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## Free Thought.

### THE FALL OF MAN.

BY ROBERT COOPER, OF ENGLAND.

The theological system on which our popular religion is based has 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: 20). 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 blood to wash away sin; and the doctrine promulgated by all denominations of the "Church of Christ," the Unitarians alone excepted, is that 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 well-known 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 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 dew-drop 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 miles, which bears about the same proportion 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 sediment into the seas, at the bottom of which it was laid, where it hardened in time into

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 occupied for their rays to reach the earth. And yet these stars are not the furthest, for the more the power of the telescope is increased the greater number of stars, with their accompanying systems, are revealed, and their number becomes countless, and the extent of the universe 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 conceptions of the originator of it all. Well may such philosophers as Herbert Spencer speak of the Deity as the "Unknown" and "Unknowable."

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 to be incarnations of divinity; both were born of virgins; singing angels attended their birth; the oracles 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, Crishna; in Greek, Christus; in English, Christ. This series of coincidences is certainly very remarkable, and the only satisfactory explanation is that they are of mythological origin, and never had an existence in fact in either case.

The Fast and Feast days of the Church are of Pagan origin, and were observed long prior to the time the Christian system was established. Christmas Day was instituted to celebrate the birth of the New Year, the shortest day being the 21st of December, and on the 25th the sun emerges clear from the horizon at a given point of time. Easter Day is a very ancient institution, its object being to celebrate the resurrection 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 Christianity—it had a prior origin in connection with Sex-Worship.

Certain ancient myths and legends derived from 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 ascendancy 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. Everything 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 coil," believe that "Jesus paid it all," but it is a delusion, and its practical results are pernicious in the extreme. It offers a premium to vice and crime, and much of the wrong-doing, 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 of by its whitewashing process. "Only believe," "Cast all your sins upon Christ"—this 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:

"Just 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 dogmas 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

—J. J. Morse.

of the consequences. It has a bad effect in another way. Telling men that they are "naturally depraved," "prone to evil," etc., makes them think they are so, and they sin as a matter of course because "it is their nature to"; but tell them they are children of God, sparks of the Infinite, with a heavenly destiny before them, and instead of groveling in the earth 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 atmosphere, 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 the various systems of laws to which they allow themselves to become subject, is so subtle as to defy any but the closest scrutiny. The first idea of government arises in the individual at that moment when his spiritual nature has become a conscious factor in his personality, giving idealistic visions of life-associations where harmony and peace shall prevail, where numbers 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 laws whose vital forces are in accord.

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.

The more duties imposed upon government, the more demand for honesty in the fulfillment thereof; because only by such conditions 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 birthright determine what is equitable for each individual, for just so far as the person is conscious does he possess the universe and should have it. Every human germ lacking in inherited idealistic spiritual nature can have but little need for the beauties of the highest

manifestation, and is in one sense doomed to 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.

Taking this into consideration, it must be seen that more depends upon the spiritual than upon the intellectual and rational laws of being. For this reason have most priest-hoods 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 being 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 of the imperfections now existing, which must 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 argues 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-etheric 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 physical world expresses itself. Man, while existing in an undeveloped condition, is subject to an unconscious activity of these essences, especially at such times as the emotions are excited; and



at all times he is attracted intuitively by the occult 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.

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 RHODES 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 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 observed that the time assigned for the coming conflict was the same which had many years ago been impressed on her own mind with such irresistible power that she could not doubt its truth. Her spirits had been deeply depressed by her vivid perception of civil war. Another equally gifted seer in Colorado had had the same future presented three times in vision, compelling belief; with the terrible addition of death to herself in the effort to restrain the 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 them. 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 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 danger of strikes, which are continually becoming more formidable. It does not require much prophetic genius to realize these dangers.

I 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 reelection 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 Machiavelli said: "It is a fact attested by ancient and modern history that no serious calamity has happened in a city or in a province which has not been foretold by some diviner or announced by revelations, prodigies or other heavenly signs." This he explains by suggesting that "a crowd of spirits who foresee future events by the laws of their nature" take pity on men and warn them.

In the present instance it is no less the de-

liberate opinion of struggling reformers and philosophic thinkers than the profound conviction of seers, that corroborates the definite predictions which I have given. Since their publication a similar prediction has been recalled which was published in the *Allgemeine Zeitung* of August, 1887, 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 been made by an old hermit, many years before its republication in 1887. It predicted the rise of Napoleon the Third, the Austro-Prussian and the Franco-Prussian wars, the commune of Paris, the death of Pope Pius in 1870 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 fulfillment 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 violence, 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 liable to fall into hypercriticism, of which the 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 Jersey estimates the rate of subsidence at two feet in a century, which is a little more than the subsidence of 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 either the sinking or its destructive effects. The strongest piling is quickly washed out, and there are many instances on record in which the finest granite structures have been wrecked by storms, which tossed about huge blocks weighing several tons as if they were chips. It is well, therefore, for builders along the coast to remember that they are building for the present only, and not for posterity. Their children will sail over the spots where their houses now stand, and catch weakfish in 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 sea-coast 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 be greatly accelerated or increased by an earthquake. "That the Atlantic coast will be thrown over like a half-browned griddle-cake" is but Mr. Tuttle's flippant way of casting ridicule upon a rational, sober statement, not very appropriate for such jesting. No such disaster can happen, according to Mr. Tuttle—he knows it positively, because "this coastline has been well defined by rock, created when the world was young." But many other strata of rock "created when the world was young," according 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, reaching as far as Seattle. I speak from 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 had admitted that I might have made some discoveries beside what I have published. I am sustained politically by the consensus of many profound thinkers, and by remarkable previsions: "As to the earthquakes, I am sustained by a prophecy probably about half a century ago, and by recent premonitions, some

of which I don't feel at liberty to give, but one of which was published in the *New York Sun* recently. A Southern clergyman preaching in New York, and claiming to have predicted the Charleston earthquake and the Johnstown 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 this kind are of course indefinite and inaccurate. 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 Cataclysm" 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 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 unchanged.

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-day'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  
Moves less'n'd 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 'till applauding sky!  
'Tis 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 hapless souls made way;  
Earth's twilight spheres triumphant pass'd,  
They gain'd 'till Eternity 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 bandied cohorts roar,  
Like storm-driv'n breakers on the shore!  
Then lift your flags, oh! Nation proud,  
On eagle's Memorial hour,  
And bid triumphant 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!

"Crossing Cambridge bridge at an early hour on the morning of Monday, Dr. Phillips 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 recognition that certain gallant men, once comrades, were now "dead" in the language of the world, it seemed to me that the real spirit of the occasion would be more fully 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 predict, when this will be the custom on Memorial Day. Since writing this poem for THE BANNER I have encountered the following paragraph 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 trench. I have seen the dead of the old brigade. We laid them down, clutching elbow in the arm in which they had stood in the line of battle. We left them in the last sepulture and marched on. The joyous and grateful government gathered them 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 had any matter, how shall we do?"

The President here expresses the thought that if these (so-called) "dead" could speak they would recognize the unifying, instead of the veiling of the nation's grief. And the President, who, like the writer, felt assured that these scattered brothers can speak, are certain that the step would be one in clearest harmony with their aspirations who now—

Walk where Eden's splendors fall  
On summer's plain and paper wall!

And when the servant of the man of God was risen early and gone forth, behold, a host compassed the city with horses and chariots. And his servant said unto him, Lord, how shall we resist? And he answered, Fear not; for they that be with us are more than they that be with them.

And the Lord said, I pray thee, open thine eyes, that thou mayest see. And the Lord opened the eyes of the young man; and he saw, and behold, the mountain was full of horses and chariots of fire round about Elijah. 2 Kings vi, 15, 17.

## 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 medical-trust 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:

"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 agitation 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 dismissed a patient from your inner sanctum. It is best also to rattle a few silver-pieces of large value on the outside client that fees in cash are in order."

One of the most vigorous precepts of charity in medicine makes it imperative to console and reassure a patient, leading him to always hope for a cure, 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 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 such as fall from the mouths of honest young practitioners in their first innocent verbiage, as for instance: "Ah! it's nothing. You are only a little indisposed." A little dieting will restore you. Do not 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 indisposed, but tell them the truth and they will seek some other physician for consultation. The men with the largest incomes are the popular listeners and greatest liars. These two things are prerequisites for success. A surgeon may be a talkative man and converse with his clients, but the brainless, silent and 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 prescription. It is also good policy to give your client written directions to die, etc. Do not be afraid to write on paper on any patient. Fill in boldly the recto and verso, and the client feels that he is getting his money'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!" Remember the rich client for whom Corvisart wrote no prescription, the banker who left ten millions 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* in *againe* 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 not 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 the physicians at the hospital. If she 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 immediate 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 latter part of May, '91. To the gentlemen she first saw in the building she remarked that she thought it probable the doctors might be about treating her, in view of the fact that two who had before undertaken to alleviate her 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 evening he died of heart disease, and then made some professional visits. Upon his return home he complained 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 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. Phillips' 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?"

### 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 her apron over her head, and sat rocking and sobbing for ten minutes. Phoebe and I just threw ourselves down on the floor by poor Leo, and took his dear old shaggy head in my lap, and the hot tears dropped one by one, and Phoebe patted his poor old stiff ears and smooched 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 cried again, and just then in walked Squire Tools, and he did not 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 pussen; 'tain't only a dog!"

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

hadn'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 superior manner, and how late we felt to hear his deep, guttural bark as we went to sleep! Well, death had found him, sure enough, and we buried him out in the grove, in a little hollow, 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 servant,' though, as Squire Tools said, '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 without 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 relating 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 Duc 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. Glider. 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 illustrated paper by J. and E. H. 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 MacDonalld 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 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. Co.

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 sunstroke; 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. Conrad "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., May 18th, 1891, Mrs. Sallie Wilson, in the 73d year of her age. Mrs. Wilson will be remembered by some of THE BANNER readers as the daughter of Hiram and Polly Phillips of White County, Ill., who, with her two orphaned children, together with her parents, were driven from their home, for the far distant Territory 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 conviction in the truth of Spiritualism, and left it as a legacy to her children.

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

Mr. Beardmore was born in Staffordshire, Eng.; was an inventor and a commercial traveler, and passed a comfortable home life here in Ohio. He was a Spiritualist and 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 became a member of the Spiritualist Association of Friends, and was a wife and one daughter. The former, who is regarded as one of the best known mediums in Akron, is a kind, warm and loyal 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 church-members. The singing by an excellent quartet, under the direction of Mr. Cogswell, added greatly to the service, which was a most interesting one. After the ceremony the remains were taken to Glendale Cemetery for interment.

From Waverly, Ia., on the morning of May 9th, of *La Orippe*, Joseph Whittemore, M.D., aged 77 years and 8 months.

He had been in failing health for several years from heart disease, and as waning strength incapacitated him for active labor as a physician, his tongue and pen were ever ready to declare the glad truth of the glories of the spiritual philosophy. He was a natural healer, clairvoyant, clairaudient, and in spiritual, often gave startling tests, and occasionally good lectures while in an unconscious state. The readers of the spiritual press are familiar with his name. He was born in Salisbury, N. H., Sept. 10th, 1813.

The funeral was held at the Old People's Home, of which he became an inmate in January of last year; on the occasion the people listened to a grand address from the lips of Mrs. Sophronia V. Niece.

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

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

All the State speakers are invited and expected, and in addition the managers have engaged E. M. Wiggins of Salem, Mass., a fine lecturer and platform team, and a fine vocal group, who 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 Edith's Hotel \$1.00 per day. A cordial invitation is extended to all our friends, and those having duties, please remit to the Treasurer, JAMES CROSSBETT, Waverly, Vt.

JAMES CROSSBETT, Sec'y.

Meeting at Sturgis.

The Harmonical Society of Sturgis, Mich., will hold its Third Anniversary June 12th, 13th and 14th, at Mrs. M. L. Little of Boston, Joel Tiffany of Chicago and Abram Smith of Sturgis, are engaged for the occasion.

G. CROSSBETT, Sec'y.



















## JE-HO-VAH.

Within the holy realm of deepest Thought,  
Where Wisdom's precepts are so fully taught,  
Beside a band of Oriental seers  
Whose lives are measured by unnumbered years.  
There beautiful 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—the Throne,  
That waits 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 license draw.  
This much we know, and, knowing, know no more!  
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 I 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 farming interests, as he was for many years an able and popular Secretary of the Board of Agriculture.

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 his 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, where he spends his greeting.

Middleton, Mass.

ELIZABETH PLANCK.

Anxiously, hopefully we have 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, impressions 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 magazines, 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. Longley, and all connected with the Circle-Room, for the blessed hearing from our sister in the Summer-Land. MRS. EDWIN 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 acknowledging the kindly greeting of Comrade Roberts to the boys and will communicate to them his words. The message is so characteristic of Comrade Roberts as to unmistakably identify him. He was a charter member of Post 44, G. A. R., located at Metuchen, N. J., and was an enthusiast in everything pertaining to the Grand Army of the Republic. He served as adjutant of his Post from its organization 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. A. General in the department of R. L. G. A. R. He filled this position with distinction and ability during the administration of Dep't Commanders Houghton 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 himself, is indeed gratifying.

Fraternal yours,

A. L. SCOTT.

New York, 131 East 43d street.

TRYPHENA M. EATON—DR. EDWARD E. DENNISTON.

In the BANNER of LIGHT of Jan. 10th there is a message from MRS. TRYPHENA M. EATON of Sunderland. I am satisfied it is correct in every particular. She was born in Deerfield. I knew her husband, brother, cousins and aunts well.

I believe she and her husband were visitors at Lake Pleasant.

In the ANNEX 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 system. I think he was a man of superior judgment. 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.

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 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 earnest minister in preaching what he then believed to be true. I am glad he is as earnest now to acknowledge that he was mistaken in his views.

Sycamore, Ill.

MRS. S. G. MORRIS.

## A Good Record.

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 find that nothing like it in the annals of remedial agents. The Compound Oxygen Treatment began its good work by curing Dr. Starkey himself of a deep-seated disease. 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 gratefully 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 charge by return mail, and with it the testimonials of many well known men and women with their names and addresses. If you are sick you can have some downright encouragement from their testimony. Not so much the encouragement of argument, but the assurance of genuine experience, for the book has many instances to strengthen the most faint-hearted. All the evidence has weight—first, the weight of character; for it comes from men and women of thorough reliability; many of them are prominent in the United States; and secondly, there is the element of quantity, for there are not only all these pages of testimonials, but Drs. Starkey & Palen publish a quarterly review of eight large pages filled with the names and addresses of men and women cured by the treatment. Send for the book or the quarterly. Address Drs. STARKEY & PALEN, 1229 Arch street, Philadelphia, Pa., or 120 gutter street, San Francisco, Cal.

## THE HAIR

When not properly cared for, loses its lustre, becomes crisp, 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 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 persons, 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. Oment, General Merchant, Indian Head, N. W. T.

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

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

**Ayer's Hair Vigor**

PREPARED BY

Dr. J. C. AYER &amp; CO., Lowell, Mass.

Sold by all Druggists and Perfumers.

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.

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DR. STANSBURY,  
Onset, Mass.

The only medium sitting with sealed sates. Send for Cir-

cular.

May 2.

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YOUR Future Business Prospects, consult FRED A.

HEATH, the Blind Medium. Enclose Postal Note for

50 cents, or register your letter with lock of hair and stamp.

Address 111 Butterworth street, Detroit, Mich.

June 8.

DEAFNESS &amp; HEAD NOISES CURED

by F. H. HARRIS, 558 Broadway, N. Y. Write for book of proof FREE

Mar. 28.

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## Mediums in Boston.

JAMES R. COCKE,  
Developing and Business Medium,

ALSO

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.

MR. COCKE will visit patrons at their homes, either for

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Private Sittings on Sunday by Appointment.

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## DR. HOLBROOK

CONTINUES to meet with great success in curing all Chronic Diseases. No exorbitant fees for treatment. Office 19 Tremont Row, Room 5, Boston, Mass., on Tuesday and Thursday of each week. (On all other days at No. 138 Essex street, Boston, Mass.) Send for Circular. FREE INFORMATION FREE.

## Miss A. Peabody,

BUSINESS, Test and Developing Medium. Sittings daily. Office Monday, Tuesday evenings, and Tuesday afternoons at 3 o'clock. Six Developing Sittings for \$4.00. 104 Washington street, opposite Davis street, Boston. June 13.

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## HATTIE C. STAFFORD,



