws and conditions of life, he comes to know that spiritual entities or intelligences do not dwell in caves and mines, or in the furnace fires, but only the ele-ments of the rocks, coal and fire are to be found there, and these are all a part of the great law and life of Nature, which abides around us through every age.

Q.-[By L., Boston.] Many ministers and other er church people are at present much exercised about "the visible coming of the Lord," believing such an event to be near at hand. What do our spirit-friends think of this?

A.—To the spiritually-minded spiritual things reveal themselves, not so much by outward manifestation as by the interior quickening of the mental and moral life. By the spiritually-minded spiritual things are discerned, not ap-pearing in the heavens as a wonder manifest-ed to all men who are not physically blind, but appearing by the power of the spirit, which comes to quicken human understanding and draw out the mental and moral faculties to a grander unfoldment. The signs of the times are potent, and they indeed may indicate to the thinking mind that something startling, something grand and uplifting for human kind is at hand. Not that you will behold the com-ing of any human intelligence or figure, in the skies, or upon the land or the sea; or that those A .- To the spiritually-minded spiritual things

SPIRIT MESSAGES, alcen through the Trance Mediumship of Mrs. M. T. Longiey.

Report of Public Seance held March 20th, 1801.

Suple Nickerson White. A long time has passed since I communicated from your platform to my friends on this side of life, and many times since then I have re-ceived the mental inquiry from kindly friends ceived the mental inquiry from kindly friends of earth why I do not more frequently come to express myself to them in public life. Some of my friends I am privileged to greet with love in private, through their own home circles or their own mediumship; but others I cannot so readily reach, and they ask if I have lost my interest in them and their work and in the movements of Spiritualism. I come to say, No; I never loss my interest in the labors of mediumship; it has grown upon me. Why, the interest which I hold now for the success of mediumistic work and for the spread of spirthe interest which I hold now for the success of mediumistic work and for the spread of spir-itual truth is so much stronger, so far ahead of that which I had when here, that the latter seems to have been a mere nothing. As I ad-vance on the spirit side, and learn of the im-portant work to be done for humanity; as I realize that if these great truths can only reach human induces the back of the theory from realize that if these great truths can only reach human minds on earth, which we gather from minds far in advance of ours, from exalted spirits who have for centuries studied the uni-verse and investigated its secrets, who have grown wise through experience, and have not only gained truths externally, but have evolved that in their own minds which is useful, and which will assist humanity in outgrowing its which will assist humanity in outgrowing its ignorance and in becoming healthy, wise and happy, I feel as if we ought to employ every means possible for bringing increasing knowl-edge to earth and for extending the influence of spiritual lives in this world. I come with greeting to my friends. The Anniversary of our great Cause is so near at hand, I feel as if I ought to com@and give a kindly word and loving remembrance to those friends who have been near to me in the past. which will assist humanity in outgrowing its

I know that they remember me. I know they sometimes think of the work 1 have done, of the position I held as a medium of communica-tion between the two worlds; and it pleases me to realize that I am sometimes thought of, and that my work and my place have not alto-gether been closed to the memory of earthly friends. There is one on earth who has been waiting

There is one on earth who has been waiting years for a special word from me-a particular message, which I have not brought. I have nothing to give in that line, no word to speak, and it is as well. This will be understood, and I need not make it plainer. I only say there is nothing to be told. That which concerns the past belongs to the experiences and the discipline of those times, and I do not take it up in the spiritual world, only as the remem-brance gives me that instruction or that line of guidance which is for my good.

brance gives me that instruction of that line of guidance which is for my good. I have met many of those have toiled in the fields of spiritual life and thought, and who have passed from the spiritual body since I was called to the higher life. I have been glad to meet those friends, and know that they could gain rest and new vital force for contin-ued work on the side. I can also see that othued work on that side. I can also see that oth-ers are coming soon. Some who labored well and faithfully for years, trying to disseminate words of spiritual truth, and to bring happi-ness to human hearts because of the revelation they had to make concerning immortal life, will soon be summoned to the world beyond to meet their co-workers and guides on that side. But I feel that the work will not be laid down either by those who ascend or by those who are left on the mortal side, because I know the spirit-world is active in seeking to bring forth new mediums and new instruments that will be devoted to the dissemination of truth and to the task of conveying instruction to mankind. So I feel that we may all be encour-aged, and realize that the work of Spiritual-ism will go on and on and never fail, because it is guided by a Wise and Infinite Power. Susie Nickerson White.

Michael C. Moran.

something grant and work is the spins in only I feel that I have been to these meetings often enough to learn how to come in this way. I have watched the spirits out of captivity into freedom will see the flaming sort in the beavens that is to cut the Gor more than a year giving their communications; and friends. I'll do the best I can to make myself known to them. I do n't expect to do the these web who chain and making themselves known in your office, and I thought that I should like to try it, and see if I could reach my old neighbor. I'll do the best I can to make myself known to them. I do n't expect to do a great deal this time, but I thought if i could call attention to this, and then ask some of the spirit within manking you may behold that which is to come. And what is it? I is is nothing to feel yourself slipping i more than a year giving the for any such extraordinary ways; it works the spirit within mankind you may behold the spirit within is to come. And what is it? I is is nothing to feel yourself slipping in the spirit within mankind you may behold the trong the agine, and of the efforming, so to speak, of diagesociations. These are interesting to making theme, and I hope they will be of interest to my family and friends. [To the Chairman:] I beg pardon, sir, for stepping in, only I feel that I have been to these meetings often enough to learn how to

shine is all around you. From the heavenly life it falls upon your way, and the ministry of good spirits attends you in this world. I give this, Mr. Chairman, hoping it will be received and comprehended, and I feel very grateful for the privilego of making myself known. Charles E. Webster.

Laura Spenser.

The lovely flowers give mestrength. It seems as if I could breathe in their beauty and rise above the conditions that held me down on carth

earth. I feel now, as I look back on the mortal state, their now, as I look back on the mortal state, that I was very ignorant and unformed in na-ture and mind. Years have gone by since I went to the spirit home, but they have been full of experience to me. I believe I have grown wise during that time-I know I have, because I view life differently from what I did have.

grown wise during that time-1 know I have, because I view life differently from what I did here. I was not willing to give up the things of earth-life, and I did not know what I should find be-yond. I was ignorant of spirit-return, or of spirit-life in any respect, and I shrank in trem-bling from the change that I knew was steadily creeping over me. My friends, too, watched and feared for me. They did not wish to give me up. It seemed a plty, they said, that I should have to go. But I came into this world with a feeble body. I did not know how to take care of it so as to make it last me as long as it might have done if I had known, and so, while yet comparatively young, the weakness came that took me to the spirit-world. My name is Laura Spenser. I have a mother yet on earth, and I have sometimes thought that if she could only know me as I am now she would not continue to grieve for me as she has done. My mother does not know of Spiritualism, at least she does not accept it. She attends the church service week after week, and joins in its ceremonies and prayers, but feels that life has very little pleasure after all. I do not want her to feel in that way. I know that she has worn black for me all these years, and shroud-ed herself in gloom because I was taken away. My mother has had trouble in her life, and she felt that if I had been spared she could have patiently borne the rest. But I think it was for the best, because, as I said, my body was constitutionally weak, and I did not know how to care for it. I bring my love. I want to say that although

constitutionally weak, and I did not know how to care for it. I bring my love. I want to say that although I have found so much of light, beauty and knowledge in the spirit-world, yet I have never forsaken my mother, nor have I forgotten my friends. I have remembered them all with af-fection, I have extended to them my sympathy, and I have tried to influence them with spirit-ing the output the tright to their lives ual thoughts that might be useful to their lives. I wish some of them would try to understand I wish some of them would try to understand this spirit communication, and would come into harmony with its laws, so that I and oth-ers of their friends could come and give them words of cheer, and so that we could feel our-selves welcomed. After they have recognized our presence it would be beautiful to us, and I think it would be helpful to them. I throw this out as a thought, hoping it will be received. Even if they cannot realize fully that I have come, or that spirit communication

that I have come, or that spirit communication is a truth, I hope they will feel hospitably to-ward it and think it may be so, and if anything can come to them from the other world I trust they will receive it for what it is worth. I think they will receive it for what it is worth. I think the messages of returning spirits usually bear their own interior weight of evidence, even though many times unmarked by the charac-teristics of those from whom they claim to come, and it seems to me if my friends will study the subject of spirit communication they will be enlightened concerning the spiritual life of marking.

life of mankind. My friends live in Wisconsin, most of them in Milwaukee.

Hannah Macomber.

I don't know any one in this part of the country; I'm a stranger here; but I have been told of this place and helped to come. My friends live at St. John, New Brunswick.

My friends live at St. John, New Brunswick. I don't know any place there where I could come back to speak to them. I suppose they have people of this kind who can talk for the dead, but I don't know where they are; so I come here and send my love to my friends. Tell them I'm happy now. I don't have any pains or weakness; it's all gone; and I've got new strength. I've been gone a good while, I think, because it seems to me as if the old life was almost like a dream: but the thought of

not be afraid or feel badly. It was all true; they did come. I heard their voices, I saw their faces, and I knew I was going to their own beautiful home. Emma said to me, "Dear soul, be not afraid; we are with you; your own home they have prepared for you." And I was not afraid. I knew that their home was a bright, one, and if I could share it I should have all I could wish. I want to send this word to friends at the old home: Do not think that I am dead; do not feel that I have taken myself away out of your lives or your interests; no. I will still try to help you, try to teach you of spiritual things, and if I can I will tell you of the world immor-tal where I now live. I have a good many things I would like to say that I cannot now, for I haven't got the strength. I feel the vital forces going out of me, but I may come again if I can, and I shall have something to say next time, not only to my particular friends, but to my old neigh-bors, who knew how I loved Spiritualism; and that I was never afraid to speak it in the old days; neither am I now. Thomas Ranney, of Newton Highlands.

Controlling Intelligence.

We have a few more messages to give, Mr. Chairman, but as the spirit who has just mani-fested has somewhat depleted the medium of magnetic strength, we will speak briefly for these intelligences, who are very anxious to express themselves to day.

G. T. Anton.

There is a male spirit whom we have seen present several times of late. He has not been able to get into direct contact with our medium, yet he is desirous of communicating to his friends.

to his friends. His special word seems to be that it is well with him, and that he has not been affected in any sense by the terrible affair which hap-pened that sent him from the body. We will give this as clearly as we can, but there is a little confusion in connection with it. The spirit finds that when he tries to send his thought back to the last hour of his life there is a confusion, and he says he does not wonder, for it was a terrible experience, dur-ing which he went out suddenly. Now there wonder, for it was a terrified experience, dur-ing which he went out suddenly. Now there comes to us almost a sight of smoke, and we should say flame, as if it was fire, explosion, or something of the kind. This gentleman seems to have had some busi-

ness enterprise of his own, which he conducted for himself, but we should say he was also confor himself, but we should say he was also con-nected in some official capacity with the fire department. This is as near as we can get it. He sends out greeting to his friends, and a word of good cheer. He was one, we should think, that had been specially liked, and had many friends. He comes with a genial spirit, as if he could give greeting to all his friends with a hearty, warm clasp of the hand. We get the words Ashland, Wisconsin, as if they came from the influence, and with them the name G. T. Anton.

Adam Lilburn.

Now comes a strong, sturdy man of character and energy, we know by his appearance and the magnetism he brings; one who made an impression upon whatever circle he might en-ter; a positive nature that made its mark. We should say he was connected with various or-ders before he passed from earth. He would like to send greetings to the members of the fraternities, and assure them that he does not

like to send greetings to the members of the fraternities, and assure them that he does not forget any old friend or associate. This man had a marked, and, it seems to us, a varied career, which such a nature would have. He left a family to whom he would like to come if possible. There seems to be one of his children who, he thinks, has mediumistic powers, has the clear sight of the Scottish race, which might be developed for useful work. This spirit wants to study into the subject of spirit communication himself, and that is one This spirit wants to study into the subject of spirit communication himself, and that is one reason why he wishes to reach his family and friends. He wishes to study them, that he may know how to use his influence in coming to his own kindred. This man was of foreign extrac-tion. We should think he was not born here, although he lived here nearly all his life.

We get this as impressions from the charac-ter, and feel that it is correct. The name given is Adam Lilburn, and he is from Haver-straw, New York State.

Mary Elizabeth Davis.

A spirit, a young woman, not more than twenty five when she passed from earth, has been in the spirit quite a number of years. She has never communicated before, but has She has never communicated before, but has been very anxious to do so. She did not live in America; her home was in London, Eng. She gives the name of Mary Elizabeth Davis. She tells us she has a brother William, who came to this country some years since, and has other relatives in the old home. She desires if possible to reach her friends. She has some-thing important to say to thom connected with

and that all the events, circumstances and con-ditions of life and of humanity are transcribed upon that aura. Psychometry teaches us that every individual impresses upon his spiritual atmosphere an indelible record of the experiences, events and associations that have come

ences, events and associations that have come into his life, and they may be sensed, perceived and interpreted by those intelligences, either of earth or of the spirit world, who are suffi ciently unfolded to perceive and read them. In Theosophy there are many ideas concern-ing the spiritual life which, to our mind, are rather crude. They have not been developed or completed for full, intelligent expression. We know that our theosophical friends will differ from us in this statement, because they claim that Theosophy transcends Spiritu-alism in its revelations and interpretations of man's interior life. Dealing with the occult forces of nature, Theosophy claims to have dis-covered and to have learned much more of the real condition of things than Spiritualism has real condition of things than Spiritualism has

real condition of things than Spiritualism has ever dared to do. Of course we take exception to this claim, for, in our opinion, Spiritualism has come to make clear to mankind things that have before seemed mysterious, and to reveal things that have been held from them assecrets which they muct not strive to prostore. Subjective have been held from them as secrets which they must not strive to penetrate. Spiritualism comes to assure man of his own interior na-ture, of its possibilities of development, of the occult forces which he holds within his soul, and which he in time may express in full de-gree so as to accomplish many things. Spiritu-alism also affirms that man, apart from the physical life, decarnated from the flesh, has the same possibilities and powers, with the knowl-edge how to use them, and with the opportu-nity of expressing those energies by coming in contact with matter, and reaching out to minds yet on earth. yet on earth.

So we claim to take a step in advance of Theosophy, and we say, While it is true that the very atmosphere of the world is inscribed with all the events and experiences of the past, just as the mental or magnetic aura of every individual is insoribed with the discipline and experience he has received, yet it by no means follows that this peculiar light or atmosphere floats about independent of any intelligent en-tity, impressing itself upon various minds in a multiplicity of vagaries and of atrange move-ments- not so. Spiritualism claims that these manifestations given through mediums come from intelligent minds, entities, personal be-ings who live and move and have conscious thought on the other side of the river death; and we think that our theosophic friends have thought on the other side of the river death; and we think that our theosophic friends have not yet proven that we are in the wrong. We know they believe that the individual has a sort of temporary existence after the death of the body; that it manifests itself sometimes to sensitives in the guise of a human being, but that it is merely a shell, merely the outgrowth of those magnetic and other emanations from the life on earth, which remain intact only for a time because they have not sufficient sub-stantiality to become permanent: and that a time because they have not sufficient sub-stantiality, to become permanent; and that these shells, after drifting about in the atmos-phere for a length of time, impinging upon hu-man beings here, and manifesting in strange ways as human intelligences, become dissi-pated and float away, unconscious of any life or condition of immortality. But Spiritualism has something more hopeful, something strong-er and better to offer the world—that of a con-scious, living intelligence and entity that only increases in power, in perception, in knowl-edge and in wisdom as the ages go by.

t is to come through the growth of humanity, through the power of education, through the dissemination of human sympathy and broth-erly kindness, wafted from heart to heart, comerly kindness, wafted from heart to heart, com-munity to community, and by and by from State to State, and through the confederation of States, and across the waters, from nation to nation, and after a while, in the progress of justice, engulfing the whole world in its su-preme and splendid light. That is what we ex-pect to dawn yet upon the world. Not in this generation, nor in others immediately to fol-low it, but when humanity is ripe for the de-scent of the spirit of love, of harmony, as pronscent of the spirit of love, of harmony, as prop-erly understood in the hearts of all; then, sir, you will find not signs of anarchy and strife, not exhibitions of brute force put forth in the name of human kind, but only representations of the higher spirit of love and peace which shall adorn the world.

The Christian people may look well for that which is to come; they ought certainly to take part in the movement which shall hasten the day when love shall rule. Their great exem-plar and representative came in the spirit of love and of harmony. This agitation of which we speak is well; it brings thought to the front, and gives expres-sion to human opinions; it is something to con-trover told idea, brings the attention of the world to the bodies of Christianity which are seeking to learn, or to gain something which shall vitalize their own interior oburohly life. We are pleased that the agitation exists, and shall vitalize their own interior churchly life. We are pleased that the agitation exists, and hope it will go on and on, until the world stands ready either to accept the truth which has come already to it, or to become receptive to that which is descending from the heavens, not in a visible sign, but as an influx of spirit-ual influence for all the world.

Q.—Do other denominations employ Spiritualists to lecture to their audiences to convince the latter that they are in the wrong f

ists to lecture to their audiences to convince the latter that they are in the wrong f A.—Your correspondent wishes to know if religious denominations call in spiritual teach-ers to show them the error of their belief, if such can be done. We answer, No. That is in accordance with the line of progress, with the law of spiritual enlightenment, but it certain-ly is not in harmony with the rules of Ortho-doxy, which denies the right of thought and the exercise of reason to human beings, and desires to keep man in bondage, at least as far as his spiritual progress is concerned. We do not know but that some more liberal pulpits would be willing at certain times to admit a spiritual speaker in order to learn something of the philosophy which Spiritual-ism expounds. Possibly this has been done in a very few instances—we think it probable; but those liberal religious teachers who have welcomed a Spiritualism itself, only wafting, per-haps, for some added thought or revelation to come to them which will bring conviction, and bear them safely across the line into the spirit-ualistic fold.

If the Baby is Cutting Toeth, 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 Q .- [By the same.] Are there such things as | cures wind collo, and is the best remedy for diarrhces.

know. I would like to speak of the going out of the body and of the life I have found, of the new surroundings, and of the reforming, so to speak, of old associations. These are interest-ing to me, and I hope they will be of interest to my family and friends. I left a family on this side, sir, and I am at-tached to them. I want them to know I live, and that I like to know of their welfare. I. send them my love, and I want to say that I have known pretty well of what has been go-ing on since I went out of the body. I am sat-isfied with this new life; it is a very pleasant out in the days of army life. I never expected to see them again, really, and to know them; but I've met some of them, not all, and they seem just as natural as they did in the old life, only a little more polished, as if they had been going to school. So they have, and so I have since I went out of the body. I lived a good long life here, and was engaged in many ways expressing my energy. No one

In many ways expressing my energy. No one would call me a lazy man. I knew that I could do more than one thing at once, that I could

do more than one thing at once, that I could attend to affairs of more than one kind at a time, and so I think I gained experience in a good many ways. I was in business for myself for a good while, and I also served others: and I think I can say without boasting that I was at my post when duty called. I come from Nashua, N. H., Mr. Chairman, and I know there are friends there that must remember me. Tell them I've come back to speak a good word for the new life, and a good kind word for the old life on earth and the friends that I left on this side. Michael C. Moran. Moran.

Charles E. Webster.

My wife wanted me to come and send a few words to the friends in Chelsea, and to tell them she and I are together in the spirit-world. Perhaps they will be surprised at that, and perhaps not; I cannot say how that will be, but it is true that we are together on the spirit-side, and we are living our life and meet-ing our evariances in a dommon way.

spirit-side, and we are living our life and meet-ing our experiences in a common way. I went some time before Lydia came over, but time passed quickly with me on that side, for I found so much to do, so many things to look after, and a good many lessons to learn. So I kept busy all the time, and when a man keeps busy the hours do not drag with him, but the years fly swiftly by; and if he is on this side, before he knows it age is upon him. That is not the way on our side, however, be-cause, instead of growing older in appearance cause, instead of growing older in appearance and feeling, you seem to get new strength and vigor as the years go by, and you come to un-derstand more of the life you have entered

There is one near, to us in the body that pos-sesses mediumistic powers, and we are attract-ed to the atmosphere of the life you have entered upon. I did not know about coming here, but mother was anxious for me to come and say a word, and let the Chelsea friends know that we are awake to the times and to their passing events. Somehow it does n't satisfy spirits who find themselves strong and active and thoroughly alive in the other world to have their friends on earth put them out of mind as those who are dead. Somehow they want to be kept alive in the memory of these left on earth, as if they were still with them and tak-ing part in the events of life here. There is one near, to us in the body that pos-sesses mediumistic powers, and we are attract-ed to the atmosphere of that dear one. I think the spirit and influence we bring are sometimes feit and understood. I hope so, and I want to say to that particular one, Do n't let the shad-ows press too heavily upon your heart; do n't grow discouraged, or encourage loneliness of feeling, but rather try to realize that the sun.

Thomas Ranney.

[To the Chairman:] How do you do? Yes-terday this medium spoke words of spiritual truth over the old form that 1 have left. J listened to the words, and to the singing, too, and they did my soul good. It pleased me greatly to have the facts and the truths of Spiritualism brought home to those who had gathered to listen to what should be said over the old man. the old man.

I want to express my thanks to the friends and relatives who have been so kind to try to do everything that I would like to have done. I want to say that I am satisfied with it all, and

do everything that I would like to have done. I want to say that I am satisfied with it all, and that I am satisfied with what they will do after this. I do not suppose I can talk very well to-day, because it is my first attempt, and of course I feel the conditions that came to me before I went out of the body. I am glad it is all over and I am in the spirit-world. It was not hard-no; the spirit felt sat-isfied when it found it must go. I would like to have stayed a little longer if I could. I had things in mind I wanted to attend to. I had ideas that I wanted to work out; but now it is over, and I would not come back if I could. I have held to the atmosphere of this medi-um pretty much all the time since the funeral services, because I knew it would help me to break the conditions of the material life. Spiritualists understand pretty well that by coming into the atmosphere of a medium, one who has recently passed away can better dis-connect himself from the material conditions that might hold him a little while, and thus be enabled to rise into the spiritual world, prop-erly spaced away

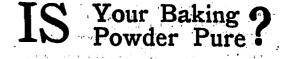
that might hold him a little while, and thus be enabled to rise into the spiritual world, prop-erly speaking. When I folt myself slipping out of the body it seemed as if a new power had come to me. I saw the dear faces around me, lighted by the great spiritual illumination of the world where they live. I recognized my dear ones. They kept their promise to me. They told me that they would come, when I went to the other world, and help me across, and that I would

thing important to say to them connected with material affairs, and if she can find an avenue through which to communicate either with her friends at home or with her brother in this land she believes that what she has to tell will be useful to them and beneficial to herself. It is something she had in her mind before she pas ed away, which she ought to have spoken, but which she put off until it was too late to

but which she put on thirth it was too late to be given expression. This spirit feels that she will be benefited by coming to our circle. We think she will, and we trust that some one who reads THE BAN-NER will recognize her, or will know her friends and be able to inform them of her coming coming.

friends and be able to inform them of her coming. **Carrie Stevens.** One more we must speak of, Mr. Chairman, for the spirit presses forward so anxiously. Her name is Carrie Stevens, of Boston. She has a father here, who has been troubled for some time, and she wants to bring him a word of love and consolation. He does not find the comfort that he needs on this side, so the bean-tiful spirit tries to bring it from the spiritual world. This is a young spirit, and we should say she had gained most of her experience on the other side. She says that her father has heard of spirit-return, and sometimes tries to learn more of it. She thinks he will hear that she has come, and if so, she hopes he will go to a private medium, and let her speak more fully of those trials which are upon him now, for she thinks she can give him some advice that will throw a little light upon them, and also show him how to proceed in regard to them.

We thank the friends for their kindly atten-tion and sympathy; also those who have con-tributed the beautiful flowers. These offer-ings are very acceptable to the spirits who ap-proach this place.



It may masquerade as "absolutely pure;" perhaps you think it is; but you may know whether it is adulterated with ammonia or not if you

Test it. Mix one heaping teaspoonful of baking powder with one spoonful of water in a tin cup; boil thoroughly for a few moments, stir to prevent burning; and if ammonia is present you can smell it in the rising steam As baking powder, when thrown into water, will effervesce, do not mistake bubbling for boiling.

There is no ammonia, no alum, no adulteration whatever in Cleveland's baking powder, and in the laboratory and in the kitchen

Cleveland's Baking Powder Stands all Tests.

JUNE 18, 1891.

BANNER OF LIGHT.

JE-110-V,A11,* Within the holy realm of deepest Thought. Where Wisdom's precepts are so fully taught, Resides a band of Oriental seers Whose lives are measured by unnumbered years. There beauteous flowers of every form and hue Glisten in brightness with the morning dew: Emitting odors of such rare perfume That keep them ever constantly in bloom. This is the Land Celestial—this the Throne, That wafts its Wisdom unto every zone; This, too, doth guide each planet in its course, From which the spheres derive their mighty force. This is the Godhead -- this the realm of Law-From which all Nature doth its incense draw. This much we know, and, knowing, know no moret And this is why JE-HO-VAH we adore. "[Dedicated to Mrs. Pauline B. Rich by her friend

Luther Colby.]

Verifications of Spirit Messages.

CHARLES L. FLINT.

Having noticed in THE BANNER of Jan. 10th a message from CHARLES L. FLINT, it is fitting that it receive more than a passing notice from his friends in Middleton. He was known in Boston, and, in fact, throughout the State, and especially among those representing the farm-ing interests, as he was for many years an able and popular Secretary of the Board of Agri-outure.

and popular Secretary of the Dours -culture. His allusion to his public bequests is alone quite sufficient to establish his identity, which is pronounced good, and characteristic of the man, by some of the leading minds of this place. He donated ten thousand dollars to erect a library building, and five thousand dollars for its support in books, etc. The building will be known as the Flint Public Library. He has a worthy brother living in Middleton, and other relatives, whore he sends his greet-ing.

ing. Middleton, Mass.

ELIZABETH PLANCK.

Anxiously, hopefully have we waited for the publication of the message from ELIZABETH PLANCK, since it was announced as having been received. The fact that the last name was spelled with a c gave us cause to hope that our gifted sister, who passed to the higher country twelve years ago, might have been successful in fulfilling her promise, if she could send a message from your Circle-Room she would do so when able to give it satisfactorily. THE BANNER of May 9th gives the long looked for communication "satisfactorily." Personality, perfectly. She "left a lovely child upon earth." Many times has she come with influences, im-pressions and manifestations to her sister been received. The fact that the last name was Many times has she come with influences, im-pressions and manifestations to her sister Kate, which were felt and understood. Truly was she full of poetic expression and musical measure. Mrs. Planck often wrote for mag-zines, papers, *The Spiritual Offering*, etc., and composed music. Under the instructions of A. J. Davis she opened, and sustained for years, the Spiritual Lyceum at Springfield, Ill.—"the child of her heart." Our hearts are full to overflowing, of joyous thankfulness toward the angel guides. Mrs.

thankfulness toward the angel guides, Mrs. Longley, and all connected with the Circle-Room, for the blessed hearing from our sister in the Summer-Land. Mrs. EDMUND ROBBINS. St. Louis, Mo., May 13th, 1891.

R. L. ROBERTS.

In the Message Department of the BANNER OF LIGHT of the 14th of February is a message from R. L. ROBERTS. I take pleasure in ac from R. L. ROBERTS. I take pleasure in ac-knowledging the kindly greeting of Comrade Roberts to the "boys," and will communicate to them his words. The message is so charac-teristic of Comrade Roberts as to unmistaka-bly identify him. He was a charter member of Post 44, G. A. R., located at Metuchen N. J., and was an enthusiast in everything pertain ing to the Grand Army of the Republic. He served as adjutant of his Post from its organ-ization up to the time he was promoted to the higher life. At the time of his (so-called) death he held the rank of A. General in the de-partment of N. J., G. A. R. He filled this posi-tion with distinguished ability during the ad-ministration of Dep't Commanders Houghton and Campbell. He was buried with military and Campbell. He was buried with military honors, and sincerely mourned by all who knew him. Personally I am delighted to hear from him. Standing at his bedside I heard his last words; and now to hear his tender words of love coming to us from the beyond, so like him-Self, is indeed gratifying. Fraternally yours, A. L. Scorr. New York, 131 East 43d street.

TRYPHENA M. EATON - DR. EDWARD E. DEN-NISTON.

THE HAIR

When not properly cared for, loses its lustre, becomes orisp, harsh, and dry, and falls out freely with every combing. To prevent this, the best and most popular dressing in the market is Ayer's Hair Vigor. It removes dandruff, heals troublesome humors of the scalp, restores faded and gray hair to its original color, and imparts to it a silky texture and a lasting fragrance. By using this preparation, the poorest head of hair soon

Becomes Luxuriant

and beautiful. All who have once tried and beautiful. All who have once tried Ayer's Hair Vigor, want no other dressing. Galbraith & Starks, Druggists, Sharon Grove, Ky., write: "We believe Ayer's Hair Vigor to be the best preparation of the kind in the market, and sell more of it than of all others. No drug store is complete without a supply of it."

"I have used Ayer's Hair Vigor with great benefit and know several other per-sons, between 40 and 50 years of age, who have experienced similar good results from the use of this preparation. It restores gray hair to its original color, promotes a new growth, gives lustre to the hair, and cleanses the scalp of dandruff." – Bernardo Ochoa, Madrid, Spain.

After Using

A number of other preparations without any satisfactory result, I find that Ayer's Hair Vigor is causing my hair to grow."-A. J. Osment, General Merchant, Indian Head, N. W. T.

"Ayer's Hair Vigor is the only prepara-tion I could ever find to remove dandruff, cure itching humors, and prevent loss of hair. I can confidently recommend it."-J. O. Butler, Spencer, Mass.

"My wife believes that the money spent for Ayer's Hair Vigor was the best invest-ment she ever made, it has given her so much satisfaction."-James A. Adams, St. Augustine, Texas.



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 dis-

ease of the skin, except Thunder Humor,

and Cancer that has taken root. Price

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



May 30.

Mediums in Boston.



Clairvoyant Physician, No. 24 Worcester Street. Between Shawmut Avenue and Washington Street.

Sittings 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.

than two months past the nature of the disease from which my father was suffering has totally MR. COOKE will visit patrons at their homes, either for precluded the use of solid food, and it was at first feared that, from inability to administer Magnetic Treatment or Development, if in Boston or near vioinity.

Private Sittings on Sunday by Appointment.

DR. HOLBROOK

Miss A. Peabody,

Osgood **F**. Stiles,

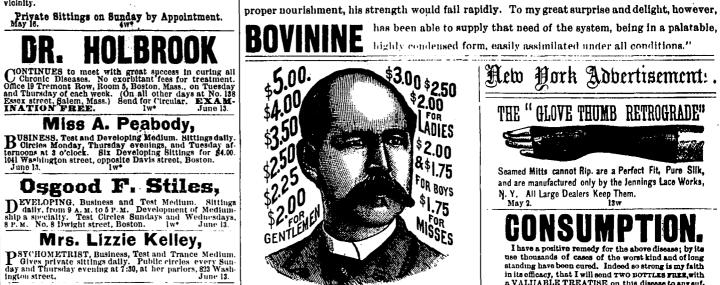
Mrs. Lizzie Kelley,

HATTIE C. STAFFORD,

456 SHAWMUT AVENUE, BOSTON, MASS.

Sundays and Thursdays, 2:30 P. M.; Fridays at 8 P. M. May 30. 3w*

Mrs. M. E. Johnson,



HE J.P.BUSH MHA. CO

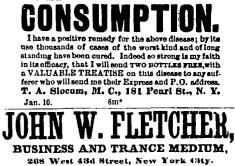
BOVININE

W. L. DOUGLAS \$3 SHOE GENTLEMEN.

departure, and promises to become very popular.
 S2.00 Shoe for Ladics, and \$1.75 for Missen, still retain their excellence for skyle, etc.
 All goods warranted and stamped with name on bottom. If advertised local agent cannot supply you, send direct to factory enclosing advertised price or a postal for order blanks.
 W. L. DOUGLAS, Brockton, Mass.
 April 4. Steow

BY C. P. LONGLEY.

I am Going to my Home	
In Heaven We'll Know Our Own	25
Love's Golden Chain	
Our Beautiful Home Over There	
The City Just Over the Hill	
The Golden Gates are Left Ajar	
Two Little Shoes and a Ringlet of Hair	25
We'll All Meet Again in the Morning Land	
Our Beautiful Home Above	
We're Coming, Sister Mary	. 25
Gathering Flowers in Heaven	
Who Sings My Child to Sleep?	25
Oh! Come, for my Poor Heart is Breaking	25
Once it was Only Soft Blue Eyes	
25 cents, 6 copies for \$1.00.	Single co
25 cents: 6 copies for \$1.00.	
We'll All Meet Again in the Morning Land	(with
portrait of Annie Lord Chamberlain)	



Rew York Advertisement: .

THE "GLOVE THUMB RETROGRADE"

Seamed Mitts cannot Rip. are a Perfect Fit, Pure Slik,

and are manufactured only by the Jennings Lace Works,

A CONDENSED FOOD

HE Late flow. John Roach, America's BOVININE Great Shipbuilder, Lived Wholly on

for Two Months. His Son, Stephen W. Roach, in a Letter, said: "For more

A LSO Electrician and Magnetist. Advice on develop ment, and private scances attended at rosidences. Public scance every Thursday, 8 P. M. May 2.

"HERBA-VITA." HERBA-VITA.

The Old Oriental Cure. No family should be without at OURES Constipation, Corpulency, and all complaints caused by a clogged condition of the system, especially those affecting the Liver, Kidneys and Bowels, Send for 19 page circular of tostimoniais. Trial Packages 10 c ms. Large Box 81.00. Small Box 25 cents. Live Agents wanted in a server town.

HERBA-VITA REMEDY CO., Mar. 21. Up-town office \$40 West 59th street, New York

Mrs. Stoddard-Gray and Son, DeWitt C. Hough,

HOLD Materializing Seances every Sunday, Wednesday 2 o'clock, at 325 West 34h street, New York. Daily Sittings for Communication and Business. 13w April 11

DR. DUMONT C. DAKE.

499 FIFTH AVENUE, NEW YOKK CITY, phenome analy successful in "curing incurable." Send for Circular. May 23.

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

Glenora, Yates Co., N. Y.

Cienora, Yates Co., N. Y. D. R. WILLIS may be addressed as above. From this point he can attend to the diagnosing of disease psychometri-cally. He claims that his powers in this line are unrivaled, combining, as he does, accurate scientific knowledge w.b keen and searching psychometric power. Dr. Wills claims especial skill in treating all diseases of the blood and nervous system. Cancers, Scrotula in all its forms, Epilepsy. Paralysis, and all the most delicate and complicated diseases of both sexes. Dr. Wills is permitted to refer to numerous parties who have been cured by his system of practice when all others had failed. All letters must contain a return postage stamp. Send for Circulars, with References and Terms. April 4.

MARY C. MORRELL, Business, Prophetio and Developing Medium. Circles every Thursday even ing. 16 Lexington Avenue, Brooklyn, N.Y. June 13.

RUPTURE POSITIVE OURE. By mail. Sealed, Book free. Address W. S. RICE, Box S. Smithville, Jeff. Co., N. Y. 6m. Dec 20.

April 4. tf MRS. CHANDLER-BAILEY, 26 Cazenove street, suite 8, Boston, near Albany R. R. Station, Co-lumbus Ave., Maynetle Healing and Business Medium. Cir-cles Monday and Saturday evenings and Friday atternoons. Platform test speaking. Jane 13.

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

DSYCHOMETRIC, Physiogmetric and Busi-ness Reading, or six questions answered, 50 cents and two stamps. MARGUERITE BURDON, 1472 Washington street, Boston.

JOSEPHINE WEBSTER. Trance Medium. Sutings daily. Circle every Toesday and Friday after-noon, 2 o'clock. No. 35 Common street, Boston.

Miss J. M. Grant, TEST and Business Medium. Office Banner of Light Building, 8½ Bosworth street, Boom 7. Hours 9:30 to 8. June 6. Adelaide E. Crane, TEST and Business Medlum. Magnetic Treatments. 8% Bosworth street, Room 4, Boston. Hours 9 to 5. May 23. 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. Florence K. Rich,

TRANCE AND BUSINESS MEDIUM. Hours 9 to 12, 1 to 6. 116 West Newton street, Boston. June 13. 4w

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

Mrs. M. R. Stebbins, Clairvoyant Physician, 1366 Washington st., Suite 6, Boston April 4. tf

street, Boston. 3w* June 13. MISS E. B. CLOU'ES, Test, Business and Med-tical Medium; after 10 A. M. dody. Circles Sunday and Tuesday evenings, at 8 o'clock. 16 Gazenove street. near Columbus Avenue, Boston. May 30

MRS. LOOMIS-HALL, Test and Business Me-dium; Massage Treatment Sittings daily. Six ques-tions for 50 certs. 128 West Brooking st., Suite 2, Boston, June 13.

4 %

"ONLY A THIN VEIL BETWEEN US." Song and Cho-rus. Words and Music by C. P. Longley. Price 25 cents. "WHEN THE DEAR ONES GATHER AT HOME." Song and Chorus. Words and Music by C. P. Longley. Price 25 cents.

Beautiful Home of the Soul...... Come in thy Beauty, Angel of Light.....

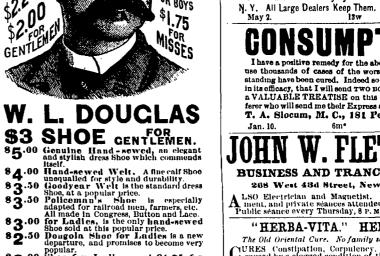
am Going to my Home	25	
n Heaven We'll Know Our Own	25	••
ove's Golden Chain		**
our Beautiful Home Over There	25	"
The City Just Over the Hill		••
The Golden Gates are Left Ajar		
"wo Little Shoes and a Ringlet of Hair		**
We'll All Meet Again in the Morning Land		**
Jur Beautiful Home Above		**
Ne're Coming, Sister Mary	25	••
lathering Flowers in Heaven		••
Who Sings My Child to Sleep?		••
h! Come, for my Poor Heart is Breaking		••
Ince it was Only Soft Blue Eyes.	. 25	••
The above songs are in Sheet Music. Sh	ngle c	opter
The above songs are in Sheet Music. Size cents; 6 copies for \$1.00.		•
We'll All Meet Again in the Morulag Land (w	ith	
metenit of Apple Lord Chamberlain;	35.0	eante

For sale by COLBY & RICH. The Writing Planchette.

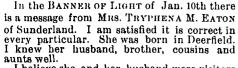
"HOME OF MY BEAUTIFUL DREAMS." Song and "HOME OF MY BEAUTIFUL DREAMS." Song and Chorus. Words by Miss M. T. Shelhamer; Music by C. P. Chorns. Works by Miss M. 1. Sheinander, Music by C.1. Longley. Price 25 cents. "CHILD OF THE GOLDEN SUNSHINE." Song and Chorns. Words by Eben E. Reiford; Music by C. P. Long-ley. Price 25 cents. "GOD, HOME AND NATIVE LAND." A National Tem-perance Ode. Words by Mary L. Sherman. Music by C. Payson Longley. Price 5 cents.

NEW MUSIC.





JAMES R. COCKE.



I believe she and her husband were visitors at Lake Pleasant. In THE_BANNER of April 25th is a message

In THE BANNER of April 25th is a message from DR. EDWARD E. DENNISTON. I was well acquainted with him fifty years ago. He was a physician of the first class, and had but few superiors. He was then mostly Allopathic, but after a while adopted the water-cure sys-tem. I think he was a man of superior judg-ment. The message is characteristic of him. I write this as what I knew of him, hoping the one that was so kind to him while resting on the hillside will respond to his message. Leverett, Mass. ALDEN ADAMS. Leverett, Mass. ALDEN ADAMS.

5

D. F. CLAPP.

I fully recognize the message from D F. CLAPP, printed in the BANNER OF LIGHT May 2d. My uncle and Mr. Clapp married sisters, therefore I have always known him until ters, therefore I have always known him until his death, which he says happened about five years ago, and which is correct. He was in the Westchester County Bank many years, and has many friends in Peekskill. Long may the precious BANNER OF LIGHT wave, scattering these precious messages to wounded hearts. Peekskill, N. Y. MRS. JAMES FOWLER.

W. W. EVARTS.

The spirit-message from W. W. EVARTS, in THE BANNER of Jan. 17th, I believe to be true in every particular. He was an elderly gentleman, and passed to the higher life last summer. Several years ago he was pastor of the First Baptist church, Chicago, Ill., and was an ear-nest minister in preaching what he then be-lieved to be true. I am glad he is as earnest now to acknowledge that he was mistaken in his views. Mrs. S. G. MOSHER. Sycamore, Ill.

A Good Record.

A Good Hecord. There are few things in this life more satisfactory than a good record. Drs. Starkey & Palen enjoy this distinction. You may examine the results of the use of the Compound Oxygen Treatment during the last 20 years from any point of view, and you will fail to find anything like it in the annals of remedial agents. The Compound Oxygen Treatment began its good work by curing Dr. Starkey himself of a desperate diseaso. He developed the treatment for that purpose, and his success in his own case led to trying what might be done for others. What is the result? During 20 years thousands of invalids have been restored to health by its use. Thousands of restored men and women grate-fully admit that they have been cured, and if you would like to know whom the Compound Oxygen Treatment has restored to health, all you have to do is to ask Drs. Starkey & Palen. You will get the information without clarge by return mail, and with it the test-monials of many well known men and women with their names and addresses. If you are sick you can have some downright encouragement of argument, but the assurance of genuine experience, for the book has many instances to strengthen the most faint-heart-ed. All the evidence has weight-first, the weight of character; for it comes from men and women of thor-oup reliability, many of them known throughout the united states; and secondly, there is the element of the addresses of men and women of thor-oup reliability, many of them known throughout the united states; and secondly, there is the weight of there are not only all these pages of tes-monials, but Drs. Starkey & Palen publish a quar-and addresses of men and women cured by their treat-ment. Bend for the book or the quartery. Address pres. Starkey & Palen, isse Arch street, Philadel-phi, Pa., or 120 Sputter street, Gan Francisco, Cat. a hele it is to be



May 23.

DURING the month of July the Northwestern Spiritualist Gamp-Meeting will be held on most beautifully-selected grounds in the immediate vicinity of the Hotol. Bome of the nost prominent Speakers and Mediums in this country have been sugged. Among them we notice the names of Rev. Moses Hull and Mrs. Mattie E. Hull, inspirational Speak err, Composers and Authors; Mrs. Ada Bhehan. Inspirational Speakers and Piatform Tost Medium; Mrs. Anna Orvis, In spirational Speaker and Pychometrist; Mrs. H. S. Slosson, the wonderful Test and Business Medium; F. N. Foster of Uncinnati, the Spirit Photographer; A. Willis and Mrs. Bessie Aspinwall, Mediums for Full-Form Materialization; High R. Moore, Independent Volce, Trumpet and Ethercalizing Medium; G. J. Barnes, Trumpet; Dr. A. B. Dobson, Spirit-Physician of world wile fanne; and many Test, Business and Healing Mediums for St. Paul, Minneapolis and abroad. All will have an opportunity to investigate the poculiar chains of these poculiar poople. A rate of one fare for the round trip has been made with the R. R. Companies by the Christian Endeavor Convention and Spiritualiste' Camp-Meeting.

Moeting. 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. For rates and other information, address S. N. ASPINWALL, Manager, Weekly Rates, \$8.00 to \$10.00. Translent, \$2.00 Per Day. May 9. BARRY'S TRICOPHEROUS B An elegant dressing exquisitely perfumied, removes all impurities from the scalp, prevents baldness and gray hair, and causes the hair to grow Thick, Soft and Beautiful. In fallible for curing eruptions, diseases of the skin, glands and muscles, and quickly healing cuts, burns, bruises, sprains, HAIR SKIN BAROLAY & Co., 44 Stanser, New York ESTABLISHED 1801.

and state vehicles of the t sufficient avec est

SCIENCE is unable to explain the mysterious perform ances of this wonderful little instrument, which writes intelligent answers to questiona asked either aloud or men-ially. Those unacqualitied 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.

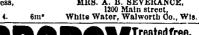
to use it. PLANCHETTE, with Pentagraph Wheels, 60 cents, securely

PLACH a box, and sent by mail, postage free. NOTICE TO RESIDENTS OF CANADA AND THE PROVINCES. - Under existing postal arrangements be-tween the United States and Canada, PLANCHETTES can-not 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 Paychometrical Belincation of Character. MRS. A. B. SEVFRANCE would respectfully announce be public that those who wish, and will visit her in person, or send their autograph or lock of hair, she will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and peculiarities of disposition; marked changes in past and peculiarities of disposition and mental adaptation of those intending marriage; and hints to the inharmoniously mar-ried. Full delineation, 52.00, and four 2-cent stamps. Address, Address, MRS. A. B. SEVERANCE, 1300 Main street, April 4. 6m* White Water, Walworth Co., Wis.



ROPSY Treated free. Positively CURED with Vegretable Bemedies Have cured many thou-sand cases pro-Liess. From first dose symptoms rapidly disappear, reat least two-thirds of all symptoms are removed. Instantials of miraculous current are removed. and inten days at least two-thirds of all symptoms are removed. BOOK of testimonials of miraculous cures sent FREE. TEN DAYS TREATMENT FURNISHED FREE by mail DE. II. II. GREEN & SONS, Specialists, Atlanta, Ga

WATER OF LIFE.

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



ASTONISHING OFFER.

SEND three 2-cent stamps, lock of hair, name, age, sex, one bleading symptom, and your disease will be diagnosed free by spirit power. DR. A. B. DOBSON, Maquoketa, Iowa. April 11.

A LIBERAL OFFER,

A RELIABLE OLAIRVOYANT AND MAGNETIC HEALER. SEND four 2-ct. stamps, lock of hair, name, age and sex. we will diagnose your case FREB. Address DR. J. S. LOUOKS, Shirley, Mass. June 6.

For Sale or to Rent, THE Arthur Hodges Cottage at Lake Pleasant Address A. N. STIMPSON, No. 249 Bridge street, North ampton, Mass. (w* June 6.

PATENT OFFICE, 27 SCHOOL STREET, BOSTON, MASS.

BROWN BROTHERS, SOLICITORS.

BROWN BROTHERS have had a professional experience of fifteen years. Bend for pamphlet of instructions. Apl

DIAGNOSIS FREE. SEND two 2-ct. stamps, lock of hair, name in full, age and Seer, and I will give you a CLAIRYOYANT DIAGNOBIS OF YOUR ALLMENTS. Address J. O. BATDORF, M. D.; Prinoi-pal, Magnetic Institute, Grand Rapids, Mich. Inc. Juneis. anu i

> . . **.** . . . ~

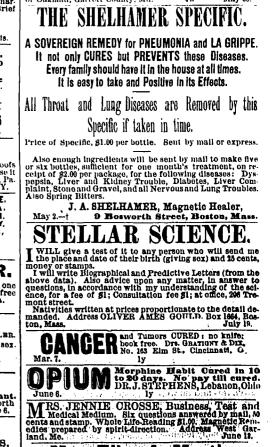
Sector Burnet



THESE famous mountain resorts, situated at the summit of the Alleghanies, and directly upon the main line of the Baltimore and Ohio Ballroad, have the advantagejof its splendid vestibuled express frain 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.

SEASON OPENS JUNE 15TH, 1891.

Rates, St-0, \$75 and \$90 a month, according to location. Communications should be addressed to GEORGE D. Dr. SHIELDS, Manager Baitimore and Ohlo Hotels, Cumber-land, M., up to June ID; after that date, either Deer Park or Oakland, Garrett County, Md. 4w May 30.



Mrs. Eliza A. Martin. SEALED LETTERS answered. Terms \$1.00. Look Box 1577, Fitchburg, Mass. 5w, May 30.

Mrs. Hannum,

MASSAGE, Electricity and Baths' Boom 31, Pelham Studios, 88 Roylaton street, Boston. - 187 ' May 16. MRS. B. F. SMITH, TRANCE MEDIUM, holds aittings daily, Fridays, Saturdays and Sandays excepted, at Vernon Cottage, Crescent Beach, Revere, Mas. Terms, 51.00. Hours, from 9 A. W. to 6 P. W. to ' Oct. 11.

OF LIGHT. BANNER

Banner of Bight. BOSTON, SATURDAY, JUNE 18, 1891.

8

SPIRITUALISM:

An Address to the Veteran Spiritualists' Union Boston, June 5th, 1601, by JACOB EDSON.

Mr. President, Officers, and Members of the Veteran Spiritualists' Union :

FELLOW VETERANS: Allow me to congratulate you upon our success in perfecting the legal organization of our Spiritual Union. It was the proper thing to do; and it was well done. The charter and by-laws please me; (if not correct in every detail, there will be op-portunity in the future to revise them.) I have had printed a large number for gratuitous dis-tribution. We were fortunate, when prepar-ing our By-Laws, in excluding therefrom an iron-clad code of morals. The query of one of the promoters of the meeting as to where is our moral oriterion, or who has the exact standard of right and wrong? was timely and essential. late you upon our success in perfecting the

essential. We believe in evolution; in the Christ-prin. ciple, that the fruit of the spirit is love, joy ciple, that the fruit of the spirit is love, joy and peace; we believe in the doctrine of love and good-will to all mankind; that enlightened love is the Savior of the world. There should be no mistake in this matter; the price of lib-erty--the effect of enlightened love--is eternal vigilance. In proportion as we perceive, ap-preciate, demand, and are prepared to state and defend our rights, we get, keep, unfold and magnify them; getting, keeping and magnify-ing rights for ourselves involves the opening up of rights for all others. We built wiser than we knew in discarding

We built wiser than we knew in discarding the iron-clad mechanism peculiar to the church of the past—its attempts to pull out and make longer those who appeared too short; to con-tract or cut off all who were found to be too large or too long for its dwarfed or limited ca-pacity. The wisdom of our promoters will be-come more and still more apparent as we note the fact that "Mother Grundy" (especially her chief grumblers) is, with few exceptions, a whited sepulchre, outwardly beautiful to look upon, but within full, of "dead men's bones" and all uncleanness. Allow me to further congratulate our new-born Veteran Spiritalists' Union upon ob-taining so many chirter members, good and true, who have brought and are bringing to-gether, in one body so many earnest, repre-sentative men and women to coöperate effect-ively for the good of all concerned. In the matter of officers, we have elected good, solid men and wemen of moral worth to serve us.

They are above reproach, true and tried, able and willing to defend us and the essential truths we stand for against the world. As this defense is to be under the control and management of the directors, we may rest assured that it will not be well, in the future, for people living in glass houses to throw stones.

ing in glass houses to throw stones. I am especially interested in our historian; he is the right man in the right place. We are organized to make history, as well as to col-lect, classify, and arrange the same. I would especially congratulate you upon this our legal birth, origin and prospective usefulness. I have, by permission, prepared plates, and printed a number of what seems to me to be a proper certificate of membership—showing the humble birthplace of Modern Spiritualism. I would recommend that these, in connection

would recommend that these, in connection with the Charter and By-Laws, be sent to bewith the Charter and By-Laws, be sent to be-nevolent and well disposed persons—especially to those of means. We Spiritualists are not all poor; there is money in the hands of be-lievers. I am inclined to think that they can be inspired to use their money for the good of all concerned. Before the history of Modern Spiritualism can be written in full, it must be made; shall we ald in making it? We need a suit-able home for our poor and allicted, our aged and infirm. I trust that friends will respond, and that we may have, in the near future, an instiinfirm. I trust that friends will respond, and that we may have, in the near future, an insti-tution, or institutions, which shall be a credit to the head and heart of Modern Spiritualism. We fully believe in charity, "That suffereth long, and is kind; that envieth not; that vaunteth not itself; is not puffed up; does not behave itself unseemly; seeketh not its own; is not easily provoked; thinketh no evil; re-joiceth not in inquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, and never faileth." hopeth all things, and never faileth." "And now abideth faith, hope, charity, these three; but the greatest of these is charity."

Cleveland (0.) Notes. To the Editor of the Banner of Light :

MEETINGS IN BOSTON. Buiritual Meetings are held at the Banner of Light ital, 9 Hoaworth street, every Tuesday and Friday after-noon, Mrs. M. T. Longley occupying the platform J. A. Shehanner, Chairman. These inforesting meetings are free to the public Sheihamer, C to the public

Berkeley Hall, 4 Herkeley Street.-W. J. Colville conducts public services with fecture every Bunday at 10% A.M. and 1% P.M.; Answers to Questions at 3 P.M. Al nears free. Voluntary collections. Lessons in Theosophy in Berkeloy Parlors Tuesdays, Thursdays and Baturdays, 7%.

First Spriftan Temple, corner Newbury and Excter Streets.- Bpiritual Fraternity Society: Sunday, "Temple Fraternity School for Children" at 11 A. M.; Lec-ture at 24, r. M., by Mrs, H. S. Lake. Tuesday, Industrial Union at 15, r. M. Wednesday, Sociable at 75, r. M. E. A. O. Sauger, Socratery on at 7% P. M. We anger. Secretary.

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

John A. Andrew Hall, corner Essex and Chaun-cy Streets.-Sundays, at 10% A. M., 2% and 7% P. M. Sben Cobb, Conductor. Eagle Hall, 616 Washington Street.-Sundays at 10% A. M., 3% and 7% P.M.; also Wednesdays at 3 P. M. F. W. Mathews, Conductor.

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

Berkeley Hall .- On Sunday last, June 7th. W. J Colville resumed his old place on Berkeley Hall plat-form, this city, at 10:30 A. M. The discourse was on "Evolution in Contemporary Religious Thought." After alluding to the position of Heber Newton, Dr. Briggs and others, the speaker clearly defined Evolu-tion, and suggested that to some ears perhaps the word development might be more acceptable; still there is no radical difference in the root-meaning of the two words. The chile points in dispute in the theological world to-day are the inspiration of Scripture, the miraculous conception of Jesus, the forgiveness of sins and the resurrection of the body. Around these four dogmas the heat of an infurlated controversy rages. Now as to the theory of biblical inspiration and a divine revelation to man through the medium of books, the question inevitably arises. How can any one receive a revelation, but different measures of perception cause and enable various people to judge of Nature very differently. A divine revelation can only be discerned by those who are awakened spiritual-ly to a consclousness of truth; thus it is nothing more than reasonable to require of every bible student the same absolute freedom from preduce manifested by students of all besides biblical literature, is the only fair course to pursue, and this is exactly the position taken by the "heretics." while the extremely conserv-ative interpreters repudiate all the methods of "high-er criticism." and insist that a foregone conclusion must be arrived as infailible on testimony. The thirty-nine articles of the Episcopal Church are in no sense binding upon either clergy or laity, and the only two creeds considered standard authorities on faith and doctrine are enticy silent on biblical inspiration and endless punsiment. Dr. Bridgeman, the noted Baptist seceder, has, with his family, been openly received into the Episcopal Church by Bishop Potter of New York a fact fully in necord with the libered is an one work on any two creeds with the libered is way men as br Colville resumed his old place on Berkeley Hall platform, this city, at 10:30 A. M. The discourse was on

Dr. Bridgeman, the noted Baptist seceder, has, with his family, been openly received into the Episcopal Church by Bishop Potter of New York a fact fully in accord with the liberal views of such men as Dr. Brooks, but uttrrly at variance with the narrow opin-ions of the persecutors of those who are standing for a broader faith than that of the middle ages. Now the two dogmas over which Father Ignatius raves are his views on the birth and resurrection of Jesus. While there is room for an ecclesiastical quilb-ble on these points, the true work of a religious teacher is to promulgate such views as are most conducive to the spiritual welfare of the people. The physical view ordinarily taken of these events is not calculated in the smallest degree to advance morality in a community. smallest degree to advance morality in a community, and therefore they are side issues, while the truth un-derlying them is of supremely vital moment to every one. The words in Isalah from which the virgin birth one. The words in Isalah from which the virgin birth of Jesus is inferred, teach originally nothing more than the necessity of national purity before the nation can give birth to its Messlah, while the appearances of Jesus after his crucifixion were of various kinds, all tending, however. to confirm the disciples in the faith of individual immortality, and the certainty of com-munion with the spiritual world under favoring cir-cumstances. cumstances.

munion with the spiritual world under favoring cir-cumstances. Resurrection does not mean anything so small as mere resuscitation or reminimation of a dead body, and we fail to see the spiritual awakenment of any person who can find no other resurrections in the universe than a revival of corpses. The apostles—Paul in par-ticular—in mystically beautiful teachings concerning resurrection, vigorously insisted that it is a spiritual quickening, a rising to higher life in added conscious-ness of truth. These sublime teachings have always been promulgated by the most filumined minds in Christendom, and it evinces nothing but spiritual darkness and destitution on the part of those who op-pose the more enlightened views of to day that they seek to hound out of their pulpits men who give their hearers some spiritual thoughts in preference to the husk of the letter when treating of scenes in the life of the alleged founder of the Christian church. On the topic "Forgiveness of Sins," everything hinges upon a right distinction between sin and pen-alty. Sin is at least a mistaken course of thought re-withing in mistance for the cheristion for the topic the set of t

Insk of the letter when treating of scenes in the life
of the alteged founder of the Christian church.
To the topic "Forgiveness of Sins," everything
inges upon a right distanciance of the Christian church.
To the topic "Forgiveness of Sins," everything
autiling in mistaken action; to redeem from difference
sequence, which, though painful, is always remedial,
is properly meant by "living in sin "is living in the
constant fudurence of depraved appetites. "Let live and the explanatory lesson talk by Mrs.
constant fudurence of epraved appetites. "Let living came the distance and the scale and the explanatory lesson talk by Mrs.
constant fudurence of epraved appetites. "Let living and the explanatory lesson talk by Mrs.
constant fudurence of epraved appetites. "Let living appirit and grace and the scale of the
savior is one whose presence is at all times as thim whom he
comes in contact; while at one-ment is really harmony.
the establishment of frateral relations in con-
sciousness between all human proclivities. In swhork
for truth "should he required of members, and the
discourse ended with the prediction that by the close
of the present containt the wyre best element
for truth "should he required of members, and the
the atking denominations. While beyond that there
to return, at latest, a church while beyond that there
are audience. This lecture has a spiritual
call was and was at y in the direction of spirit
and existing denominations. The evening face time schedure the schola should be reguired of the section is finding.
Though all the movements in the direction of spirit
and existing denominations. The evening face time schedure the schola is a spiritual
call spiritualistic, yet behind them all is a spiritual
call spiritualistic, yet behind them all is a spiritual
to as an of The Lecture has the stime of the schola the schola in the schola diversite with buy the schema in the<br/

NEEDS OF DESIGNATION OF SUPERIOR OF DESIGNATION OF

First Spiritual Temple Fraternity School.-

Last Sunday's services opened by singing "The Star Spangled Banner," followed by a reading by Miss

First Spiritual Temple Fraterality School.-Last Sunday's services opened by singing "The Star Spangled Banner," followed by a reading by Miss Grace Fisher and singing by the choir. The subject. "Heroes and Heroines." was treated upon by Miss Maud Banks of "Joan of Arc," also by John Nolen, Milred Ridmey and Grace Nutt. Recitations by Albert Barker, Allee Bill, Elmer Packard, Mary Jennings, Miss Balley and Mrs. Banks, who read "The Bravest Battle." A. C. Armstrong, Lizzle Nolen and Hattle Dodge spoke upon the subject. The Davis sisters contributed a song which was very acceptable to the audience.
In an original essay upon the subject under considered as such. Many a person has gone to battle and returned a hero in the eyes of the world who had only performed the duty of a man; another has been deemed one because he saves some one's life at the risk of his own, when in reality he only acted from the instincts of human nature; but although these are brave and courageous deeds, they are only those of a true man. A hero is considered by the world to be a person who risks his life to save another, but to me the true heroes or heroines are those who live and work for principles, even though in so doing they in cur the displeasure of the whole world; and who, knowing or believing they are right, declare the same in the face of all opposition, knowing that they must live a life harder to bear than any death which they could suffer, for to de means pain but for a short time, while to live means possibly a long life of pain and sorrow. We should strive to be leroes in small things; the great will follow. The noblest much line world which he may galn. The world is full of people who seem to think that they live simplify of the row here deelf in this world and not enough love of all mankind. Ministers preach in the pulpie to mal sorrow. We should and not enough love of a short they deserve a great deal of credit; there is too more being that they deserve a great dat not enough love of all mankind. Ministe

No. 1 Fountain Square. ALONZO DANFORTH.

names, among them those of soveral well known individuals who have passed on.
 Evening. - Vollowing the usual preliminary exercises, Mrs. Healt spoke upon the truth expressed in the sourg "Vo shall know as we are known, in the dawning of the morning, when the mists have cleared away," snying that the words do not allude allogether to the closing of earth-life and the entrance into a future life; "the dawning of the morning," comes to many of us here, and we are able to see our friends who have passed on, and realize their presence just as much as we shall "when the inists have cleared away," and we are chiet to see our friends who have passed on, and realize their presence just as much as we shall "when the inists have cleared away," and we are chiet to see our friends who have passed on, and realize their presence just as much as we shall "when the inists have cleared away," and we are chiet of see our friends. Dr. B. F. Barker followed in the same line of thought. Mrs. A. Wilkins, in tests of spirit presence, gave the names of several who desired recognition. Mr. J. E. Bartlett and Mrs. Dr. Hall gave tests and psychometrio readings. Mr. Heath quoted "Bine God is God and right is right, the right the day will win," adding that believing Spiritualism to be right, we believe it will endure, whatever and whoever may attempt to destroy it. Mrs. It. E. Downing gave tests with the names of Herbert Sawyer, Edith Bartlett and Mary French, who were well remembered, especially Mrs. French, who said that it is the privilege of those who have passed on to be ministering angels, and that her work was not done.
 Miss Smith gave the closing tests and readings. Mrs. Heath goes to Onset this week, where she will open the Pavilion on the 21st of June.

The Annual Meeting of the Boston Spiritual Temple Society was held at 52 Rutland Square Tues day evening, June 2d, the President, William Boyce Day evening, June 2d, the President, William Doyce, in the chair. The following officers were elected for the ensuing year: Vice-Presidents, Mr. Andrew L. Knight, Mrs. C. N. Mellen; Becreitary, Mrs. L. C Clapp; Treasurer, Mr. Geo. S. McCrillis; Finance Committee, Mr. William Boyce, J. C. Chaffee, Enos Ricker, J. H. Lewis, Samuel M. Woodward, Hebron Libbey, Dr. U. K. Mayo; Trustees, Geo. S. McCrilli-, Ell W. Smith, William Boyce, J. M. Ordway, Oscar L. Rockwood.

Ell W. Smith, William Boyee, J. B. Orang, J. Rockwood. The reports of both the Secretary and Treasurer showed the season just closed to have been a very successful and encouraging one, both from an intel-lectual standpoint as well as financially. These meet-ings will be resumed Oct. 4th, at Berkeley Hall. An adjourned meeting of the Society will be held at 52 Rutland Square Tuesday evening, June 16th, at 7:30. All members are requested to be present. MRS. L. C. CLAPP, Sec'y.

Alpha Hall .- Meetings were opened here on Sunday, June 7th, conducted by Dr. Ella A. Higginson. Services at 10:30 A. M. Music by Miss Lillie Smith of Services at 10:30 A.M. Music by Miss Lillie Smith of Florida. Singing by the audience. Invocation by Dr. Ella A. Higginson, who also made remarks appropri-ate to the occasion, and gave twenty-eight psycho-metric readings, which were all acknowledged as perfectly correct. Afternoon service 2:30. Music. Singing by the au-dience. Invocation by the Conductor, followed by a poem by Dr. Higginson. Tests by Mrs. A. IWilkins. Remarks by David Brown. Evening service 7:30. Music by Mrs. Bennett. Sing-ing by the audience. Invocation and remarks by the Conductor. Excellent tests by Frederick W. Riddell, Mrs. Davis, Miss Cunningham and Dr. Higginson. A very good audience was present at each service. A Thursday afternoon meeting will be held at this hall, 18 Essex street, every week at 2:30 P. M. No pains will be spared to make all these services.

Give Johnson's Anodyne Liniment a fair

chance, and it always "gets there" when needed.

MEETINGS IN MASSACHUSETTS.

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

Lake Pleasant, Mass.-Dr. W. L. Jack writes, June 8th: "People are arriving slowly each day, but the masses are waiting till a little later on, as the

the masses are waiting this intile later on, as the meetings do not begin till July-latter part. No one need fear for accommodations, or as to renting of cottages, as many are at present to be obtained, and also for sale. A few are being built. Mr. J. M. Young, the present clerk, is as popular as ever, and ready to oblige and inform the many who may inquire concerning the interest of the Lake and all pertaining to it. He is growing to be quite a favor-ite with all, as also is his most excellent wife, who is here.

Ite with all, as also is his most excellent wife, who is here. The Lake is charming. Mrs. Clapp of Syracuse, N. Y., is building a nice cot-tage on Zanta street. Mr. Henry has remodeled one of his on Zanita street, foot of Owassa; it is one of the most complete and beautiful ones on the ground. Mr. James of Boston has built a new and tasty cot-tage on the Bluffs. They are old and true Spiritual-ists. President Joseph Beals is improving in health-all the friends will be glad to hear."

Fall Biver .- Mrs. Hibbert writes that on the second Sunday in April the meetings with which she is

ond Sunday in April the meetings with which she is connected were reöpened at a fine new hall, rected by the Young Men's Protestant Temperance and Benev-olent Society. Mrs. N. J. Willis was the speaker on this and the subsequent Sunday; Prof. Sweet, of Prov-idence, rendered at the opening session selections on the harmonica, and fine singing was furnished by Mrs. Jackson, with organ accompaniment by her husband. These gitted musicians, writes Mrs. Hibbert, have gone to England to continue their technical studies. "We expect." she says, "great things of them on their return." Mrs. Julia E. Davis of Cambridge, Mrs. Hurd of Lynn, and Mrs. A. E. Cunningham of Boston, have also pleased the people during the course, with remarks and tests. These meetings have now closed, to be recommenced in the autumn. Until further notice public circles will be held at the home of Mrs. Hibbert, 7 West Warren street. She writes that Mr. J. Scarlet and wife, of Ledis, Eng., are at present at Fall River, that his lectures have been much liked by the people, and that he can be ad-dressed for engagements in her care.

King and Mrs. Charles Whipple, Dr. F. H. Roscoe, Miss Flora Balmon, Mrs. M. A. Waterman, Mrs. Barah Humes, and many others whose names are unknown to the writer."

Association Meetings — Mrs. E. B. Rose, a fine in-spirational speaker and pootess, gave our closing lec-ture May sist. Hubjects, "Memorial Borylco" in the atternoon, and "Our Duty to Mediums" in the even-

afternoon, and "Our Duty to Mediums" in the even-ing. These lectures were followed by remarkable tests, given by Mrs. Jennie Cole lilake of Brooklyn, N. Y. Mrs. B. E. Humes, also of our city, took a part in the exercises, and her work in giving tests is more and more appreciated. Our Association has made choice of the following members to serve as our Executive Committee for the coming year: Mr. B. K. Ames, Fresident; Mrs. O. M. Whipple, Vice Fresident; Miss Sarah D. O. Ames, Sec-retary; Thomas Fales, Treasurer; Mr. Edwin H. Whitney, Mrs. S. M. King and Mr. C. M. Whipple. Conference Meetings will be held weekly for the present, and we anticipate a new hall for our meet-ings in the fall. The Ladies' Spiritualist Aid Society held a very pleasant and well-attended meeting at Slade's Hall

pleasant and well-attended meeting at Slade's Hall on Thursday, June 4th. In the afternoon officers were on Thursday, June 4th. In the atternoon oncers were elected for the ensuing season as follows: President, Mrs. M. A. Waterman; Vice-President, Mrs. Sarah Osborne; Corresponding Secretary, Mrs. Mary Adams; Financial Secretary, Mrs. Hansen; Treasurer, Mrs. A. J. Durfee

The meeting was called to order by the President, who thanked all who had by their interest and coöp-eration aided in the good work. Very interesting re-marks were made by Mr. Sherman, Mr. Bliss, Mrs. Spinning, Mr. Fales and the controis of Miss Flossie Salmon. We were favored with the presence of Mr. and Mrs. Spinning, who rendered several beautiful vocal selections. This was our last meeting this season. Our sessions will probably commence the first Thursday in October. MRS. M. A. WATERMAN, Pres.

Pawtucket .- The Spiritualist Society held a well attended meeting Sunday evening, June 7th, in Salisbury Building. The speaker was Miss Flossie Salmon of Providence, who, under spirit controls, took sub-jects from the audience, and gave great satisfaction. After the lecture tests followed. Next Sunday we ex-pect to have as speaker Mr. Sherman. Cor.

Ayer's Sarsaparilla requires smaller doses, and is more effective, than other blood medicines.

Camp-Meeting in Indiana.

Camp-Recting in Indiana. A grove of some thirty acres, on the south bank of White River, near Anderson, has been purchased by the Indiana State Association of Spiritualists. The grounds have been laid out, and several buildings erected, among which are a lecture auditorium, house of thirty lodging-rooms, séance rooms, dining hall, and several cottages. There will also be tents to accom-modate any overflow of people. The camp-meeting will be held July 16th to Aug. 10th inclusive.

modate any overflow of people.
The camp meeting will be held July 16th to Aug.
10th inclusive.
Several excellent speakers have been engaged, and others promise to attend and assist.
Tests will be given at the meetings by a number of renowned mediums for this phase.
The following is the programme of exercises: July 16th, dedication of the grounds by all the speakers; 17th, Children's Meeting, address by G. W. Kates and all the speakers; 18th. Conference Meetings; 19th.
Morning, Lecture, Mirs. Z. B. Kates, Afternoon, Mrs. A. H. Colby-Luther, Night, G. W. Kates; 20th, Women's Convention; 21st, Lecture (to be filled); 22d, Morning, Conference Meeting, Afternoon, Lecture, A. B. French; 26th, Morning, Lecture, A. B. French; 26th, Morning, Lecture, A. B. French; 26th, Morning, Lecture, G. B. French; 27th, Women's Convention; 28th, Lecture, Kirs. Z. B. Kates; 31st. Conference Meetings, Afternoon, Lecture, A. B. French; 26th, Morning, Lecture, A. B. French; 27th, Women's Convention; 28th, Lecture, A. B. French; 27th, Women's Convention; 28th, Lecture, Mrs. Z. B. Kates; 31st. Convention of the Indiana State Association of Spiritualists; Aug. 1st. Conference Meetings; 2d, Morning, Lecture, Mrs. Z. B. Kates; 33d, Lecture (to be filled); 80th, Morning, Conference Meeting, Afternoon, Lecture, G. W. Kates; 31st. Conference Meetings; 2d, Morning, Lecture, Mrs. Z. B. Kates; 33d, Lecture (to be filled); 80th, Morning, Conference Meeting, Afternoon, Cuertere, Mrs. A. H. Colby-Luther; G. W. Kates; 33th, Conference Meeting, Afternoon, Lecture, Mrs. A. H. Colby-Luther; Mrs. A. H. Colby-Luther; Sth, Morning, Conference Meeting, Afternoon, Cuertere, Mrs. A. H. Colby-Luther; Sth, Morning, Conference Meeting, Afternoon, Cuertere, Mrs. A. H. Colby-Luther; Sth, Morning, Mediums' Meeting, Afternoon, Lecture, Mrs. A. H. Colby-Luther; Sth, Morning, Mediums' Meeting, Afternoon, Lecture, Mrs. A. H. Colby-Luther, Night, Conference Meetings, 'Hthrow, Mrs. A. H. Colby-Luther; Sth, Mor

Colby Luther, Night, Closing Meeting by an the Speakers. Time of Meetings: Children's Lyceum, daily at 9 A. M.; Singing Meeting, daily at 10 A. M.; Morning Conference or Lecture, daily at 10:30 A. M.; Afternoon Lecture, daily at 2:30 P. M.; Night Lecture daily at 7:30 P. M.; Concerts, Test Meetings, Circles, Exhibi-tions, Socials, Receptious, Dances, etc., at 8 P. M. Vol-unteer Speakers and Mediums to be given time by special appointment. Special railroad rates will be made from all points. Purchase tickets to Chesterfield via Anderson, and obtain from the railroad agent a certificate for return at one third rate. Excursions from points on the Bee Line will be arranged. For further particulars ad-dress DR. J. W. WESTERFIELD, Pres., Anderson, Ind.

MEETINGS IN NEW YORK.

Adelphi Hall, corner of 52d Street and Broad-way.—The First Society of Spiritualists holds meetings every Sunday at 10% A.M. and 7% P.M. Meeting for mani-festations and general conference at 2% P.M.—Friday cre-ings, at 8 o'clock, meetings devoted to lectures, tests, psy-chometry and psychical phenomena, are held in this hall, Mrs. M. E. Williams presiding.

Knickerbocker Conservatory, 44 West 14th Street.-The new Society of Ethical Spiritualists holds meetings every Sunday at 11 A. M. and 8 P. M. Speaker until further notice, Mrs. Helen T. Brigham. Arcanum Hall, 57 West 25th Street, N. E. cor-ner 6th Avenue.—The Progressive Spiritualists hold ser-vices every Sunday at 3 and 8 P. M. Mediums, Spiritualists and investigators made welcome. G. G. W. Van Horn, Con-

Sunday evening meetings held in Memorial Hall since last September, under the auspices of the C. P. L., came to a close on Sunday, May 31st, and will during the summer be discontinued.

W. J. Colville. - The interest this distinguished speaker created while here the past month will not soon be forgotten. As full reports of his lectures have already been published in the BANNER OF LIGHT, it will be unnecessary to speak further of them, more than to say his closing lecture. "Evolution in Contem-porary Religious Thought." was a masterly effort, and highly appreciated by the large and intelligent' audience that heard it. Mr. Colville is an intelligent' be worker, and seems to draw from an inexhaustible fountain of inspiration. In addition to his Sunday work he gave thirty lessons to large classes in "The Spiritual Science of Health and Healing"—and so in-terested were the students that strong appeals were made to him to remain and continue them; owing to other engagements this could not be. At the close of the course Mrs. F. Müthhauser, in a neat speech, presented Mr. Colville with a handsomely mounted umbrella, the glit of his class. After hearing many professors of the science of mind over matter, we have come to the conclusion that Mr. C. is capable of teach-ing the teachers. than to say his closing lecture, " Evolution in Contem-

Introduce, the gift of his class. After hearing many professors of the science of mind over matter, we have come to the conclusion that Mr. C. is capable of teaching the teachers.
 Notwithstanding the great amount of brain-work Mr. C. did, he found time to attend several private meetings arranged for him, and two public entertain ments under the auspices of the Lyceum, besides a public reception under the joint auspices of the Lyceum and Good Samaritans on Friday, May 29th, in Memorial Hall. Resolutions commendatory of his work while in Cleveland were unanimously adopted at the close of his last lecture; thus a brilliant ending was made by Mr. Colville to a successful season in augurated by Mrs. E. L. Watson.
 Our Buliding Fund. — The plan proposed by Mrs. F. Mühlhauser at the late anniversary exercises to see what can be done within the next six months toward raising a fund of ten thousand dollars by keeping a subscription-list open at all our meetings promises to be successful; of the one thousand shares at ten dollars each about one hundred and fifty are already pledged.
 Passed to the Invisible.—Three former Lyceum workers, Mr. John Madden, sonior member of the Lyceum (previously referred to), Mrs. D. S. Critchly, and Mrs. Nellie Heywood, both ex musical directors of the C. P. L. The remains of the last mentioned.
 Reörganized.—A wing of "The Advanced Thought of the source stude of the interface organized some three years since, and is still President of) formed into a new Sciety, and meets in a hall, the northeast corner of Pearl and Lorain streets, every Sunday afternoon, presided over the same time at 189 Viaduct, the residence of Mrs. Parket.

by Mr. G. Atomics. The prior society indees at the same time at 189 Viaduct, the residence of Mrs. Parker. IVedding Bells.—A marriage ceremony at the regu-lar session of the Lyceum in Memorial Hall on Sun-day, June 14th, will unite Miss Rena Hatch, our late talented Musical Director, to Mr. Chauncey Conover-your correspondent being the chosen one to officiate. Mrs. Helen J. T. Brigham.—Knowing that this well-known speaker would pass through Cleveland en route home from Cincinnati, an improinptu invitation was given this failthui worker to stop over and give a lec-ture, which abe did on Monday evening, June 1st, in the hall at the residence of Mr. F. Mühlhauser. Though not generally known of by the friends, a large audience was present, and Mrs. B. acquitted herself in her usually felictous maner, an hour after which she was being whizzed along toward her rural home in Coleraine, Mass. *Lyceum Piente.*—The last session of the C. P. L. prior to vacation will be held Sunday, June 2ist, and on the following Sunday (2sth) the regular Annual Grove Meeting and Pienio Dinner will take place at Dover Bay Park, about twelve miles west of Cleveland, on the Neikel Flate Raliroad. *Convalescent.*—Mr. I. W. Pope, who has been ab-sent from bis post as Conductor of the C. P. L. through a protracted slokness of nearly five months, is better, and is now rusticating at Madison, O., a season, prior to his returning to business. Fraternally yours, Thomas LEES.

P

First Spiritual Temple.-Last Sunday after-

noon, June 7th, a large and sympathetic audience listened attentively to a lecture by Mrs. H. S. Lake

listened attentively to a lecture by Mrs. H. S. Lake upon the subject of "Love, Marilage and Divoree." She said that the question for consideration was one of the most profound, complex and important which could occupy the attention of the race; that the time has passed for those who wish to discuss a reform in the direction of Marilage to be met with vilification and abuse; that opprobrious epithets are not argu-ment; that she would as soon think of advocating the old stage coach method of locomotion, the brutality of the Ancient Roman amplithetarte, or the absurdity of the Mosale code and custom. She declared that love alone was the proper basis for marilage, and that when, for any cause, it no



of all in leavening strength.-Latest U. S. Government Food Report.

his best wishes for the health and happiness of each one during the summer vacation-bidding all a feeling good-by. The exercises were concluded by singing and the Target March. Owing to a severe cold Mr. Falls was unable to manage the entire order of exercises at this session, and his place was efficiently filled by J. B. Hatch, jr. Each pupil was presented with a ticket for the Ly-ceum plenic, which is to take place at Downer's Land-ing June 2710-Dr. J. A. Shelhamer is very efficient in his helpfulness to the Lyceum; so are Mr. Charles Thayer and Mr. Tootbaker. The platform officers, Mr. Wm. F. Falls, Conductor, J. B. Hatch, jr., As-sistant Conductor, Mrs. C. L. Hatch, Guardian, Mrs. M. J. Butler, Assistant Guardian, have performed splendid service for the school, with the gentlemen above mentioned, and with the cooperation of leaders and pupils, all of whom have earnestly labored to build up a Progressive Lyceum worthy of our Cause. The school closes its seasor's work with good finan-cial standing, and with words of commendation from all its friends. Due notice will be given of its reöpen-ing in the fall.

Engle Hall .- At the meeting of June 3d, after singing by Mrs. Carlton, Mrs. Stratton made remarks and gave facial readings, which were pronounced acgave tests and readings, and Mrs Chandler-Balley gave tests and readings, and Mr. Turner of Abington remarks, the meeting closing with tests by the Chair-

Andress, the needing closing with tests by the chair-man. Sunday, June 7th, the usual developing circle at 10:30 was largely attended. Afternoon.-Singing by Mrs. Carlton, invocation and remarks by David Brown, with delineations, which were well received. Mrs. Harry Stratton, Mrs. Chand-ler Balloy and Mrs. Robbins gave psychometrie and facial readings. Remarks and tests followed from Mrs. C. E. Smith, Mrs. Pierce of Lynn, and Dr. Allen Toothaker of Malden. *Evening.*-Song by Mrs. Carlton. Invocation and remarks by Dr. Eames. After an address by Mr. Quint, the Chairman gave tests, which were recog-half of our Cause, and Mrs. Balley gave several read-lnafs.

mus. Meetings in this hall every Wednesday at 3 P. M.; Sundays at 11 A. M., 2:30 and 7:30 P. M. iii F. W. MATHEWS, Conductor.

Dwight Hall,-At the morning circle, after the usual opening exercises, messages involving proofs of identity were given through Mrs. Heath.

Haverbill, Red Men's Hall .- Mrs. Cella M

Nickerson spoke and gave tests to large audiences, assisted by Mrs. E. C. Kimball, last Sunday afternoon assisted by Mrs. E. C. Kimball, last Sunday afternoon and evening—their ministrations being a perfect suc-cess. Mrs. Nickerson's subject, "The Loom of Life," was ably treated—after which she sang the song from which her theme was taken. Mrs. Kimball gave tests after Mrs. N.'s lectures, which were all recognized. Her mediumship is of the highest type. Our course is terminated until the first Sunday in Our course is terminated until the first Sunday in Our blis all paid, also the best of feeling existing. O. P. Hump, Pres.

Plymouth.-The last meeting of the season was held by the Pilgrim Progressive Spiritual Association on Sunday evening, May 31st, at Good Templars on Sunday evening, may sist, at Good Tempiars Hall. The platform was occupied by Mrs. Nellie F. Burbeck, Secretary of the Association. Her control delivered a very interesting lecture upon the "Higher Phases of Mediumship." The tests given at the close were excellent, and nearly all recognized. It is ex-pected to open the meetings in September, with Mrs. Cella M. Nickerson of New Bedford as speaker. G. E. PRATT, Pres.

Worcester .-- Dr. George A. Fuller addressed two excellent audiences June 7th. "Signs of the Times" and "The Destiny of Man" were the subjects of afternoon and evening discourses. The desk was artistic ally decorated with ferns, lilles and other beautifu oral tokens

Friday evening, June 12th, a supper and dance will be given in Grange Hall. Friends are requested to contribute to the table. GEORGIA DAVENFORT FULLER, Cor. See'y.

Quincy .- The last meeting for the season will be held at Faxon Hall Sunday, June 14th, at 7:15. Mrs. Nettie M. Holt will occupy the platform.

Mrs. Chandler-Bailey was with us for the first time Sunday, May 31st, and afforded good satisfaction. June 7th Mrs. Nellie F. Burbeck of Flymouth gave tests and psychometric readings that were highly appreciated. Mrs. Burbeck has made many friends in Quincy, who wish her success in her work. HENRY CHUBBUCK, Chairman.

Cambridgeport. - The Ladles' Social met on Tuesday evening, June 2d, and the following officers were elected for the ensuing year: Prosident, Mrs. Mary Tripp; Vice-President, Mrs. Helen Halnes; Treasurer, Mrs. M. E. Simons; Entertainment Com-mittee: Mrs. J. B. Smith, Mrs. Helen Haines, Mrs. Harndon. Adjourned to meet the first Tuesday, in October. E. H. MORSE, Sec'y.

RHODE ISLAND.

Providence.-Dr. F. H. Roscoe writes that he recently attended a meeting at Slade's Hall where F. identity were given through Mrs. Heath. Afternoon.—Singing: by Prof. Peak. Invocation by Mrs. Heath, who spoke upon the reality of spirit-com-diums for sacrifices made for the dissemination of anticipation. Mrs. J. E. Wilson gave tests and de-introduced Dr. Roscoe to offer an invocation, after after tas ong by Mr. Anderson, Mr. J. E. Bartlett, After a song by Mr. Anderson, Mr. J. E. Bartlett, Thurston gave readings and tests, accompanied by ticed many of our best-known mediums: Mrs. George A. Wiggin of Salem was the speaker. Good singing

The Psychical Society meets every Wednesday even-ing at 510 Sixth Avenue, between 30th and 31st streets. Good mediums and speakers always present. Investigators and the public cordially welcomed. J. F. Snipes, Presi-dent, 26 Broadway.

Adelphi Hall .- Prof. J. W. Cadwell has been engaged-so a correspondent informs us-by the First Spiritualist Society of this city to lecture at Adelphi Hall, corner of Broadway and 52d street, next Sunday afternoon and evening, on "Mesmerism, and its Conafternoon and evening, on "Mesmorism, and its Con-nection with Modern Spiritualism"; he is to give mesmoric experiments in connection therewith.

MEETINGS IN BROOKLYN.

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

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

Ald. Mrs. M. Evans, President. Conservatory Hall, Hedford Avenue, corner of Fuiton Street.-Sundays 10% A. M. and 7% F. M. W. J. Rand, Secretary. The People's Spiritual Conference; held every Monday evening at sociock in the Parlors 101 Loxington Avenue, three doors above Franklin Avenue L Station. In-teresting speakers, good music, questions answered, tests given. Admission free; all are cordially invited. Also meet ing overy Friday at 3 F. M. Mrs. Mary C. Morrell, Conductor. Spiritual Meetings are held in Mrs. Dr. Blake's par-ors, 284 Franklin Avenue, near Lafayette Avenue, every sunday evening at 8 o'clock. Samuel Bogert, Conductor.

Eureka Hall. 378 Bedford Avenue, hetween 80, 4th and 80.5th streets, Brooklyn, E. D. 'Mrs. Dr. L. Knowles Douglas will lecture on Sundays at 11 A. M. and 74 P. M.

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

Conservatory Hall .- There was a large audience at the "Memorial Service" on Sunday evening. Mr. r lettener spoke upon "What Consolation does Spiritu-alism Offer a Bereaved Heart?" and was listened to with close attention. Afterward he took up many of the numberless floral offerings brought by triends, giving beautiful and touching spirit messages. There were many tear-wet eyes in the audience. Mr. Fletcher has been persuaded to remain another month, making his engagement ten months in all be-fore this Society. His subject next Sunday morning is "Hell, Heaven or Karma, Which?" and in the evening a public séance. OBSERVER. Fletcher spoke upon "What Consolation does Spiritu-

Special Notice.

As the Indiana State Association of Spiritualists has en-gaged us to lecture in the State during June, we would like, to hear from any locality able to pay the expenses of one or more meetings. All collections to go to the Association. Any donations of money, bed-clothing, tents, or other neces-saries for the Camp to be held July 16th to Aug. 10th, will be thankfully received. Members of the Association are also desired. Fees, one dollar per annum. Address, G. W. KATES AND WIFE, Anderson, Ind.

MEETINGS IN PHILADELPHIA.

The First Association holds meetings every Sunday at 10% A. M. and 7% F. M. in the hall 610 Spring Garden street. Ohldren's Lyceum at 2 F. M. Joseph Wood, Preet-dent; Samuel Wheeler, Vice Freedent, 1111 Wallace street; Robert A. Thompson, Becretary, 614 Yonango street. The Second Association meets every Sunday after noon at 2% in the Church, Thompson street, below Front, T. J. Ambredis, President, 1223 North Third street. Keystois Supicipani Correspondences on Sunday at 20

Keystone Spiritual Conference every Sunday at 34 P. M., southeast corner loth and Spring Gardenstreets. Wil-liam Bowbottom Chairman.

. .

