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The Spiritual Rostrum. (From the Medium and Daybreak, London, Eng.)

MODERN SPIRITUALISM. A Lecture delivered before the Bath (Eng.) Lit erary and Philosophical Association, by

C. W. DYMOND, F. S. A.

"Even in the most cloudless skies of skepticism I see a rain cloud, if it be no bigger than a man's hand it is Modern Spiritualism."- Lord Brougham, about More than half a century before its advent

More than half a century before its advent, Kant foresaw and thus foretold the approach of a great spiritual epoch: "Sometime-I know not when or where-it will be proved that the human soul, while on earth, lives in an indis-soluble communion with all the immaterial beings of the spiritual world; producing effects in them and receiving impressions from them In them, and receiving impressions from them, of which man has now no consciousness." How completely this anticipation has been realized,

completely this anticipation has been realized, we shall presently see. ORIGIN.—The 31st of March, 1848, will ever be memorable for an incident, mean, as meas-ured by our poor conventional standards, yet big with most momentous issues. "What great effects from little causes spring!" It is in the Divine order that no item of the great evolu-tionary plan is isolated: for each—even the least—has its rôle in the drama of existence. When the hour strikes, it may take but a touch least-has its rôle in the drama of existence. When the hour strikes, it may take but a touch to create a crisis. At the appointed time, as events have shown, the world was ready, and the crisis came. An obscure village in Amer-ica; a cottage newly tenanted by a Methodist family; a murdered man; a questioning child -this was all; but it was enough. Similar occurrences there had often been before, but they were practically unfruitful. Not so here they were practically unfruitful. Not so here. After nightfall, strange knockings and other noises were heard in the house. Weeks passed without bringing any relief from the unwel-come intrusion. In vain was ingenuity racked traced to any earthly source. Surely, then, it could be no other than that busy and ubiqui tous Father of lies! It was left for the wit of tous Father of lies! It was left for the wit of a little girl, unconsciously working through this time-honored idea, to find the way to a solution of the perplexing problem. On the evening of that eventful day the family had retired to bed-though not to rest; for the noises were as frequent as ever. At length, moved by a sudden impulse, the child, clapping her hands, exclaimed: "Here, Mr. Splitfoot! do as I do." The invisible rapper immediately responded. Then, silently counting in the dark, an equal number of knocks followed. "Mother!" said she, "it can see as well as hear." "Mother!" said she, "it can see as well as hear." Upon this hint, the mother interrogated the mysterious "it," and learned that he, a ped-dler, a few years before, had been murdered by a former tenant of the cottage, who had burled the body beneath the cellar. The matter get-ting wind, the neighborhood was soon in a state of commotion. To test the truth of the story, it was decided to dig; and it is on record that human remains were found, with char-coal and lime. No legal inquiry was held; and, so far as this particular case went, curlosity was suffered to sleep. But the lessons of that night were not to be lost. The disturbances increase-i in number and variety. Without visible cause furniture was displaced; doors were violently opened and shut; bed-clothes dragged off; and many other things done which added to the distress of the persecuted family. They had recourse to prayer; but the visitation would not be stayed. Still hoping to get rid of it the children, in whose presence most of the phenomena occurred, were removed to a neighhear

Unexpectedly as it appeared, it came to a generation not unready to receive it. The verse with or to manifest themselves to man; processes associated with the name of Mesmer for it enables us to class as mediums all those had, in some degree, prepared the popular in whom the inner faculties are awakened to believe in the reality, and to understand something of the rationale of spirit-phenomena.

CLASSIFICATION AND NOMENCLATURE. — Many have tried to classify these, but, wher-to, with little success. Nor have we yet a no-menclature at all worthy of being called scien-tific. I have, therefore, arranged the princi-pal phases in a sequence which seems best to lead itself to our present purpose; and in this hand itself to our present purpose; and in this brief sketch (for, in the allotted time, it can be nothing more) must avail myself of those provisional terms which are in popular use, sadly inadequate though most of them are. To avoid needless misapprehension, it will be con-venient, before going further, to indicate the meaning and scope of some of these. DEFINITIONS.—Take the words natural and supernatural. Now, in common with most of their kind, they represent not so much realities are mortal impressions. The natural core

as mental impressions. The natural nere means that which is normal, or congruous with means that which is normal, or congruous with common experience; the supernatural, that which appears to be abnormal, or exceptional, mysterious, and of unknown origin. The ap-parent extent of the realm of the supernatural varies with our point of view. To the ignorant savage, almost everything is full of supernat-ural terrors; but, as knowledge grows, that mystic region shrinks; and the territory of the natural is correspondingly enlarged. To the philosopher, who looks over the whole field, there is, in truth, no such thing as the super-natural; it is but the natural on higher planes, not yet understood. But the word natural has quite another meaning when opposed to has quite another meaning when opposed to spiritual; and we must be careful to note the difference between the two. In this connec-tion, the natural is that which is of the outer universe; the spiritual, that which is of the understood and familiar, it becomes natural too, in the former sense of the word; as the natural, in the latter sense, when profoundly studied, becomes identified with the spiritual. Matter and spirit are similarly contrasted. Even of the former, with which we are more Even of the former, with which we are more familiar, we know only some of the properties; of its nature we know nothing. Of many kinds and degrees, matter is that which impresses our outer senses; and it is these alone whose testi-mony is taken by the materialist, who regards mind as a function of brain-stuff. But, as these senses are not the only ones we have, so there are states of matter (call it substance, if you will) more refined, which can be cognized only by those inner senses which correspond only by those inner senses which correspond with them. And from these we may-nay, we must-strain our mental vision into realms of being of higher and yet higher grades, of which, in spite of our profound ignorance of them, we in spite of our profound ignorance of them, we can surely infer the existence, if we will prop-erly use our perceptions and our reason. Irra-tional views of natural order are thus cor-rected; and the brain is relegated to its proper place as an instrument of the spirit. Let us beware of confounding cause and effect—than which nothing is more sure to lead astray the incautious wanderer in this field of research. The world of causes—of life, sentience and in-telligence—cannot be that of matter, as we phrase it, which itself is but an effect. What if the various kinds of matter should be but so many forms of life; so many modes of ultima-tion of spirit, the essential being? It is a sup-position, growing to a conviction, which seems to solve every difficulty. A true or false philosophy of Spiritualism largely depends upon what is the conception of

for it enables us to class as mediums all those in whom the inner faculties are awakened to activity, rather than subjected to the will of spirits. Very little is yet known as to what constitutes mediumship; and we may not now spirits. Very little is yet known as to what constitutes mediumship; and we may not now discuss it. There are many kinds of mediums, of the physical, the perceptive and the mental orders — each with many subdivisions. It is not uncommon to be a medium for more than one class of phenomena; and, occasionally, the range is very wide. But, as a rule, each is more closely in touch with one phase than with any other; and, according to this bent, they are distinguished as physical, rapping, materializing, writing, trance, or inspirational mediums; and so forth. It must not, however, be assumed that mediums are a separate order sharply differenced from other people. In some form and degree, mediumship is latent in all of us; and, in a large proportion of peo-ple, if conditions favor, it may be manifested. As to the respective shares of spirits and man in these marvels, it may be broadly stated that the two are variously concerned in them. In those commonly called "spirit phenomena," there seems to he a more or less dominant spirit-power controlling a more or less dominant subject; but always, be it remembered, "sub-dued to that it works in"; which imparts to the manifestation something—often much—of its own. This well-known fact accounts for a good deal that to the incongrous and suspicious. Such phenomena do not always, or even genergood deal that to the inexperienced observer may seem to be incongrouss and suspicious. Such phenomena do not always, or even gener-ally, depend only on the presence of a particu-lar medium. They are usually helped and modified by contributory elements drawn from some of the sitters, when friendly; but the presence of unsympathetic or infriendly per-sons may change, hinder, or even stop them. In the subjective experiences, the chief agency, not always conscious, or traceable to volition, is in man. is in man.

There are also objective phenomena produced There are also objective phenomena produced by the human will, in which man's part is like that of controlling spirits in the manifesta-tions usually regarded as medianic; and the less of a medium, in the popular sense, the agent is, the better for this purpose. The an-nals of mesmerism, which are full of such things, throw light upon many of these prob-lems. But you may say: Why call in spirits? Are not man's own powers sufficient? Not so, even if terrestrial man were the crown of crea-tion. Independence, implying isolation, is imeven if terrestrial man were the crown of crea-tion. Independence, implying isolation, is im-possible, "because we are members of one an-other." George Herbert saw this when, in poetic rapture, he exclaimed: "Oh! mighty love! Man is one world, and hath another to attend him."

PHENOMENA.—Time will not allow us to do more than pass in very rapid review the char-acteristic phases of this "interesting modern delusion" (as it was called by a recent lecturer delusion" (as it was called by a recent lecturer in this room), which, to speak generally, are produced, or induced, either by forces directed by intelligence, or by an intromission of the subject into an interior percipient state. I propose to emphasize those manifestations which most strongly indicate the existence of spirits, and their intervention in our affairs. If such should chiefly be of the external kind, it is because it is just these which are the most staggering to skeptics. It needs only thus to focus the facts, to dissipate the silly notion that Spiritualism is nothing better than a will-o'-the-wisp of weak and ignorant minds crav-

half feet, and there were no external means of passing from one to the other. The passage of matter through matter is an occurrence so strange and startling that we need not be sur-prised at its possibility being stoutly denied by those who will not believe anything which ap-pears to contradict their every-day experience. Nevertheless the fact has been abundantly proved. Flowers, freshly plucked or uprooted -sometimes asked for on the spur of the mo-ment—are brought into locked rooms; books, long lost, fall from the ceiling; chairs are slung on the arms of persons linked hand-in-hand in a circle; knots tied in endless cords, and many other things of like character done; proving that, under certain conditions, matter is much more plastic than has commonly been supthat, under certain conditions, matter is much more plastic than has commonly been sup-posed. Evidence of this may readily be had. More than six years ago Mr. Cecil Husk of Peckham, while his hand was held by a medi-cal man, had a solid welded iron ring placed upon his wrist, and there it remains. The ring is much too small to pass over the medi-um's hand; and though the most skillful ex-perts have tried their best to remove it, and to explain how the feat was accomplished, they have utterly failed in doing either the they have utterly failed in doing either the one or the other. Are not such simple facts worth a bagfull of far fetched theories? [To be continued.]

W. J. Colville at Berkeley Hall.

On Sunday, June 14th, W. J. Colville conlucted three meetings in Berkeley Hall, Boston, with excellent results. The platform was beautifully adorned with a profusion of flowers, and despite the great heat of the day the hall was comfortably cool.

In the morning discourse on "The Voice of the Silence," the most striking doctrine considered was the claim put forward by Theosophists, that it is possible for a soul who has merited Nirvana to forego its bliss and voluntarily descend to dwell amid scenes of human suffering from sheer love of mankind. This Oriental conception in Buddha's creed of altruism enforces a sublimer lesson than is usually made plain in occult writings, the practical import of which is, that while the highest nobility of character ever prompts to utter selfsurrender, there is a law of compensation or retribution pervading the universe, so perfect that it makes it impossible for any a ct of selfdenial for others' good to go unrewarded through the changeless operation of the socalled Karmic law. There are two ideals of enjoyment as man as two distinct selves: the lower joy, desired by the inferior self, which is but an improved animal, is selfish, though not wicked; the higher bliss, sought by the superior self, is the blessedness of giving, without expectation of return. But on the score of undiluted altruism, it is necessary to understand that mere denial of selfish pleasure for focus the facts, to dissipate the silly notion that Spiritualism is nothing better than a will-o'-the-wisp of weak and ignorant minds crav-ing for the sensational, and led astray by a lumsy ingglery of table tipping and rapping. unwise enough to misdirect our efforts on be-half of others, we cannot experience the purest satisfaction or know the deepest peace. Un-selfishness is a great good, but unselfish efforts must be also wise to insure desirable results. Thus only the experienced ones who know how to do well are capable of so gratifying their benevolent desires as to accomplish such good to others as must of necessity conduce to their own most perfect though unsought joy. When doting parents pauperize themselves to When doting parents pauperize themselves to support the extravagant tastes of their chil-dren, though they love those children dearly, and drain their own resources to supply their fancied needs, such parents are not happy in consequence, because they have acted unwise-ly, even though with kindest intent. It is a universal law that no blessing can come to any one in consequence of so acting toward an-other that the highest good of the other is not ministered to. It may seem hard that many should suffer bitterly while actuated by the purest desires to help others, but such griefs purest desires to help others, but such griefs are all educational, and love must be married to wisdom before joy can be full. In the afternoon a great variety of excellent questions were propounded by the audience, and replied to by the inspired speaker in a manner evidently satisfactory to all. In the evening "The Key to Theosophy" proved a fruitful topic. The lecturer accounted for the conflicting views of scholars when treating of Buddhist doctrines by referring to the differ-ing tenets of Northern and Southern Buddhists. The former are generally optimistic, and be-lieve in individual immortality, while the lat-ter are largely pessimists, and incline to a be-lief in "absorption in the deity." While gen-erally endorsing the book, the speaker insisted The prime of program is proven by the proven of the proven

THE COMING DAY!

Mrs. Cora L. V. Richmond, on the 24th ult., delivered in Chicago, Ill., a lecture on the probable events of the next ten years-the closing portion of which discourse we append, as a clear summary of the present condition of the popular theology, the cause of the creedal disturbances, and the agent-SPIRITUALISMwhich is to bring about a state of things which shall usher in the dawn of a new day whose crown of glory shall be an achieved mental freedom in all the departments of human existence and experience:

Istence and experience: It is rarely that an intelligent humanity, hav-ing access to all sources of information, and as liable to have it from God as have the clergy, is wrong. It is the council of the church that is wrong; with such uniformity as bespeaks either a terrible degradation or a great degree of enlightenment, the people of this age are always on the side of the heretic. To-day the heretic is sustained, to-day he is received with open arms, to-day the people flock to hear him; and still theological schools will not take warn-ing....

Do we not know that the heresy of one day is the orthodoxy of another, and that you slowly creep away from the fastnesses and supslowly creep away from the fastnesses and sup-posed landmarks that 'are necessary at one time to the broader realm of knowing that re-ligion is not owned by any sect or denomina-tion, and that if it were possible for one de-nomination to possess the whole truth, most of the people in Christendom would be in danger of perdition? The majority of people do not belong to any church, seeing the differences of opinion among the churches, yet the majority of the people believe in Christian worship, and they most freely worship where there are no de-nominational lines, and they follow these here-tics out upon the hills as-pardon us-two tics out upon the hills as-pardon us-two thousand years ago the multitude followed a thousand years ago the multitude followed a distinguished heretic who is now named the Master and Lord of the Christian church -professedly followed at present by those who draw the lines of creed closely around men's minds, and who suppose that they cannot read the inspiration of the Sermon on the Mount and interpret it aright for themselves. Why! if Jesus were here would not the churches be tried, and the people be applauded? If he were here would he not now as then sit in judgment here would he not now as then sit in judgment upon the forms of worship in the temples, and bid the people follow him to the seaside? And bid the people follow him to the seaside? And so those who follow his voice, who have felt the presence of his summoning messengers, the winnowing wings that are in the upper air, who know of this broader and wider interpre-tation that has been given to his name and work, shall they keep silent? Fortunately the State defends them; fortunately their lives are safe; though they may be ignored and removed from their places and their second and removed And from their places, and their sacerdotal robes taken from them, they will be arrayed in the garb of freedom, conscience will be their guide, the voice of the Christ spirit will lead them

Each denomination works in its own path-way of partial light on earth until it reaches the end of its inspiration; when inspiration ceases it ceases to hold the people. The only test of the value of associated effort in religion is where inspiration dwells. If the Holy Spirit is there, if Christ is with the people, if the minister be anointed from heaven instead of being vested with office from the earth, if

to solve every difficulty. A true or false philosophy of Spiritualism largely depends upon what is the conception of the constitution of man. It will hardly be de-nied that, if our knowledge of human nature were complete, we should have a key that would unlock every secret of the life of man as an individual and as a social being. Although at present we must be content with something far short of this, we shall, I think, not go wrong if we take the broad and simple view that terrestrial man is a tripartite being of three degrees-spirit, soul and body. Spirit is the inscrutable innermost ego, the true essen-tial man, the individuality, whose attributes are life, sensation, volition and thought; soul, (sometimes called "the spiritual body,") that elastic, ethereal substance, in which the spirit inshrines itself, and by means of which it man-ifests form and activity; body, (sometimes called "the natural body,") that corporeal dwelling which the spirit, through the soul, gathers to itself, for use during its earthly so journ; in short, the personality. The idea has been neatly summarized in the formula, "Man is a spirit who has a body." Now, when we mean one of the human race, or kindred to it, who is divested of, or, perhaps, has never had, a corporeal body. But spirits are of many or-

mean one of the human race, or kindred to it, who is divested of, or, perhaps, has never had, a corporeal body. But spirits are of many or-ders; and, more restrictedly, "a spirit" is such a one as is not far removed from the earth-plane. For distinction's sake, it is usual to call spirits of the higher grades "angels." With such a theory of the constitution of man, it is easy to see that in this world he has in potency all the powers of man as a pure spirit—limited, of course, by those conditions which here fetter freedom of action. On the other hand, it is as easy to see that what em-bodied man can do, disembodied man may do; and the greater powers of the former, the

| ing for the sensational, and led astray by a clumsy jugglery of table tipping and rapping, seasoned with inane messages purporting to come from angelic sources. What it really is, I will try, as far as time allows, to show. PHENOMENA CLASSIFIED. | | | | | |
|--|--------------------------------|--|--|--|--|
| Occult transport of objects. "Apport." Levitation. Passage of matter through matter. | MOTIVE. | | | | |
| Handling fire. | PROTECTIVE. | | | | |
| "Spirit odors." "Spirit-lights." Ghosts or Apparitions. Form-manifestation. "Ma- terialization." "Transcendental phologra- phy." | PRODUCTIVE OR FORMATIVE. | | | | |
| "Spirit-raps." Table-tipping or tilting. Planchette-writing and drawing. Automatic writing and drawing. Psychography, or occult writing. "Direct writing." Occult vocal and musical sounds. "Direct voice." | Communicative. | | | | |
| Entrancement. "Control." Inspiration, Obsession. | DIRECTIVE. | | | | |
| Clairpoyance. Crystal seeing. Clairaudience. Psychometry. Prophecy. To the above I append : | PERCEPTIVE. | | | | |

schools, universities and colleges have not or-dained him, then is he a guide and light of the people. But in a far other way will men pro-

God knows by whom he wishes to lead the people, and do you suppose that all the coun-cils of all the churches in Christendom can clis of all the churches in Christendom can keep back for one moment the tide of thought that is rolling over the earth? All men may hear the voice that was once heard upon Sinai, all may touch the brows of those who were upon Olivet, and the word of peace that has borne the baptism of the spirit and the free-dom of private judgment is the word that will redeem the world in time.

dom of private judgment is the word that will redeem the world in time. In the next ten years these ecclesiastical trials will be more frequent, until it will not only cease to be a matter of dishonor, but even as it has already become, a matter of honor, to be a heretic. The time comes when the re-ligion of Christ will not be enunciated in any creed or dogma, but in deeds and words of liv-ing light, in that which appeals to humanity; and, mark our words, the next ten years will bring more religious revolution in this regard than the last half century has wrought, and yet how great the change is; the sermons of fifty years ago would fall upon the ears of the present worshipers as lifeless clods. To-day men stand in their pulpits fearlessly uttering words that would have sent them to the scaf-fold and to prison a century ago. Oh! yea, these are days for the ripening of souls, and the harvests of God are gathered in the vine-yard that he has planted.

the barvests of God are gathered in the vine-yard that he has planted. No one in the Church can tell whether the coming Christ will be within or without the pale of the Church. He who loves mankind and serves his people is the chosen of God, the Christ to lead the world. He may lead away from Rome, may lead away from Jerusalem, may lead away from Westminster, may lead away from the Nicene council, away from that of Trent, still he will lead unto the sacred city of God after all. The light that is in the world to day is to grow more luminous.... The open communion between the two worlds has served to bring this about. That open com-munion, scoffed at, derided and scorned, as it has been, and is even to day by the careless, is still the great factor in the world that has moved the people to the recognition of immor-tal life, and immortal life is the one thing that hever to make this the day and the hour of the evenesion of the diving part of men.

BANNER LIGHT. OF

JUNE 27, 1891.

it advisedly. Between the worshipers of all denominations a common ground has been dis-covered in the open inspiration, and even Ori-ental religions have been deemed worthy of recognition, and have been named at last as a part of the great religious plan of the Infinite. Between denomination and denomination min-istering spirits have recognized the same voice and power that has led mankind through all the many ages, the presence of angels appoint-ed to lead, and guardian spirits who hover near....

a common the binds them to one another, that all the powers in the universe that God sends are ministering powers to aid them. When a man stops to inquire whether it is permissible that he shall receive messages from

permissible that he shall receive messages from the spirit-world and the message is already at his door, he may conclude that, unless God rules the universe Satan does, and the messen-ger is there from one or the other for him to mest. If he thinks he discovers that it is a messenger of evil, let him drive it away. The church and elergy met Spiritualism forty-three years ago and said: "It is Satan," and Satan has remained. If this be Satan he has taken possession of lives and hearts with exalted pur-pose and divine results. He has removed the fear of death and the fear of that which comes after death; he has unsealed the tomb, and made people aware that their loved ones live; he has soothed the hearts that mourn, and healed those who were wounded by the he has soothed the hearts that mourn, and healed those who were wounded by the shafts of death; he has opened the eyes of those who could see visions; prophets and seers have been reared up in his name. If it be deril, then he has healed the sick, and cast out evil; he has wrought the works that were ascribed to the One of old, of whom it was said that He cast out devils by the aid of the prince of devils. Spiritualism has entered the church, has inspired the clergy, has taken possession of the laity, has visited has entered the church, has inspired the clergy, has taken possession of the laity, has visited them in their homes, in the voices of their chil-dren; and the departed ones of their households have ministered to their spiritual comfort; it has caused men to testify in its behalf because they know of the future life. If this be the work of Satan, let the good work go on, for Satan himself may have been renovated in doing good unto others. It is said that all evil purpose changes by ministering good unto others, and that those who do good to others gradually outgrow their selfishness and strivings. Since theology or

who do good to others gradually outgrow their selfishness and strivings. Since theology or many theologians have repudiated Satan, Spir-itualism has concluded to take him up and re-form him, and make him the message-bearer of tidings of great joy unto the world.... Therefore in the next ten years, more so-called miracles will be wrought than in any ten years of human history, more signs and tokens even than have appeared in the last forty years. There is now scarcely an issue of the secular press that does not contain some forty years. There is now scarcely an issue of the secular press that does not contain some account of phenomenal appearances or mani-festations in some parts of the country which cannot be explained by anything excepting Spiritualism as the solution of these "latter day" wonders. And as the century rolls on apace more wonders will still appear, within and without the church, within and without the sanctuary of constituted authority. Wher-ever the voice of the spirit finds oceasion, and that it is best to minister under guidance of a that it is best to minister under guidance of a superior power, there will the manifestations come. Not only will maidens and youths dream dreams and prophesy, and gray-haired sires be visited with these gifts, but many who do be visited, and the power of the spirit will take possession of human lips to the end of fulfil-

be visited, and the power of the spirit will take possession of human lips to the end of fulfil-ing this prophecy. Afterward will come the great crash, and Mammon will be crushed, and the earth and the heavens as they are now fashioned will disappear. Wars will be unknown, striving will cease. But this is not the end; this is but the beginning of the end. Great geographical changes must occur yet and these strivings must culminate. But in the midst of all, like a calm and wonderful spirit, the voices of the upper air will breathe upon the nations of the earth, and after a season of conflict even your own beloved nation will rise unto a higher and diviner fulfilment; recognizing the fraternity of all the nations of the earth and the brother-hood of all humanity.

DUTY AND RESPONSIBILITY.

Sunday, June 14th, the Guide of Mrs. H. S. Lake addressed a deeply-interested audience in the First Spiritual Temple, Exeter and Newbury streets. Announcing as the subject to be considered. "Duty and Responsibility as Derived from a Knowledge of the Continuity of

"FOREVER." Respectfully Dedicated to Frank T. Ripley, BY EMMA MINER.

For the Banner of Light.

Forevert Who may hear that sound, Time's ondless pulses beating? And who, amid the daily round Of pleasures, gay and fleeting, May measure all its breadth and height, Its velled and hidden glory? What mortal hand would dare to write

Its secret, silent story? We may not know what growing powers May find a sweet fruition;

The source of all these thoughts of ours, The soul's deep intuition.

The dream of thought that o'er us fell, By mortals rudely broken, An angel's lips unsealed, may tell And voice the thought unspoken.

With broadening souls and faces bright With Music's sweetest rhyming, Along Progression's shining height,

With feet unwearied climbing, Still pressing on, where'er we turn, With thoughts yet upward reaching, We 'll pause in each new sphere to learn The angels' wiser teaching.

"Forever"! Oh! the wondrous thought Of years forever speeding; Eternity, with mystery fraught, We may not pass unheeding. To meet, and hold within our arms

The loved, no more to sever: To make our own the joys and charms

That gild our bright forever! Out from the joy which seemeth dead We'll clasp anew each token; We'll gather up each tangled thread And weave them on unbroken; The past, with all its blighted hope, The present's vain endeavor.

Shall find a free and broader scone In the future of Forever.

free Thought.

A WORD ON VEGETARIANISM. To the Editor of the Banner of Light :

While looking over the current number of your paper, my eye caught a short paragraph

on the fourth page in reference to a recent meeting of the vegetarians of Boston. The article in question is written in a spirit so foreign to that which usually characterizes the editorial columns of THE BANNER, and is so manifestly unfair in its statements, that, for the sake of abstract truth and justice (if nothing more), I feel constrained to enter my voice in protest.

The author shows an almost painful lack of knowledge of the subject of vegetarianism in general, and of the so-called Grahamites in particular. In the first place, a few words in regard to Graham and his doctrines will be in order. At the present writing there lies be-fore me a bound volume of the Graham Jour-

order. At the present writing there lies be-fore me a bound volume of the Graham Jour-nal for the year 1839. Among other things therein contained are many articles from the pen of Sylvester Graham, besides a number of his lectures and speeches which were reported. As to Graham's views on the diet question, of course he was a stanch vegetarian; yet, so far from inculcating the "bread-and-butter-only" principle—as stated in your paper—at a convention held in New York City in the power were given him, induce all the people to suddenly change their diet; on the contrary, he wished his fellow beings to investigate the subject "as a science," and he would have it an "intellectual inquiry rather than a matter of feeling." Graham was content to set the people to thinking; he was satisfied that his was the right way, and knew that truth would be the gainer by investigation. Another fact which will completely refute the "bread and-butter-only" fiction is found in the account of a "Graham dinner," in which a number of prominent men participated, and which in-cluded some "twenty-five varieties of most delicious food." Were it not superfluous, I could adduce columns of similar facts to dis-prove insinuations as to the abnormally "spare diet" of the Grahamites, but I am perfectly

could adduce columns of similar facts to dis-prove insinuations as to the abnormally "spare diet" of the Grahamites, but I am perfectly content to leave the matter to the investiga-tion of any desirous of the truth, knowing that an impartial and unprejudiced examination is the best demonstrator. No one cognizant of even the simplest laws of physiology will attempt to demy thet people No one cognizant of even the simplest laws of physiology will attempt to deny that people have been rendered ill from a sudden and rad-ical change in diet. This is not only true of an abrupt departure from a life-long habit of in-dulgence in a so-called "mixed diet." but is also seen in the cases of individuals emigrating from a cold to a warm climate, and vice versa, and in other circumstances of a like nature. As before intimated, no one understood this better than Graham; but, at the same time, if the number of testimonials—both public and the number of testimonials—both publics and private, published and unpublished—be any oriterion of the general good resulting from an adoption of Graham's principles, then there can be no question but that the unfortunate in stances before alluded to were the exception rather than the rule. And this of course does rather than the rule. And this, of course, does not take into account the vast numbers of indi-viduals who have beneficially adopted partial or total vegetarianism since Graham's day. 1 am inclined to think that some of the old Graam included to think that some of the old Gra-hamites who are yet with us (and, in compari-son with their original numbers, they will be found to far outnumber the "flesh-eaters") will open their eyes if they should chance to see the paragraph which I have been discussof the whole number of individuals who have adopted vegetarianism intelligently-and, in the aggregate, this number is very large, and the aggregate, this humber is very large, and constantly growing—the backsliders have really formed a very small percentage; therefore, it is really touching to conceive of the lack of knowledge which could soberly make this as-severation: "But these Graham-breadites [i. e. Grahamites after awhile found out their mis take, and were persuaded to return to a meat take, and were persuaded to return to a meat diet." Exemplifications of the utility and practica-bility and superiority of vegetarianism are met with continually, and I am at a loss to know where my friend has keep his eyes lately. Prac-tical vegetarianism has been in vogue from time immemorial. Two fifths of the world's population to-day subsist principally upon rice. So far as a vegetarian diet being incom-patible with health and muscular power. Is concerned, it would seem that any intelligent man ought to know that the whole history of the human race proves to the contrary. From a pre-historic period to the time of the Roman soldiers, who often performed their wonderful campaigns under the meagre (?) stimulus afford-ed by coarse brown bread and sour wine, down to the Coolie of the present day, who ded on rice, is much more active and enduring than the negro meat-eater-including the peasantry the negro meat-eater-including the peasantry of various parts of Europe, who thrive on the coarsest vegetable and fruit diet-the facts are cortainly refutatory of the implications above contrest vegetable and the feored iny character to taites i can look upon book of their work. Yet inote knew my motive inot the second of their work. Yet inote knew my motive inot the second of their work. Yet inote knew my motive inot the second of their work. Yet inote knew my motive inot the second inot of the inot the second in the sability second in the inot the second inot the second inot the second inot the inot the second inot the second inot the second inot the inot the second inot the second inot the second inot the inot the second inot the second inot the second inot the inot the shield of inot the second inot the inot the shield of inot the second inot the inot the shield of inot the second inot the inot the shield of inot the second inot the second inot the inot the shield of inot the second in the inot the shield of inot the second in the inot the shield of inot the second in the inot the shield of inot the second in the inot the shield of inot the second in the inot the shield of inot and second in the inot the shield of inot and second in the inot the shield of inot and second in the inot the shield of inot and second in this understanding of duty, and descend the shield of instite and inot the second in the inot the shield of instite and inot the second in the inot the shield of instite and inot the second in the inot the shield of instite and in the shield of instite and in the inot the shield of instite and in the shield in the inot the shield and wold in the shield of instite and in the shield of instite and in the shield of instite and in the instite in the shield of instite and instite and in the instite and shield of instite and of instite and instite in the shield of instite and in the instite and shield of instite and in the shield of instite and in the shield of instite and insthe shield of instite and i Planthing and to attact of the fightly

the Drs. Foote and Dr. Oswald of this country. A man who calmly designates as a "humbug" the concurrence of opinion of such authoritios as these is, to say the least, almost an anomaly. The statement to the effect that Graham was once, after giving a lecture on diet, "caught eating a sirioin steak in a restaurant," can-not, I believe, be established by authentic testimony. The misropresentations and fic-tions which were put in circulation at various times during Graham's career would probably fill volumes, and we see no reason why the foregoing anecdote should not be relegated to this category. Even were it true, however, the same would have no effect whatever upon the abstract truth or error of vegetarian principles. A. W. STOCKWELL. Boston, Mass., June 15th, 1891.

To restore, thicken and give you a luxuriant growth of hair, to keep its color natural as in youth, and to remove dandruff, use only Hall's Hair Renewer,

Report upon Therapeutic Sarcognomy.

We, undersigned, acting as a committee in behalf of the students of the College of Therapeutics, who have just finished our attendance upon the lectures and demonstrations of Prof. Buchanan, feel that we would be unfaithful to truth and justice if we did not give the public. in the strongest possible manner, our unanimous attestation to the truth and profundity of the grand scientific discoveries embodied in his lectures and his great work entitled THE-RAPEUTIC SARCOGNOMY.

We have witnessed and participated in the we have witnessed and participated in the complete demonstrations of the principles of the new science, and do not think that any en-lightened person could have attended these convincing experimental demonstrations and profound lectures without realizing, as we have, that they give us, for the first time in the world's history, a satisfactory knowledge of the relations of the body to the brain and the soul, the true functions of each and their multifarious interaction. That this is by far the most important addi-

The soul, the true functions of each and their multifarious interaction. That this is by far the most important addi-tion ever made to the Biological sciences by any man or any group of scientists, is quite ap-parent when we reflect that medical colleges of to-day have but a few rudimental concep-tions of the functions of the brain as a physi-cal organ, and profess to know nothing of its supreme psychic functions, which are the most important functions of human life; while as to the soul they profess to know nothing what-ever, and even doubt or deny its existence. That one man should have been able, by en-tirely original methods of investigation, to add to our physiology, which has been the result of the slow growth of many centuries and the la-bors of hundreds of scientists, two new realms of science, the science of the brain and the sci-

bors of hundreds of scientists, two new realms of science, the science of the brain and the sci-ence of the soul, each as extensive, profound and important as physiology, is certainly the greatest scientific event of the century, the very magnitude of which overawes the com-mon mind, and prevents the universities from even considering the subject. It has also pre-vented Dr. Buchanan from attempting to in-terest them, knowing that they are generally the stronghold of old opinions and errors con-secrated by time, except in one instance, in which the Indiana State University, under President Wylie, attended his demonstrations, and reported their cordial acceptance and their sense of the vast importance of the discoveries. They have been taught in medical colleges, but only under the personal administration of Prof. Buchanan, having been for ten years the medical philosophy of the leading medical col-

lege of Cincinnati. In our present attestation we speak not of the science of the soul, which has not been prethe science of the soul, which has not been pre-sented, but the science of the brain, which casts a bright light upon psychology, and which has been presented to us as the basis of Anthropology, physiological, bygienic and path-ological, and the essential philosophy of thera-peutics, explaining and guiding all therapeutic action by medicine, by electricity, by nerv-aura and by hemospasia, not in abstract prop-ositions or theories, but by showing just what is to be done, and how effects are to be produced —how, for example, to produce in the nationt -how, for example, to produce in the patient coolness or heat, how to increase or diminish coolness or heat, how to increase or diminish any pathological tendency, how to promote or check nutrition, how to tranquilize, or to arouse and invigorate by electricity, how to diminish inflammatory tendencies, how to check fevers, how to restore an utterly ex-hausted vitality, how to increase or to dimin-ish the predominance of the nervous system, how to produce sheep how to remore nain-in how to produce sleep, how to remove pain-in short, how to stimulate and develop any func-tion in the body, whether heart, lungs, liver, stomach, glands or muscles, or in the convolu-tions of the brain, and thus change the mental ondition, making it cheerful or melancholy firm or nervous, amable or morose, intelligent or stupid, according to the laws of Sarcognomy This instruction has been given us in a prac-tical experimental way which produces im-plicit confidence and positive knowledge. We have been shown the proper structure and modes of use of electrical apparatus, and the valuable improvements introduced by Dr. Bu hanan. In addition to this supreme control over the mental and physical functions in health and disease, by methods unknown to medical col leges, we have been taught the marvelous pow-ers of Psychometry, which gives to the physi-cian an accuracy of diagnosis heretofore unknown, and removes the greatest obstacle to the success of the medical profession. Psythe success of the medical profession. Psy-chometry not only contributes to the practical perfection of the healing art, but is of im-measurable value in the cultivation of all de-partments of the natural sciences, as shown in Prof. Buchanan's Manual of Psychometry. We are entirely aware that it is impossible by the brief statement we now offer to convey any adequate conception of that wealth of science for which the world is indebted to one man who adequate conception of that wealth of science for which the world is indebted to one man, who, during half a century, has been patiently ma-turing for posterity the grand sciences of which we have witnessed the exposition of a small portion; but we desire to assure all sincere seekers of scientific truth that they will find in the writings of Dr. Buchanan much more than they expect however favorable their anticipan they expect, however favorable their anticipa-tions; and as we do not know that he will give another course of personal instruction such as we have enjoyed, we can but add that the grand and revolutionary discoveries of Dr. Buchanan are entirely free from mysticism and the vague conceptions born of speculative cre-dulity; and belonging as they do to the real of positive demonstrated science, harmonizing with all other sciences, they are as uniformly with all other sciences, they are to the teachings of accepted by his hearers as the teachings of chemistry, anatomy and physiology, being, like other scientific teachings, accompanied by demonstrations, and ready to meet the strict-est investigation. To those who wish to enjoy in print instruc-To those who wish to enjoy in print instruc-tions similar to what we have personally en-joyed, we would commend the perusal of those profound works, "Therapeutic Sarcognomy" and the "Manual of Psychometry," not as final-ities, but as preparatory to the still more ex-tensive and important works which we expect from the pen of Prof. Buchanan, revealing a new world of science. George EDWIN BILL, M. D. T. H. TRINE, M. D. J. P. CHAMBERLAIN, M. D.

Original Essay.

MEDIUMS AND MEDIUMSHIP.

It is astonishing how many individuals one meets who are mediumistic. Perhaps it may be safely assorted that very many, especially females, possess these qualifications in various degrees without even a distinct consciousness of being mediums. They find themselves able to see what others cannot see, or to hear what is inaudible to others; and if they relate their abnormal experiences they are generally more or less snubbed, or laughed at, or rebuked by a stern parent or an "enlightened" brother or husband. Thus discouraged, many soon learn to keep their experiences to themselves; they are silent and perhaps perplexed. It may be that they never heard of Spiritualism or medi-umship. Others, more or less gifted in this direction, know that what they see, for instance, are spirits; they see spontaneously, and are so used to it that they take it as a matter of course. The writer, having removed to another street, on becoming acquainted with a neighboring family-rather ordinary and uninformed folks-was startled on being incidentally told that the lady of the house, as well as her aged mother (who is living with her), could see spirits and hear them talk. They related this as naïvely as can be imagined-as matters

of fact. "Do you believe such things?" do," was the reply of the writer's wife. On getting this encouraging answer, this unsophisticated lady went on to tell some astonishing things, evidently greatly elated that she found some one who would not ridicule her, who believed what was rejected as hallucination by the other members of her family.

The readers of THE BANNER will, in reading this, remember many such unconscious mediums they undoubtedly have met or heard of now, persons of this class generally do not seek or solicit the spiritual manifestations-with them it is a clandestine matter, so to say-but when the time shall once come, as anticipated and predicted, that Spiritualism will have gained the recognition of Science, and shall be hailed by the Church as the most powerful corroboration of the Biblical so called miracles or supernatural occurrences, then all those persons gifted with mediumistic qualities will receive encouragement instead of neglect.

By that time, perhaps, the sacred intercourse with spirits will be entirely based upon proper knowledge, and be no more marred by anything unbecoming or unworthy. As regards our professional mediums, the law of "the survival of the fittest" will in time eliminate all that is objectionable and crude now. Above all, mediums will then seek to be spiritual; that is to say, they will strive to be altogether high-minded, of noble character, having high moral ideals, and be utterly above temptation. Then they will attract to themselves only good spirits, and only those excarnated beings who are eager to bless mortals, or to correct the errors of their past earthly lives. What a sacred, sublime vocation! In that good time to come professional mediums of lofty character will not be left to abject poverty, but they will be honored, and all their lower wants amply supplied. S. W.

[Republished by Request.]

A Dream of the Universe.

A Dream of the Universe. Into the great vestibule of heaven God called up a man from dreams, saying, "Come thou hither, and see the glory of my house." And to the servants who stood around his throne, he said, "Take him, and undress him from his robes of flesh; cleanse his vision, and put a new breath into his nostrils; only touch not with any change his human heart—the heart that weeps and trembles." It was done; and with a mighty angel for his guide, the man stood ready for his infinite voyage; and from the terraces of heaven, with-out sound or farewell, at once they wheeled away into endless space.

away into endless space. Sometimes, with solemn flight, they field through Saharas of darkness—through wilder-nesses of death that divided the world of life: ometimes they swent over frontiers that were quickening under the prophetic motions from God

ermen are plenty. The googe-fish, or fishing frog, has the forward end of the back fin ex-tended into a long, curved, whip-like structure, terminated by a ring and staple joint, and a leaf-like appendage recombiling together a fish-ing rod and bait. There is a fish in the lakes of India which uses its muzzle like a gun or bow, and fires a drop of water at files standing on blades of grass in the stream. The fly is snap-ped up as it drops. All carnivorous animals are hunters. Vultures, fish, crabs and insects are schvengers. The cognomen of gravediggers or sextons is well applied to numerous beetles. Certain ants are also said to bury their dead comrades. There are electricians among the eels. In Roman times the torped fish was used to cure the gout. Minute ocean forms, insects, fish and birds have the ability to give very effect-ive light. Certain herons are said to diffuse from the powder-down tracts on their breasts a light that attraots fish during might-hunting. Weavers are represented by spiders; basket-makers by birds; tent and awning makers by many caterpillars; silk-makers by many larve, spiders and several mollusks; rope-makers by the sponge; sappers and miners by worms, mol-lusks, larve, ants and animals who tunnel like moles, squirrels, armadillos and theatricals are car-ried forward by musicians, ventriloquists and acrobats. Spiders are the best rope-makers; monkeys lead on bars and trapeze; grasshop-pers make the highest and longest jumps. Birds talk, sing, whistle, mock and drum; insects fiddle and play the banjo; the sword fish is a gladiator; the otter slides down on a high ridge of snow in winter and a clay-bank in summer; several insects are known as skaters. The ants of snow in winter and a clay-bank in summer; several insects are known as skaters. The ants are farmers and dalrymen. The paper industry is carried to remarkable perfection by wasps and hornets. The woodchuck is a hermit, and also the crab. The jelly fish use the lasso.

The Reviewer.

RUSTLINGS IN THE GOLDEN CITY. By James Curtis. 12mo, cloth. pp. 267. Ballarat, Aus-tralia: James Curtis.

"The Golden City" referred to in the title of this book is Ballarat, where, shortly after the author's arrival in Australia, gold was discovered, and the discovery caused as intense an excitement as that upon our own shores in the notable '49. It has since been termed "the golden city" because of the many gold mines within its limits.

In May of 1878 a few gentlemen of Ballarat instituted a "Circle for Enquiry into the Nature of the Alleged Phenomena of Spiritualism." With a single exception none of those who formed this company had had any experience in spiritualistic scances. Mr. Cur-tis was one of the number; all that he knew of the subject he had gathered from newspaper articles. "mostly," as he says, "sarcastic and antagonistic," and Dr. Wolff's book, "Startling Facts." The circle, on account of its limited knowledge of the subject, met with obstacles at the start, but overcame them all in due time. Medial gifts became developed in several of its members, and very satisfactory results were ob-

tained, the details of which are given in this work. Regular meetings were held until August of that year, at the end of which month Henry Slade arrived in Melbourne, and in November following was holding séances in Ballarat.

Two chapters are devoted to an interesting narrative of Mr. Slade's séances in that city, at the close of which the author says:

"If Mr. Henry Slade should ever scan this chapter, his memory will, no doubt, recur to me and to the vari-ous phenomena with which I was favored from my relatives and friends of the bright Summer Land; and I now publicly thank him for his uniform kindness and for all the communications I received through his me-diumabite " diumship,

Soon after Mr. Slade left, Jesse Shepard arrived in Ballarat, and remained there three weeks, holding si-ances at which the remarkable demonstrations following his mediumship took place. Mr. Curtis says:

ing his mediumship took place. Mr. Curtis says: "Mr. Shepard was strolling along the streets with me one very clear evening; at a little after ten o'clock we passed my place of business, when I suggested that we should turn back and hold a sitting in one of my work-rooms. He agreed. I borrowed two chairs from the adjacent hotel. We sat; and in a very short time lights were seen hovering about in many shapes: some like cloven tongues, similar in form to those repre-sented in the plctures of the Day of Pentecost. Spirit hands were frequently placed on mine: materialized faces appeared; volces from all parts of the room spoke messages to me; and I once saw lips slowly form in the alr, which came and kissed me on the cheek, and then dematerialized. They were beautifully soft warm lips. Twice I saw the medium elongated as he sat within two or three feet of me." The circle before mentioned met once, at times twice

The circle before mentioned met once, at times twice a week, for about seven years. Mr. Curtis records many interesting experiences that transpired, among them the following:

"I was the last member who arrived at one of our

Life," the speaker said :

Were man, like the mineral, the vegetable and the animal, not capacitated for unending existence, he could not ask any question rela-tive to duty or responsibility; there were none to ask. He would live according to the law of physical life-which is the law of might-sufphysical life-which is the law of might-suf-fering nothing from pangs of conscience or perplexities of moral sense. But it is because man is immortal, because the spirit reaps what the body sows, that obligations and duties de-velop themselves and declare for recognition. How slowly that recognition is accorded, many of us, now divested of the outward structure, know. There is no falsehood which death does not find out one d completely upwark. The re not find out and completely unmask. The re vealing of self to self is the real Judgment In mortal or material estate many false estimates are made, but they disappear in the

mates are made, but they disappear in the gleam of the eternal day. You question as to marriage in the spiritual spheres, and we respond that unions exist— when and as long as mutual needs appear; they are maintained while interchange is es-sential, and good produced thereby; transient unions reflect earthly states; permanent asso-ciations typify enduring oneness of spirit. No extraneous force holds hearts together in inner extraneous force holds hearts together in inner realms. All obey the law of supply and realms. All obey the law of supply and de-mand as relates to growth and companionship. We labor, with you, to establish here, in this direction as in all others, the just and the true. Nothing can be more unsatisfactory than to discover deceit decorated with de lights, while merit moans in misery and neglect.

As the earth-world assimilates the knowl-edge of continuity of life, spiritual power rises like a tide in the bosom of the race, and this tide is destined to sweep away these blinders of custom, and to reveal rare truths unknown before. The obligation to be sincere, in all relations, will so oppress the heart of the world 'that it will demand conditions which will per-mit the same.' As fast as you assimilate the 'universal truth, and incorporate it, you be-come released from the 'body of this death,' which is the bondage of material things. "There is in avery soul a boly of holies, where 'not even the dearest can intrude. This is the last 'tribunal, or judgment-seat, and to this 'bar all questions of duty must be submitted. Beware of any spirit who issumes authority As the earth-world assimilates the knowl

Beware of any spirit who assumes authority over this personal tribunal; be he Jesus, John or Paul. No one, in the last analysis, can rightly reveal your obligations. They must be discovered by each individual for himself.

discovered by each individual for himself, Years ago, when walking and living among you, the valtures of virtue (P) strove to tear my character to tatters. I can look upon books in your libraries of earth and read the record. of their work. Yet none, knew my motives; indue could enter the secret recesses of my soul. Maddened by my love of harmony and of beauty, my spirit sought here to find their counterpart, and failed. What torture was mine as I compared my motives with the mal-ice of my accusers! Let no one venture to pronounce verdict upon another until his min-

หลายอาการณ์ไหญ่มีประวัติทำหากการประวัติได้

J. P. CHAMBEBLAIN, M. D. P. S. -We would not forget, in expressing our recognition of the grand discoveries of Prof. Buohanan, and his ability as a lucid and elo-quent teacher, to add thereto our admiration of his personal character. His candor and sin-cerity, his cordial, and disinterested devotion to truth and the advancement of the race, re-gardless of his personal interests, entitle him-to the world's gratitude.

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God. Then from a distance that is counted only in heaven, light dawned for a time through a sleepy film; by unutterable pace the light swept to them; they by unutterable pace to the light. In a moment the rushing of planets was upon them; in a moment the blazing of suns was around them. Then came attentities of twilleft that re-

suns was around them. Then came eternities of twilight that re-vealed, but were not revealed. On the right hand and on the left towered mighty constel-lations, that by self-repetition and answers from afar, that by counter-positions built up triumphal gates, whose architraves, whose archways horizontal, upright-rested, rose at altitudes by spans that seemed ghostly from infinitude. Without measure were the archi-traves, past number were the archways, be-

yond memory the gates. Within were stairs that scaled the eterni-ties below; above was below-below was above, to the man stripped of gravitating body; depth swallowed up in depth unfathomable. Sud denly, as thus they role from infinite to infi-nite; suddenly, as they tilted over abysmal worlds, a mighty cry arose that systems more mysterious, that worlds more billowy, other heights and other depths were coming-were nearing-were at hand.

Then the man sighed, and stopped, and shud-dered, and wept. His over-laden heart uttered itself in tears; and he said, "Angel, I will go no farther; for the spirit of man acheth with this infinity: insufferable is the glory of God. Let me lie down in the grave, and hide me from the persecutions of the Infinite; for end, From the persecutions of the infinite; for end, I see, there is none." And from all the listen-ing stars that shone around, issued a cry, "The man speaks truly; end there is none that ever yet we heard of." "End is there none?" the angel solemnly demanded: "Is there in-deed no end, and is this the sorrow that kills you?" But no voice answered that he might near the might "Then the angel there we have answer himself. Then the angel three up his glorious hands toward the heaven of heavens, saying, "End is there none to the universe of God! Lo, also there is no beginning!"-Jean Paul Richter.

Animal Mechanics.

The beaver is a carpenter and a mason; so also is the muskrat. Their teeth are perfect chisels, and they are notable house, and dam builders. The beaver's tail is very like a trowel, and his house is said to be smoothly plastered inside. Masons are otherwise represented by mollusks, wasps; bees, ants, swallows; the fla-mingo and other birds. Carpenters by many insects, woodpeckers, toucans, and small mam-mals, applying the principles of augers, chisels, hammers and picks. The mollusks, lithodomus and 'pholas' are 'stone-cutters'; so are the sea-urchins, drilling holes and tunnels in solid rock.

" I was the last member who arrived at one of our circle meetings. I hung my hat and overcoat in the lobby, passed through the hall into a sitting-room, thence into the circle-room, closing the door after me. I found all the other members seated and waiting. The usual routine was slowly advancing, and time had stolen not more than half an hour, when something touched one of my hands on the table, and behold a book, the very same that was left in my overcoat hang-ing in the lobby. At the termination of the scance I went for my outer garment and verified its abstraction: the book's identity had already been verified in the circle. How was the conveyance of the book accom-plished? There was no way left open for ingress to the circle-room except down the chinner. The two windows were closed and fastened, the door bolted on the inside, and all secure from interruption; even the fireplace was overhung with an ornamental screen. The conclusion to be drawn is that no mortal conveyed the book, and that it was the work of spirits." On the pages that follow those from which we have

On the pages that follow those from which we have quoted, a large number of spirit communications are given and experiences with various mediums described. Several engravings from photographs of slates upon which messages independently produced had been written illustrate the book, which is one that will greatly interest Spiritualists and tend to attract the serious attention of others to the subject it substantlates the truth of.

Meeting of the New Hampshire Association.

To the Editor of the Banner of Light

The Eleventh Annual Meeting of the New Hamp-shire Association was held at Hancock June 5th, 6th and 7th. On Friday P. M., as but few friends were present, Bro. Nelson, who has worked unceasingly for the success of the Convention, invited them to his home, where we held a very pleasant social. Mrs. Craddock, influenced by her guides, gave a brief address and a number of excellent tests.

number of excellent tests. Mrs. Nelson is an invalid, but like Mr. N. an ardent Spiritualist and a fine writing medium. Miss Farnum, a member of the family, is an excellent chairvoyant. Miss S. Lizzle Ewer. arrived on the evening train, and we met in the Town Hall. An audience of fifty or more was present, and the speakers, Mrs. Craddock and Miss Ewer, awakened a general interest, as was evidenced by the increasing attendance of the follow-ing days.

Our President, Bro. Lull, being prevented by sick-our President, Bro. Justus Fisher of Keene as-sumed the duties and performed, them very accept

Baturday morning brought E. W. Emerson and Mr. Jay Chaspel, and they both rendered valuable assist-

ance, and a substantiation of the state of the substantiation of t

Grange Hall, Jolinwed, by a lecture and tests by Miss Ewer. The atternioon session was held in the Congregation-al Church, which was well filled by citizens and dele-gations from nearly all the surrounding towns. A mediume' meeting in the evening closed one of the most successful and harmonious Conventions in the bistory of the movement in the State. A resolution of thanks was offered and unanimously adopted to the friends in Hancock for their material ald and assistance; to the Grange and Congregational Society for the use of their hall and church; to the hotels for reduction of rates, and to The BANNER and to local papers for notices. Indeed none could help being so in so pretty avillage, surrounded by hosts of friends, old and new, with per-dicet weather, and a noble Cause for which to work. GRO, D, EPPS, See'y.

Passed to Spirit-Life,

May 1st, Mrs. Harriet Parker, of Shirley, Mass., aged 73

.biofras

LOOK HIGHER.

Inscribed to the Quarrelling Cleryymen of New York.

And is there no way that is better To help the sad world in its needs Than this? to fight over the letter, Forgeting the spirit of creads t Whatever the cause or the reason You hold for this strife, in the end Your quarrels can only be treason To Christ, whom you claim to defend.

To Unrist, whom you childle Ages The man of the crude Middle Ages The man of the crude Middle Ages Has grown into something too high To feed his starved roul on dull pages Of dogmas, as useless as dry. The thought of the world is upreaching; Go lay your cold creeds on the shelves! Away with your technical teaching And show us the Christ in ourselves.

And show us the Christ in ourserves. Rise out of old ruts, with their hollow And fear-laden faiths. Mount above, Where the world is all ready to follow, And seek the religion of love. As sure as the stars on their courses We circle toward Truth and the Right; We sre part of the Infinite Forces-Our faces are turned to the light.

Our faces are turned to the light. We cannot plod on in dark byways That limit the sight of the soul; Our spirits soar up to the highways; We see we are part of the whole. We know that man's creed does not matter So long as his deeds speak of God, So long as his aim is to scatter The seeds of right living abroad.

How can we look up to our teachers Unless they are higher than we? Come up, then, ye priests and ye preachers, Come up on Truth's hilltop, and see How haggard the creeds you are vaunting When viewed from the mountains above, And how all that the sad earth is wanting Is the sweet, selfiess lesson of Love. ELLA WHEELER WILCOX.

Banner Correspondence.

Arkansas.

FORT SMITH.-J. R. Ruggles writes: "Mrs. M. A. Tabor, recently at Fort Smith, is one of the most wonderful mediums I have ever met. I accidentally found one of her circulars, and not having anything of interest to at-tend to, thought I would call on her, thinking perhaps she was an ordinary card reader or fortune-teller; but upon meeting her I knew perhaps the was an ordinary cardinate of fortune-teller; but upon meeting her I knew immediately she was a genuine spirit-medium. After a brief interval of quiet, she said: 'I see standing beside you a tall, dark-complex-ioned lady, holding a babe on each arm. She calls you son, and wishes to know why you don't visit Willie and his wife. At first I was a little surprised, but in a few moments every-thing was as plain as the midday sun. When I was nine years of age my mother passed to spirit life, after giving birth to two daughters, who survived her but a short time. Willie was a brother of mine. We were always much de-voted to each other until he married, which event seemed to throw a shadow over our love for each other; and at the time my mother came to talk to me as above, I had not heard anything from him for about three years and a half. Many other things were told me that were equally true. I became very much inter-ested in the medium, and on questioning found that means the tow was hadow in the the term ested in the medium, and on questioning found that materialization frequently took place in her presence, though she seldom alluded to it, for the reason that people ridiculed her about it. She told me if I would stay over until the next evening she would hold a private scance. I gladly did so.

The next evening found myself and three other Spiritualists assembled in her parlors. We sat at a little table, after turning the light very low, and sang the favorite hymn, 'Shall We Gather at the River?' We had just started We Gather at the River?' We had just started on the second verse, when about three feet from us a beautiful child, apparently some nine years of age, materialized, holding a bou-quet of roses in her hands, bowed and then disappeared. Then appeared an adult, a gen-tleman, rather large and dark complexioned. None of us could recognize him until he as-word the uniform of a Union officer then we sumed the uniform of a Union officer; then we did. Singing of the song, 'Oh! Think of a Home Over There,' brought the seance to a

Missouri.

BRECKENRIDGE .-- Chas. II. Pratt writes: "I was led by the advertisement and frequent notices in THE BANNER of the success of those applying to Dr. D. J. Stansbury for messages from their spirit-friends, to send to him. And now I desire to express my thanks to him and the spirits for the messages I found on the slates when returned. I enclosed within two slates the names of eight persons written on the same number of small bits of paper, and I found on the return of the slates all the names shates the names of eight persons written on the same number of small bits of paper, and I found on the return of the slates all the names sage from each, with the exception, of one, in place of which was a message signed M. V. Wilson, stating that the spirit named was not able to write. Of the others proofs of identity were given in what they wrote. The first mes-sage had four of the names attached: Richard Russell, Jacob Mowder, J. W. Plumb, and San-ford Plumb, all of whom when in this life were believers in universal salvation. This mes-sage commences thus: 'There is happiness, life and immortality for all.' The next message reads: 'Tell all the boys that you have heard from me.' Signed: 'George Murphy.' He was a soldier, and the word 'boys,' which is that of a soldier of our late war in speaking of com-rades, identifies him. Next was a message signed 'Eliza Morse.' It commences, 'Dear one, I am often with you to comfort and to bless. The coming year will be a prosperous one for you.' In this life she was ever hopeful. She is the mother of my wife. The next mes-sage, filling one of the slates, was signed 'Ed-ward Esterbrook.' He was a Spiritualist in this life. In his message he said he came in response to my call, and was thankful for the privilege of doing so. He then says: 'Spiri-ualism is the only true faith; the faith to live in spirit-life.' As a man I knew him to be firm in all his doings. Those messages are proof posi-tive to my mind of a continuous life, and that when I pass from this to spirit-life I will con-tinue to be Chas. H. Pratt.''

express our gratitude to Miss E. and her guides for the blessings they bring to us. The many friends of Miss Ewer are awaiting with pleas-urable anticipations her return in Septem-Africa and America, followed by a Record of Prog ber.'

Massachusotts.

ABINGTON .- A correspondent says: "Mrs. Marguerite St. Omer, by special request, delivered her second lecture in Abington on Thurs-

ered her second lecture in Abington on Thurs-day evening, June 4th, taking for her subject the text 'I of my own self can do nothing, but as my Father teacheth me speak I these words,' a subject very appropriate for the lady, who, with child-like faith in her spirit-father, lives in and through his guidance, in both material and spiritual things. Our local paper, *The Journal*, in reference to the lecturer said: 'She is a refined lady, and an honorable, unflinching exponent of true Ohris-tian Spiritualism; she has a pleasing voice, and an original style of delivery, rather foreign to the American platform, but truthful in her re-marks, holding her audiences with the closest attention.' The tests and psychometric read-ings given at the close of the lecture were very satisfactory."

Rhode Island.

PROVIDENCE. - H. B. Chapman writes: An informal reception given by Mr. and Mrs. Hazard, to close a series of public circles held in their parlors the past season, resulted in a very harmonious gathering Wednesday even-ing, June 10th. The circle was opened with a fine invocation, followed with tests by Mrs. Hazard and others that were very convincing. The controls of the several mediums present made short, interesting remarks that were listened to with marked attention. A feature of the evening was the singing of Mr. and Mrs. Parmerly, that was really fine, and met with Parmerly, that was really fine, and met with merited approval. The circle broke up at an early hour, with best wishes from the friends present for host and hostess, and the hope was expressed that the circles be started next fall with the same harmony and good feeling that prevailed at this, the last of the season."

Letter from Mrs. Rathbun.

On Sunday, 7th inst., Mrs. Helen J. T. Brig-

ham, at the request of the Universalist minister

of this town, Rev. J. C. McInerney, delivered to his congregation a most finished address

As an outcome of this advanced step, she is

R. Stiles, who has just finished a successful en-gagement with the First Society of New York City. She was well received, and won many

City. She was well received, and won many friends by her eloquent advocacy of the truth,

To the Editor of the Banner of Light:

all present.

tion to our variety of roses is shown in the frontis-plece, a cluster of blooms of the new "Clothilde Sou-

BANNEROOF

pert." The second of papers upon "Our Native Plants," and No. 13 of instructions for "A Beginner in Fruit-Growing," are given, together with hints and suggestions adapted to the season. Rochester, N. Y. 1 James Vick.

NOTES AND QUERIES .- The opening article treats upon "The Laws of Repetends." A chronological list is given of Crossing the Dark Continent from coast to coast, which has been done sixteen times, the first 1802-1811, the last 1886-1890. Of other contents are "Sibylline Enigmas." Manchester, N. H.: S. C. and L. M. Gould. Boston: for sale by Colby & Rich.

THE GOLDEN WAY .- A lecture by Ella W. Marchant, having for its theme, "If Spiritualism be True, What of It?" and a biographical sketch of the California artist, Howard A. Streight, with portrait, by Mrs. Owen, are among the contents. San Francisco: 624 Polk street.

THE PHRENOLOGICAL JOURNAL .- Portraits of Von Moltke and of William Black, the novelist, are given, with a sketch of each. New York: Fowler & Wells Co.

HERALD OF HEALTH .-. "The Use and Abuse of Drugs," "When Does Old Age Begin?" "Value of Oatmeal as Food." New York: Box 2141.

FREETHINKER'S MAGAZINE .- A portrait of Voltaire is the frontispiece. The fourth of a new series of papers on Spiritualism is given by Lyman C. Howe, Mrs. Emma Rood Tuttle contributes a poem to the Literary Department." Buffalo, N. Y.: H. L. Green. SIDEREAL MESSENGER .- " Photography and Invisible Solar Prominences," " Double Stars," etc., are supplemented with reports of "Current Phenomena," News and Notes." Northfield, Minn.: W. W. Payne.

Parkland, Pa.

To the Editor of the Banner of Light :

The National Spiritualists' Camp Meeting inaugurated the season of 1891 (its thirteenth year) on June 14th, and will continue to Sept. 16th.

upon Spiritualism, making the subject so plain that none could fail to understand. It goes without the saying that she held her audience spell bound while she put forth in a straight-forward manner the claims of our Cause, its principles, its teachings, etc. She took for her subject or text several Scripture passages, and

rated the season of 1891 (its thirteenth year) on June 14th, and will continue to Sept. 16th. A commodious hotel and dining-hall have just been completed, capable of entertaining hundreds of guests, together with all requisite comforts. Good sanitary and police regulations, well enforced, will add to the security and health of patrons. One hundred and fifty families have already secured tents and cottages, and applications for space are still coming in. The camp-ground is large (one hundred and seventy five acres of meadow and grove), and all who come may be accommodated. The high, healthful location, pure air, medicinal springs and convenience of access conspire to make of Parkland is situated on the Bound Brook Division of the Reading Railroad, and is twenty two miles from Philadelphia, and tweive miles from Trenton, N. J. Ask at any Reading Railroad Station for "Spiritual-ists' Camp Meeting Tickets." The excursion fare from Philadelphia is fifty-five cents, tickets being good for two days, or from Staturday until Monday; excursion tickets, good to return at any time during the Camp season, eighty cents; the latter are sold on orders from Capt. Keffer. From Trenton, N. J., two-day tickets are forty five cents, and the long term tickets are fifty-four cents. Camp equipage of tenters, furniture, clothing, bed-ding, etc., will be transported free, if delivered to the Reading Freight Dépót, Front and Dana streets, Philadelphia, marked "Parkland, Pa., care of Capt. F. J. Keffer." A brass band will give concerts every day. An or-chestra, under Prof. Joseph De Barth, will provide music for dancing in the great Pavilion on Tuesday, Thursday and Saturday evenings. Good board may be secured at farmhouses in the vi-cinity, in addition to that provided on the Camp-ground. Mail should be addressed, "Parkland, via Eden, Pa." proved by Bible statements her positions to be correct. Her improvisations startled the deep-est thinkers, and challenged the admiration of

As an outcome of this advanced step, she is to come again next week to answer questions to be propounded by the same congregation. While the good work was being accomplished here, Rev. Mr. McInerney was delighting Mrs. Brigham's Society in New York ('ity by his eloquent and advanced thoughts upon "The Signs of the Times." We cannot give too much credit to this brother for his courage, earnest-ness and loyalty to truth from whatever source. We have had a treat in listening to Mrs. Kate R. Stiles, who has just finished a successful en-

ground. Mail should be addressed, "Parkland, via Eden,

by her manner so earnest, her language so choice, and her honesty and loyalty to the right so apparent. Words of wisdom fell pleasantly

by her manner so earnest, her language so d choice, and her honesty and loyalty to the right tso apparent. Words of wisdom fell pleasantly pupon our ears, while the baptism of the spirit descended in living fire upon our souls, quick-ening us into new life and strangely stirring "the depths" within us. At the last meeting of her engagement, Prof. Cadwell gave for the Society a benefit exhibition of his powers as a hyppotist; so Mrs. Stiles was relieved of part the season. The society adjourned until the third week in september. Mrs. Stiles is a good test medium, and should be kept busy both in public and in private. WILLIAM HASTINGS-DR. JOHN W. HUTCHINS. There was a message in the BANNER of LIGHT of Jan. 3d given by COL. WILLIAM HASTINGS of Framingham, Mass., which I have not seen recognized. I was acquainted with him and his family, and was pleased to read his message, as I am quite sure he was a mem-ber of "the orthodox church" when he passed

Miss Jennie B. Hagan; Tuesday, 11th, Miss Hagan; Thursday, 13th, Miss Hagan; Saturday, 15th, Athletic Sports; Sunday, 16th, Mrs. Zalda Brown-Kates, lec threr and test-medium, and Mrs. Catles, lecturer; Tuesday, 18th, Mr. and Mrs. Kates; Thursday, 20th, Mr. and Mrs. Kates; Saturday, 22d, Athletic Sports; Sunday, 23d, Mrs. Cartle F. S. Twing, trance speaker and test medium; Tuesday, 25th, Mrs. Twing; Thurs-day, 27th, Conference and Mediums' Meeting; Satur-day, 20th, Athletic Sports; Sunday, 37th, Mrs. Cutler; Wednesday, 2d, Dramatic and Musical Futertainment; Thursday, 2d, Mrs. Cutler; Baturday, 5th, Athletic Sports; Sun-day, 6th, Mrs. C. Fannie Allyn, lecturer, psychome-trist and poet; Tuesday, 5th, Mrs. Allyn; Wednes day, 9th, Children's Day-our happlest Ume; Thurs-day, 13th, Miss Maggle Gaule, test medium: Mon-day, 14th, Great Camp-Fire Night.



LIGHT.

Dropped on Sugar, Children Love

Dropjied on Sugar, Children Lovo to take Johnson's Anodyne Linnerst for Croup, Colds, Hore Throst, Toneillits, Colle, Cramps and Paint, He-loves Bummer Complainte, Cule, Bruises like magic. THINK OF IT, In use over 40 YEARS in one family. Dr. I. B. Jounson & Co.-7k is disty paers like family. Than for your Jourson's Anodyne Linnerst, for more learned of your Jourson's Anodyne Linnerst, for more than forty verif have used is in my family. I regard it as one of the best and safest family remedies that can be found, used internal or external, in all cases. O. H. INGALLS, Deacon and Baptist Church, Bangor, Me. **Every Sufferer** From Rheumatism, Bcl-schma, Cholers Morbus, Diarnes, Lamenatism, Schathma, Cholers Morbus, Diarnes, Lamenas, Ner-yous Headache, Diphtheria, Coughe, Catarra, Bronchilla, schma, Cholers Morbus, Diarnes, Lamenas, Bornchilles, fin Body or Limbs, Stiff Joints or Birains, will find in this old anodyne riles and specify cure. Pamphtes free, Bold everywhere. Price Scia, by mail, & bolike, Express paid, \$1 LB. JOHNSON & UG, Bosros, Mase

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copies free. Cam 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: 52.60 per year; shingle copies, 32 cents. Address all communications to THE CAR-RIER DOVE, 121 Eighth street. San Francisco, Cal.

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of Light, and either carry in stock or will order the Spiritual and Reformatory Works which are pub-lished 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., 72 Spring Garden street; at Academy Hall, 810 Spring Garden street, and at all the Spiritual meetings. Pittsburgh, Pa.-J. H. LOHMEYER, 4 John street. Cleveland, O.-THOMAS, LEES, 12, Ontario, street

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



ress, Neorology, and "Some Foatures of Japaneso Ast." Detroit, Mich.: Kye. News Association. VICK'S ILLUSTRATED MONTHLY .- A fine acquisi

Penusylvania.

ASHCROFT MINES. - Robert Winton writes: "We have held sittings regularly the last five months, and been favored with excel-lent demonstrations of spirit-presence. On the evening of May 27th, we held a scance at which fourteen were present, four. of. them knowing nothing of Spiritualismin After singing, the guide of Edward Dawson offered an invoca-tion and made remarks, in which excellent ad-vice was given to all. The guides of George Dawson and Charles Lupton followed with ad dresses of much interest. Physical manifesta-tions succeeded. Previous to the sitting packages of herbs had been placed in the kitch-en, and during these manifestations, the room being dark and all the doors and windows closed, some article was placed on the table around which we sat, and near Mr. Henry Hall. At the close of the sitting we found it to be one of these packages. This we con-sider to have been the most remarkable mani-festation we have had. Mr. Lockey vouch for the truth of this statement." last five months, and been favored with excel-

estimating how, ydwraine, of

WEST NEWFIELD: Miss J. Q. A. Hill writes, June 5th: "Miss Lizzie Ewer has been with us again a few days the past week. She gave a very interesting and instructive ad dress at the Methodist Church' commencing with appropriate music led by G. W: Davis, and an invocation by her guides. The subject was "The Message of Spiritualism to the World." Her remarks were listened to with close atten-tion, and pronounced very able by inany inves-tigators. She gave many improvised songs and poems at the home of the writer, which were beautiful. The messages given and psycho-metric (readings, which were correct, have made a marked impression on the people. One beautiful song was inspired by a rose that was given her and which she laid in her hand, and the last message to leach one separately will be long remembered. Words are inadequate to with us again a few days the past week. She

his message, as I am quite sure he was a mem-ber of "the orthodox church" when he passed

away. In The BANNER of April 4th there was a In THE BANNER of April 4th there was a message from DR. JOHN W. HUTCHINS, who spoke of many friends in the East, though he passed out in Chicago. I feel quite certain he is the physician of that name who formerly practiced in Framingham, and who married there. MRS. D. M. LOWELL. Salisbury Point, Mass., April 24th, 1891.

JOHN C. HILL.

In THE BANNER of March 21st I notice a communication from JOHN C. HILL. I resided in the town of Athol, Mass., twenty years, and was intimately acquainted with Mr. Hill, and was conversant with his style of speech, and fully believe the message to be from him. West Rindye, N. H. HENRY MASON.

REV. HENRY MORGAN.

I was well acquainted with REV. HENRY MORGAN, whose message appeared in the BAN. NER OF LIGHT of Jan. 24th, and think it characteristic of him. ELIHU N. TAYLOR. Plattsville, Ct.

No other blood medicine so utilizes the results of scientific inquiry as Ayer's Sarsaparilla.

June Magazines.

THE COMING DAY .- " A Voice from Scotland " says that "a frank and honest view of the Bible is that it is a human book, no more divinely inspired than the 'Meditations' of Aurelius, or the 'In Memorlam' of Tennyson." The editor, John Page Hopps, gives his fifth paper upon "A Scientific Basis of Bellef in a Future Life," its special topic being the limitations of the senses. "The greatest of all illusions," he says, "is that we see, hear and touch all that might be visible, audible and tangible. The truth is that we are all living on the outer rim of an unfathomable realm of existence, and that all our faculties are adjusted to that narrowed range. Beyond that limit we feel and know that tremendous forces and a multitude of oblects exist. of which we are able to perceive only a minute part?' London: Williams & Norgate.

HALL'S JOURNAL OF HEALTH Very appropriately leads its contents with " Hints for Hot Weather," followed by a suggestive article upon "Putting Away Winter Clothing," in which some good advice is given. In the general contents is an account by a French Scientist of the severance of a spirit from the earthly body as witnessed by means of a very delicately con structed apparatus, being in full accord with accounts of the same process given by clairvoyants. New York: 340 West 59th street.

CASSELL'S FAMILY MAGAZINE. -Continuations of two serial stories, and two complete stories, " On the Lake of Lucerne," and one of clairvoyance, " Tracked, A Mystery of the Sea," are given in this number.

Grove Meeting in Oregon.

Grove Meeting in Oregon. The Spiritualists of Northern Willamotte Valley will hold a Grove Meeting at New Era, Clackamas Go., Ore, begin-ning Friday, June 12th, and ending Monday, July 8th. Good speakers and mediums are being engaged for the occasion. Half fare tickets on the railreads 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. This camp is a beaultful spot; the stately firs growing there afford a delightful shade in summer weather. By order of Committee. WILLIAM PHILLIPS.

THERAPEUTIC SARCOGNOMY.

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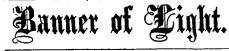
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EP PERSONS LEAVING THE CITY **DUBING THE SUMMER MONTHS** CAN HAVE THE BANNER MAILED TO ANY ADDRESS ON RECEIPT OF 25c. PER MONTH.

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 1 o'clock.

Personality.

From a fine discourse, compact with thought on this suggestive theme, by Rev. Ida C. Hultin in Unity Pulpit in Boston, we make a few extracts that seem to us specially adapted to us all. Assuming that it is through personality that the world is moved and will be lifted, the speaker remarked that we find history in the biographies of the world's great men. The study of the history of any organization will always lead us back to a person or persons Wesley and Luther illustrate it in the largest degree. God works through the concrete, and the more perfect the medium, the greater the power of transmission. Channing, Emerson, Parker are names that suggest the inception and progression of liberal religion in this cour

draw men after us? Each lifted generation | patriotism with his humanity. lifts still higher the generation that comes after it. Each individual influences every other individual. Each race of men promises a yet grander man, and that grander man will feel the carnest of a yet more divine complete- he is, under the direct influence of excarnated ness.

A Much Overrated Disease.

A Much Overrated Disease. The recent death of a man named Nicholas Goul-roff in New York appears to show that so-called "hy drophobia" is often merely a nervous disease. Goul-roff was bitten in the hand by a small dog. The wound was not a very painful one, and soon healed. The young man imagined, however, that his chances of life were slim, and ignorant people around him aug-mented his fears. He was taken a few days ago with a terrible spasm, barking like a dog, and foaming at the mouth; He died a day or two later in terrible agony. An autopsy showed no signs of hydrophobia. The dog which bit him is still alive, and shows no trace whatever of this malady. The physicians are agreed that his death was due to heart failure, in-duced by the nervous terror to which he was a vic-tim.—Exchange. tim. — Exchange.

tim.-Exchange. We commend this item to those papers which did all they could to increase the mad dog scare in Brunswick a year or so ago. The Home Journal has always contended, and has quoted excellent authorities to show that hy-drophobia is a very rare disease. We have no doubt that one at least of the deaths in that scare was not by hydrophobia. At any rate, papers should do all they can to allay the popu-lar terror of hydrophobia rather than by sen-sational articles to increase it. If hydrophobia exists at all, it is very rare, and there is a thou-sand times the danger that one will die from vaccination or by lightning, where there is one vaccination or by lightning, where there is one that he will die from hydrophobia.—Gardiner Me.) Home Journal.

Every word of our Maine contemporary regarding hydrophobia is true. Every summer some jackanapes works himself up into a great state of excitement, and constitutes himself an active agent to spread a "dog scare" in whatever community he may happen to reside: and he generally manages to work up much popular excitement on this case; such parties do not need any capital to work upon other than their own hysterical fears and those of their neighbors, but the success which attends their frantic procedures is all out of proportion to truth or justice. The Societies for the Prevention of Cruelty

to Animals in various States have done much good work in counteracting this tendency of the popular mind to regard with apprehension the advent of a hydrophobic "season" at the heels of a "heated term." The investigations made by these useful organizations prove that hydrophobia is indeed very rare, and that hundreds of cases of alleged "rabies" which are telegraphed all over the country are only harmless canine fits. We fully agree with The Home Journal when it says: "There is a thousand times the danger that one will die from vaccination" (which disgusting and perilous practice is, by the way, made compulsory by statutory law, and is submitted to by many without creating in their minds the apprehensive panic that it ought) "where there is one

Medical Revolution.

that he will die of hydrophobia."

A sterling address indeed was that of Dr. Geo. A. Fuller at Worcester on "Modern Medicine," which we find reported in the Daily Telegram of that city. The lecture was delivered before the Worce ter Society of Spiritualists. He asserted what the most learned of medical men cannot deny, that modern medicine is undoubtedly founded on the experiences and observations of the priests of the island of Cos, which were carefully recorded by Hippocrates, and on which account he has come to be known as the father of medicine.

After briefly describing the growth in medicine of the doctrine of contraries, out of which sprung allopathy in practice, and from that the experiments upon the different members of the animal creation, he declares that all the so-called "quackery" in the world has been a Mr. Kent, in a recent sermon on the observprotest against the barbarities of the old and an appeal to the higher curative agents of the new. The skillful physician never resorts to drugs that he may cure disease, but simply for removing obstructions and arresting the progress of disintegration. For cure he first looks to the real man, and second to the vitalizing powers of nature. The medical science of the past, said Dr. Fuller, as taught in the old schools, has been materialistic, atheistic and self-assertive. The science of the future must necessarily recognize the existence of the supreme spirit and the dual nature of man. If the mind expresses its thought through matter, why may not matter become at times our medium for communicating with the mind of another individual? Why may not individualized mind reach individualized mind through material agents? May not material things be used to clear the pathway of the spirit in the body? In the future, concluded the lecturer, medical science will be forced to deal more definitely with magnetism. In this assertion he is unequivocally right. The power of thought, he added, is not to be neglected when we are seeking for curative agents. It is the mighty messenger of the spirit. We are emerging from the night of medical despotism; its stars are waning at the approach of the great sun of spiritual knowledge.

urrection. There is no evil-only good in the poured out many an airy brimmer. His warmaking. It is true that the blunder saves, the songs were sung in the tempest, and echoed by failure succeeds, the mistake energizes. And the thunder, and his was the song of love. He if we be lifted up from the earth, shall we not loved Scotland, but he beautifully blended his

"Religion of Mau."

Mr. Hudson Tuttle of Berlin Heights, O., is what is known as "a spiritual medium"; i. e., intelligences, inspired to write, the same as were the prophets of old; and, therefore, his writings in this modern age (when Old Theology is taking a back seat, evidence of which we see all about us every day)-giving the world more enlightened thought as well as more intrinsic facts relating to this mundane sphere of life, and to the life beyond-are so fully appreciated by all classes of reformers.

His latest book: " Religion of Man and Ethics of Science," is a work that should be in the hands of every student of nature, and of every theological student who possesses a particle of liberal thought, and aims to arrive at the truth in regard to spiritual things.

To give our readers-those not practical Spiritualists-a full understanding of the animus of our friend Mr. Tuttle, and to let the public know how important is honest mediumship of modern date, we transcribe entire the Preface of this, his latest literary effort, trusting that every thoughtful and conscientious mind will procure the work in question, and study carefully its ethics; for we believe by so doing they will arrive at conclusions far beyond those

will arrive at conclusions far beyond those taught by the theologians of the old school.
To the investigators of Modern Spiritualism it may be proper for us to say that Mr. Tuttle is an old-time Spiritualist; he is the author of "Arcana of Nature," a book that has had a large sale; "Origin and Development of Man," a work of intrinsic merit; "Intelligence from the Spheres of Light," a work every intelligent man and woman should have; "Studies in the Outlying Fields of Psychic Science"; and, lastly, his "Religion of Man and Ethics of Science" — the preface to which we give below: I the past has been the Age of the Gods; the Present is the Age of Man. Not servile trust in the Gods, but the says about "religion"—If by that term he

is the Age of Man. Not servile trust in the Gods, but knowledge of the laws of the world; belief in the Divinity of Man and his advancement toward perfection is the foundation of the Religion of Man and the Ethics of Knowledge.

The Religion of the Gods comes from without, as a foreign system, to be received by the servile devotee; the Religion of Man originates from within, and is a normal growth of humanity.

While all past ages have been employed in the study and Illustration of the former system, not until recent times has the latter received attention. Those who have in the past dared advocate the rights of man have been mercilessly crucified.

The field is new; broad as the universe; profound as the depths of space; as high as heaven.

In its exploration, the old charts are worthless, the old guides are blind leaders of the blind, and not a step can be taken until the chains of superstition and bigotry are cast aside.

Not alone the Manger-born, but every child is a divine child, and the Immaculate Mother is repeated in every human mother. The divine and immortal spirit of man, and its inherent tendency to perfect its powers and realize its ideals, is the foundation of the new system. Let us endeavor, on entering this field, to leave superstition and educational blas as worn-out garments by the way, and without revengeful anger at the spectacle of the innumerable host of martyrs to Free Thought swinging in gibbet-chains, tortured at the stake, or entombed in horrible dungeons along its border, direct our steps to the Highlands of Free Thought.

The way is new; the obstacles are many; the reward, not the applause of the multitude. It offers no atoning sacrifice; no scapegoat for sin. It demands an upright, manly, self reliant life, complete in the harmonious activity of all faculties and endowments.'

Over-Officious.

That is what Rev. Mr. Kent of Reading, Pa., says in regard to the pulpit criticism of Sunday papers. He says there is such a thing as being too officious in the Lord's behalf. Said Rev. ance of the Sabbath: "It is perhaps with the Sunday newspaper, most of all, that the wisdom of letting men alone is most apparent." Alluding to the often cited fact that it is the Monday paper that exacts the Sunday labor, he remarked rather pointedly that he wondered how many ministers had themselves done an extra hour's hard work on Sunday, preparing for the Monday morning's paper a synopsis of their sermon, and very well knowing it was to be put in type by Sabbath-breaking printers! Speaking frankly, he says that if the church cannot interest and hold the people as well as the book and magazine and newspaper can do, it is time for the church to find out where the weakness lies within itself. He confessed that, for himself, he believed in the Sunday paper, not so much in the paper that was published as the one that was read on Sunday. He asked why not make the newspaper a power, with the teacher's desk and the preacher's pulpit, in the broadening and uplifting of human thought and sentiment. This is no mere possibility; he added, for it is already accomplished. Hundreds of our papers are on the side of what is right and pure and elevating, and are inspiring and mighty forces in the progress, of our civilization. We can make no nobler use of some portion of our Sunday leisure than in the reading of such papers. If there is a tendency in the wrong direction, he said the ramedy lies in an effort to make the Sunday papers themselves help raise the moral standard of the people.

1891-1901!

A few weeks ago we editorially noticed the utter ances of that theologico militarist, Prof. Totten of Yale, in the columns of Frank Leslie's Illustrated Neuspaper of New York, concerning the end of the present age, the portents of an imminent Messianic appearance, and the dire results which were to be the outcome of the incoming of this new state of things. It seems that Prof. Totten is not happy in his mind; his lurid prophecies do not strike the average ministerial comprehension with any degree of appreciative acceptance. Indeed, we find the editor of the Illus trated prefacing Prof. T.'s No. 3 letter with an extract from one received from B ("hard shell," evidently) Baptist clergyman of Scranton, Pa, who tells that journal to go on in the good work of issuing these millennial articles, adding, by way of encouragement to its publishers: "Let preachers scoff and howl if they please, they are only thereby fulfilling Scripture as the Professor says "; by which it will be seen that the "household of faith" is maluly and seriously opposed to the Ninevehistic declarations of the military Jonah aforesaid.

Prof. Totten's third paper starts off with a paragraph that in so concrete a form embodies the feelinganti or superhuman, which ?-animating all his ratio-

cinations, that we here present it: "It [the Millennium] will never come through the gradual improvement and self lifting power of the human race. The verdict of all secular history is against it; and the ruins of a dozen independent civ-ilizations already laugh this worn-out hope to scorn. The vanity of such a consummation is self-evident in the light of man's experience at rearing social sys-tems, and with it fall all other boasted forms of evo-lution."

The "word of God" and "sacred history" he (T.) declares are set against this "worn-out" hope! Started toward its final phase," he says, "man's abject failure must be consummated " :

What he says about "religion "-if by that term he means the popular creeds-is strictly true; but those who believe in the *divinity* of man, however, regard this as a promising sign, rather than otherwise. What he says about "real progress" is also true, and many are the portents observable of brighter things to come when the old forms are shattered, and humanity is lifted above and beyond the shadow which the Jew ish Jehovah so zealously preached by this Yale Professor has cast over all the past. Prof. Totten has only mistaken the hour-it is not a deepening mid night which is gathering upon the world, but that 'darkest hour of night" which the old proverb declares to be "just before the day," when the stars grow dim, and hushed but tremulous nature awaits the first gleam of the glorious luminary of day! Old systems may go down, but the Morning Star of Promise for that "gradually improved" "human race," against which he has such pronounced opinions, is already in the sky! The world of humanity has nothing to fear, whatever cataclysm may overtake organic governments, theologically constructed dogmas, or inspired volumes, now instinct with the "irresistible vibrations" that to the liberal mind, at least, foretell their doom.

An an evidence of the "ominous" character of the 'labor movement" in Europe, (which thinking minds in the light of the present regard as a sign of hope rather than of woe,) he cites the fact that May-day, "blindly selected by the Socialists" as their anniversary, "is a prognostication, for it is Baal's day." What matters this to the modern world whether it be Baal's or Freya's? He is sure the third celebration of these "May-day orgies"-the date having been observed twice already-will be productive of events with whose renown the world shall ring. Doubtless, Professor; but each step that sets the bond-slave free, and teaches man that he is his own rightful master within the scope of a constitutional liberty which re cognizes alike the rights of all, is bound to "make as tonishing history," and to be remembered by grateful peoples in every land where it is taken.

With what he next says, about foreign immigration. we are in close accord. We agree with him fully, though on other lines, and for other reasons than his JUNE 27, 1891.

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In the portion of the locture not given these guides rophesied for the next ten years political relictions n Russia and Germany, resulting in steps toward a republic, with strong indications in the same direction for England; "home rule" for Ireland, or an independence of another kind; uprisings for individual autonomy in the East Indian empire and colonies; strong and perhaps successful efforts for self-government (akin to that of the United States) on the part of Australia; the probable annexation of Canada; and an imminent likelihood of severe collisions between those who would pervert the nature of our own American republic, and force a uuton of Church and State, and those who believe in the freedom of mind and

and those who believe in the income for mine and spirit: Whether (say the guides) peace will prevail or not in this land will depend, first, upon the adjudication throughout the country concerning matters that per-tain to capital and labor; secondly, upon whether the conflict is precipitated by the persistent efforts of re-ligious parilsans. Now, while it is true that this is a question that affects all American citizens, it is not true that it is necessary to make the question of the freedom of the State from theological control a mat-ter between Catholic and Protestant. It is between theology and freedom of conscience. If it is made a sectarian contest then we have reason to fear the pre-cipitation of the conflict all the more. The only ques-tion is between theology and a free State. That is simply a civil government. American citizens should never lose sight of that fact. It would be just as dan-gerous to their liberty to have a Protestant (theologi-cal) government as a Roman Catholic (theological) government."

The conclusions reached by Prof. Totten and Mrs. Richmond are as variant as the poles, and the latter we believe to be the true prophet: Prof. Totten pictures for us an unexpected, lurching plunge of the world from off some broken "Bridge of Tay" into a gulf of unimaginable and incommunicable "HORROR" (upon which only the side light of Hebraic tradition fitfully gleams). from whose seething depths it is to be rescued only by the supernaturally gifted and applied arm of a theologic personal "Messiah." But the guides of Mrs. Richmond, while openly recognizing trial and strife as possible, ay, probable factors in the great developments to be looked for in the next decade, also point to the surety of the achievement of a recognizable and clearly definable advancement of universal humanity along the lines of modern research and expansion, wherein spiritual entities can work harmo. niously hand in hand with mortals under the uplifting provisions of Natural Law.

Dr. Willis at Parkland.

On Sunday, June 21st, Dr. F. L. H. Willis of Glenora, N. Y., opened the sessions of the Parkland, Pa., Camp-Meeting for 1891. When the stormy nature of the day is considered the attendance was something wonderful.

Dr. Willis had for his theme: "The Rock of the Belief: that as all matter is indestructible the spirit must still occupy the body after death.'

death." "The doctor [says the *Philadelphia Inquirer* of the 22d] claims to be inspired by the great poets, and that be is repeatedly visited by their spirits during his dis-course, when, he says, all consciousness leaves him, and he waxes eloquent, unknown to himself, and elec-trifies his audience by his wonderful language. He says that Shelley, Bryant, Poe, and other of the poets have visited him in spirit form, and when they do his poems follow their style, although bearing on his dis-course.

poems follow their style, although bearing on his dis-course. When in Cincinnati last February be was lecturing before a large audience, the door of the hall opened and an old man walked in. He supposed him a late comer, but as he came nearer he recognized the spirit of Longfellow. The spirit approached the platform, ex-tending his hand. On the instant the doctor's conscious-ness left him, and he delivered the most remarkable poem of his career, belug in the metre of 'The Psalm of Life.' When he awoke his audience was spell-bound and the spirit had disappeared. Dr. Willis was unable to remember a word alter these inspirations, and although several shorthand experts have tried to take them they have failed. Regarding his conversion to the faith, the Doctor said: 'Spiritualism had no bitterer enemy than my-self in my young days, I was a student at Harvard College, where I was converted. I was horrifled to find myself a full fledged medium, but how or why I became so I can never tell. But, having what I be-lieve the truth fairly forced upon me, I have been a follower ever since. I have been for thirty years a practicing physician.''

Capt. F. J. Keffer, Superintendent of the grounds, expects, we understand, the most successful season in Parkland's history. The cottages and tents have all been taken. The company expected to build a hotel with two hundred rooms for this season.

Decease of Dr. N. B. Wolfe.

Dr. N. B. Wolfe, one of the wealthiest and most prominent citizens of Cincinnati, recently deceased. He was the author of "Startling Facts in Modern Spiritualism." of six hundred pages; first published in 1873, a revised and enlarged edition appearing ten years later. A few-years since he visited Europe, making the acquaintance of leading Spiritualists, and was held in great esteem by them because of the remarkable experiences he narrated, and his bold and unequivocal advocacy of Modern Spiritualism, and defense of its mediums. His remains were cremated at Lancaster, Pa., June 19th.

try. Their personality is a part of the impulse of the liberal faith of to day. They helped to lift mankind into the freedom of the truth.

We have to-day national and international councils whose declared aim is reformation; vet councils and theories would go for noth. ing, but for the personality of those who enter into the work for and with those incomplete and wronged lives. All the pressing questions of the day will be met and must be answered through the words, and thoughts, and feelings. and actions of the men and women who are a part of the questions and answers. All the reforms, all the progression and growth, the development of men and women, the raising of the lower, the transfiguration of the higher, must come by the way of man helping man, humanity lifting humanity; and every thought, idea and inspiration concreted into action will become a living power. A medium will always be needed for the transmission of truth.

God works for humanity, but it must be through humanity. It is God through us, as it is the sunlight through the atmosphere, the window glass, and through whatever medium it shall shine. The window glass will color the sunlight into whatsoever color it is itself. It will change it into its own personality. It must be God through us, changed into the personality of our lives. . Christ's influence was Christ-likeness; but before that it was Godlikeness, and God-likeness must be revealed through the personality of his children. Men must become the medium through which the kingdom must come and the will be done.

God needs us, and needs us at our best "Whether, then, it be Paul that planteth or Apollos that watereth, God must give the increase;" but Paul must plant and Apollos must water or God cannot give the increase It is by the power of truth, goodness and love that the world shall be saved; but it must be truth, goodness and love incarnated in the human being. Thus will humanity work out its own salvation-its own development from | tion as a platform speaker. ignorance to knowledge, from, weakness to strength, from imperfection to perfection. One star differeth from another star in glory; one flower differeth from another flower in beauty; so each individual human being differeth from every other human being.

Each life will work out of the crucible of its experiences a peculiar personality, and each will be prepared for different places and different things., There are phases and degrees of ability to receive impressions and express thought.

Heredity has its grasp, upon us, and the animal must pull; but the law of change, of progress, will be able at last to counteract all belittling, dwarfing influences. We are of this faults. day, and a part of it, and of its tendencies and possibilities and opportunities. It belongs to newer incarnations. The bad can have no res" in the imagination - his own fancy having abridged.

Bobert Burns.

A Portland, Mei, correspondent of the Boston Sunday Globe writes that Mr. Andrew Cross of that city [a well-known Spiritualist speaker] has in the course of preparation a series of lectures on Scotland-having already completed one on Robert Burns. Mr. Cross, says The Globe writer, has long been known in Portland as the best reader of the poetry of his native land that has ever been a resident of that city; also remarking that he is a vivid writer and close thinker, and has won a high reputa-

In his new lecture on Burns he describes the scenes made famous by the poet, and gives selections from his poems. He claims that he was in the best and truest sense of the word a deeply religious man, and that it was only "false doctrines and practice, labeled religion by its false friends, that were the targets for Burns's home thrusts, never religion itself.". He further maintains that Scotland owes to Burns the almost complete abandon. ment of much that once, disgraced the name of religion there. Burns, he says, was a manly man, ready to strip the cloak of charity from himself that he might throw it over others He was ever ready to acknowledge his own

Though labor organizations were unknown in his day, he, the first master-workman, sang us, and we know that it is better than any day, the song of manly independence. He was the that has ever been. The good has far out inblest peasant who ever walked the earth. He stripped the bad. The good finds newer and was not an abstainer, but his revels were much

The Banner's Camp-Meeting List,

As published in our columns for some years, will be found on the fifth page, and shows that the interest in these services has in no wise abated during the twelvemonth that has passed. As this paper is always ready and willing to give all the Spiritualist Camp-Meeting proceedings free of cost to those interested in these pleasant gatherings, we hope they will bear in mind the importance of freely circulating it among the visitors as fully as possible, and that the platform "speakers will not fail to call attention to it as occasion, may offer-thus cooperating in efforts to increase the circulation of the BANNER OF LIGHT, and thereby strengthening the hands of its publishers for the arduous work which the Cause demands of all its public advocates. ात

Notice. - Sold azar The Banner of Light Free Circle Meetings will close for the summer on Friday, June 26th, Due notice of their reopening in the fall will be given in these columns

10 London Light of June 18th reprints from THE BANNER the interesting sketch of Alice and Phoebe Cary by Mrs. L. M. Willis, slightly applit & Dates

own, when he remarks:

own, when he remarks: "By unrestricted immigration we have been hood-winked long enough. This country has already become 'too strongly tainted with foreign odors,' and, whether they believe the Millennium is near or not, our states-men should take immediate and active measures to cut off, so far as possible, the inroad of a dangerous menace to our institutions, and one which we certainly meed accept no longer. The explosion in Europe is certainly coming, and the less we have of unassimilat-ed elements within Saxon borders, the less will be our liability to sympathetic detonations." In passing, the Professor gives the following classi-cally (2) worded rebukes to his critics who rejuse to

cally (?) worded rebuke to his critics, who refuse to recognize points made in his previous articles:

recognize points made in his previous articles: "The 'false shepherds' of Israel condemn such in-vestigations as my own with the suicidal precept that 'you can prove anything from the Bible,' the which the present disintegration of 'the faith' would seem to warrant, were the reason not apparent. Meanwhile their 'heelers'-the editors of a mammonized religious press-echo the adage by stating 'you can prove any-thing by figures. The failacy in each case is the same.' "That is a sort of theseophic strain mingled with There is a sort of theosophic strain, mingled with that of Prof. Totten's Jeremiad, which may, we fear, militate to render his expressions not clear to the general understanding. He finds himself checked in his demonstrations by the "uninitiate" character (as it were) of his readers:

"1 speak" [he says] "as I 'belleve,' and ' by the carts.' and yet, in general terms alone; for none but 'the wiss' can comprehend the subject now, or com-plete its coloring, and ere these closing forty two months of woe begin they will be caught away."

At risk of ourself failing to clearly catch his subtle meaning, we will proceed to give it as our conception of what he seeks to say in the residue of his third paper, that he considers the Millennium will come by natural means, under that statute of self limitation involved in the expression: "The outcome of a false system is its eventual downfall;" at the summit of the very crisis of final disaster "supernatural" as. sistance will be afforded: the Millennium will come everywhere at once; amid the crash of existing human systems; and out of a Reign of Horror":

This systems; and out of a fielgn of Horror": "All things" [he says] "point to the fact that a large chapter of this closing work of the nineteenth century is to be *military-pure and simple*, and every Saxon land is waking to the conviction that it must be ready to close its ports against the coming storm. At best we shall be only in the 'nick of. time.' The clos-ing years of the centuries have always been moment-ous, and it is no common century that now draws toward its final 'week of years.'"

We are then treated to the revealment of a sort of religio-geographic map of Europe, to exist when the Cæsarism of Russia, the militarism of Prussia, the Im perialism of France, etc. (for he regards the Republic as doomed), shall have done their perfect work, leaving a vast confederation whose "end will coll itself about the holy places of the East. Thus colled its head and tail will meet upon the plains of Esdraleon." "Anti-christ," will rule over this great confederated political " beast," till the " Lord himself descends " to bruise the serpent's head' and to initiate 'the golden

age." And this is all that keen research and much valua ble time devoted to the subject has been able to do for Prof. Totten; but, as he is convinced that "the progress of this age" of ours-which a vast majority of educated and liberal minds has declared to be the most enlightened and the grandest in human history "has always been downward," it is not surprising after all, that he should have reached so miasmatic and swampy a terminus to his peculiar conclusions How much clearer and sweeter are the breezes that blow fresh from the spiritual uplands, in the lecture delivered in Chicago, Ill., recently by the guides of Mrs. Cora L; V. Richmond, entitled, "From the Year 1891 to the Year 1991 ; Whiat | Events are Likely to Oc. cur," (liberal extracts from which discourse will be found on our first page) has the test

The Boston Children's Progressive Lyceum

Will hold a picnic at Downer's Landing, Hingham, Mass., on Saturday, June 27th. Tickets for sale at the Banner of Light Bookstore-adults, 50 cents; children under twelve years of age, 30 cents.

ET Ira C. Stone writes from Kappa, Ill., in renewing his subscription : "When I was much younger than I am now I read the BANNER OF LIGHT-Vol. 1, No. 1. I have read nearly every issue to the one now before me, Vol. 69, No. 14. I was known as a Spiritualist then, and am thankful to the angel-world that what I had learned at that time 'struck in.' Now at the age of eighty-one years I am 'only waiting till the shadows are a little longer grown,' when I can meet in full communion the many friends who have gone before."

Among the messages given at the Banner of Light Free Circle on Friday of last week by the Indian maiden, Lotela, was one from a spirit to a friend in Troy, N.Y. A lady in the audience who had lived in Albany recognized the communicating spirit, and said she also knew the person in Troy to whom the message was addressed. These two facts being known to herself personally, she considered very good evidence of the return of spirits and their ability to communicate to their friends in earthlife.

ET It is said that the ancient chain bridge

which spans the Merrimac River, between Salisbury and Newburyport, is becoming dilapidated to such an extent since the electric cars have commenced running over it that it is dangerous. It is predicted by good judges that some day a terrible accident will happen there. The only wonder is that one has not already courred, a lead and even was a diagonal by allow

Bor The well-known German water doctor, Pastor Kreipp of Worishopen, has been attracting attention of late by the quaintness of his cure. He uses no medicine, but allows his patlenfs to run about on the dew-covered grass without their shoes and stockings. He also believes that coffee will prolong life.

and Our thanks are hereby extended to Mrs. Col. W. D. Crockett of Boston for choice roses, and to Carrie M. and Dora H. Harris of Chelmsford, Mass., for additional donations of flowers for our Free Circle Room table, sugar, sug

BANNER OF LIGHT.

In Memoriam.

JUBIAN P. HUNTOON, one of the most active business and reformatory citizens of Paterson, N.J., passed to the higher life from his home in that city June 11th.

'He entered upon this sphere of life at Montpeller, Vt., in 1813. Ills educational advantages in early life were quite limited. In 1828 he left the home of his parents, at that time in Ogdensburg, N. Y., and began his career, which subsequently proved to be one of great usefulness, in New York City, which he entered friendless and penniless in June of that year, and soon secured a position as clerk in a bookstore. For sevsectined a position as clerk in a bookstore. For sev-eral years thereafter he filled the same position in va-rious branches of trade, and about 1830 married his first wife. Miss Bowisby of Morris County, N.Y. In 1841 he settled in Paterson, N.J., and devoted his time and energies to the development of a branch of busi-ness of which he was the pioneer in Paterson, meeting many discouragements, but finally achieving marked success

many discouragements, but finally achieving marked success. Mr. Huntoon was, says the Paterson Daily Press, a standi friend of the colored man, and with the late Henry M. Low and others was engaged in running the "underground railroad," by means of which escaping slaves from the South were succored in Paterson on their journey toward freedom. He was a subsoriber to and a daily reader of the New York Tribuns from its founding by Horace Greeley in 1841 to the day of his fatal illness. As an independent thinker he ad-mired Ingersoll's works, and, as might be supposed of one of his class, was a Spiritualist and a subsoriber and reader of the BANNER OF LIGHT many years. He finally departed as he often expressed a wish that he might: A second stroke of paralysis rendered him apparently unconscious, from which state he did not recover.

"The Arena."

The July number of this able monthly has for its frontispiece a portrait of Oliver Wendell Holmes, and the opening article is an attractively-written sketch of the poet. Special interest in the subject will direct the thoughtful consideration of our readers to the second and concluding part of Camille Flammarion's scholarly essay, "The Unknown," at the close of which, in reply to the oft-repeated query, What do all these psychical studies amount to? he says:

"If they should end in a scientific proof of the ex-istence and immortality of the soul, these investiga-tions would forthwith surpass in value all other hu-man sciences put together without a single exception."

As they have already supplied "proof" to millions of the people of earth that a future existence awaits them, it must be conceded that their value is beyond ai human estimate, whatever conclusion "science" may arrive at concerning them. Of the remaining contents, all of which are by able writers, is the second part of Prof. J. R. Buchanan's essay upon "Revolutionary Measures and Neglected Crimes." Edito-"The Present Revolution in Theological torially Thought" is considered. Boston: Arena Pub. Co., Copley Square.

The Oronin Murder.-A late telegram from Chi-cago to the daily press is responsible for this statement: "That the spirit of Dr. Cronin has returned to haunt the scenes of his terrible murder is firmly believed by some of the residents of the vicinity of the Carlson cottage. Strange sights and sounds, it is said, have aroused the neighbors to the highest pitch of excitement, and for several nights the lonely cottage has received almost as much attention as it did the day after the facts of the murder were brought out. The first thing heard of the affair was when Mrs. Carlson. who with her husband now lives in the cottage, was awakened at midnight recently by strange cries, moans and pattering of feet." It is further claimed that a form resembling the Doctor's has been seen at one of the front windows of the place.

Taken in a Churchyard.-A correspondent furnishes The Medium and waybreak, London, with the following account, headed " Photograph of Invisible Beings taken in a Churchvard ":

Beings taken in a Churchyard": "A strange and somewhat interesting occurrence has happened in the Black Isle, Rosshira. A photog-rapher was taking a view of a grave in the church-yard for a customer. After his negative was devel-oped, he was surprised and alarmed to find two figures of women standing by the grave in pure white gar-ments, while another was in a kneeling posture. He was so much put about that he loft all his apparatus where he had taken the picture, and minutely exam-ined the whole place, thinking that some party was playing a trick on him, but no one was to be found. The incident has created a great sensation in Inver-gordon and surrounding neighborhood."

Mrs. Richmond's Lectures .- With the issue of The Weekly Discourse of June 6th the verbatim reports of Mrs. Cora L. V. Richmond's lectures in Chicago commenced their sixth volume. The subject is: The True Spiritual Easter." The address was delivered in that city March 29th, and was commemorative of the Forty-Third Anniversary of the Advent of Modern Spiritualism, for which it was admirably well fitted. The subscription price of The Weekly Diss \$2.50 for one year. Published at Roger

NEWSY NOTES AND PITHY POINTS.

Mrs. Harriet Beecher Stowe, who in her "Uncle Tom's Cabin" produced one of the most effective novels that have ever been written, is now eighty years old, and that her mind has been failing has been frequently assorted of late. She was a great woman in her day, and did almost as much to abolish slavery as oven Lincoln did with his world-renowned proclamation.

The admission of Australia into the Postal Union was the last thing needed to bring within its opera-tion every important part of the commercial world.

Sam Small's theological flip flaps have rendered him non persona grata to, the Colorado University. "It looks," says a prominent daily, "as if the people had begun to tire of emotional religion."

It was Trooper Goodwin, of the Crawford House, at the bapquet of the Lancers in Faneuil Hall, who, in a bright response to the "Ladies" toast, made the olever remark: " If it were not for the ladies, my comrades, what would this nation be? I venture to say that we should have a stag nation."

The camel, says an exchange, never appears to be in much of a hurry, and yet he is continually humping himself.

Let your alms-giving be anonymous. It has the double advantage of suppressing at the same time ingratitude and abuse. What a nation needs is not somebody to tell it it is sick, but some one that will tell it how to get well.— The Voice.

Germany has to face the fact that at least two milllons of its husbands and fathers are working for wages which average less than \$150 per year, and

wages are going down instead of up. The evil dominates the good, Since newspapers are made of wood.

The earth belongs to the public. It is encouraging to have a Cleveland judge so decide in a case where two electric companies are fighting as to which owns the patent of using the earth as a conductor of elec-tric currents. In these days of great monopolies all honor to the indge who decides that the public own something, and that something, the earth.—Sedgwick (Kan.) Pantagraph. (Kan.) Pantagraph.

In twenty years there has been no counterfeiting of Uncle Sam's postage stamps.

If I want tew git at the trew karakter of a man i studdy hiz vices more than i do hiz virtews.-Josh hillings.

The following, from a Western exchange, shows that Boston's recent step in advance is duly appre ciated elsewhere:

clated elsewhere: "There has been opened in Boston the first wo-man's outdoor gymnasium which the world has seen. It is on the Charles River embankment, and is sur-rounded by a high board fence. All suitable appli-ances for exercises are supplied, together with a run-ning track having eight laps to the mile. A city ordi-nance has been passed that will allow the arrest of those who even stop in teams to watch the gymna-sium classes at work."

Isn't it funny, says The Record, that a man can make a large fortune and cannot make a little will?

Why don't our hospitals report the cures for con sumption-if any have been made-by the use of Dr. Koch's lymph?

POETIC CIPHER. U 0 a 0. but I 0 u; O 0 no 0, but O 0 me; O let not my 0 a 0 go, But give 0 0, I 0 u so,

which, being deciphered, is this:

A owing decryptice, is unset. You sigh for a cipher, but I sigh for you; O sigh for no cipher, but O sigh for me; O let not my sigh for a cipher go, But give sigh for sigh, for I sigh for you so.

According to the New York World of June 22d, "a ghost" has been haunting the New Park Theatre in that city, and a great crowd was attracted to it in consequence. "A young fellow" [it is said] "who was employed as watchman in the building, and who lived there, died under peculiar circumstances about two

years ago. His friends say they recognize his spirit.' The rainy season hereabouts is over, we hope, for a

spell, at least. Mrs. Goodman—"Avery, you have not changed your -your views regarding the doctrines of the church, have you?" Rev. Mr. Goodman—"No, my dear; the grand old doctrines are good enough for me." Mrs. (foodman (with a little sigh)—"I am glad to hear it, Avery. I—I am quite sure I can turn my old black silk again and make it do another year."—Chicago Tribune.

Tribune Sixty earthquake shocks were recently experienced

Camp and Grobe-Meetings.

Onset Bay Grove, Mass. To the Editor of the Banner of Light:

"Opening Day," June 21st, was one long to be remonihered

Dr. H. B. Storer, President of the Association, made

membered. Dr. H. B. Storer, President of the Association, made the opening address, bidding all a hearty welcome; he spoke of the precious memories that cluster around this favored spot, because the spirit of Onset had al-ways been favorable to the phenomena of Spiritualism, and to day the prospect of success is far greater than ever before. Spiritualism (he added) embraces every-body of all sects and nations upon the face of this broad earth, and the time will soon come when this freedom of the mind and genial activity of the soul shall permeate and fill the whole world as one church universal. He advised that all renew their consecra-tion to spiritual truth. Dr. A. H. Richardson emphasized the fact that Spir-itualism gives us higher ideas of existence-opening and unfoling new life and beauty. We are living in an eventful time, growing away from the creeds that have bound us so long; and we expect to gain that summit where we shall rest in peace and love. He closed with a glowing tribute to the President, Dr. Storer, and congratulated the Association on having secured his services in that honorable position. Mrs. Ida P. A. Whitlock said that Onset was the spot where she was first pieced upon the platform by the spirit world; she spoke very earnestly upon the imperfections which are incident to human nature, followed by the grand progress that shall lead us in due time onward to perfection. The phenomena of Spiritualism open to us communion with the spirit-world and the conscious presence of those we love, and these demonstrations must never be taken away, else the whole structure will fall and become as uoth-ing. Spiritualism embodies much, and yet a little child can understand it. The Rev, Dr. Patterson of Boston once said: '' it is one of our greatest mistakes to teach the children that there is such a thing as death.'' Spiritualism has only begun its work; we look forward to the time when the embodied and disembodied shall labor together for the good of hu-manity.

disembodied shall abor together for the good of his manity. Mrs. Kate R. Stiles gave a very interesting original poem entitled "What is Life?" which we hope may appear in print. Afternoon Session.- The exercises opened with the slaging of "America," in which the audience joined

Afternoon Session. - The exercises opened with the singing of "America," in which the audience joined very heartily. Mr. Eben Cobb said Spiritualism is Protestantism; Protestantism is Rationalism; and Rationalism is Naturalism. The foundation of Protestantism is in the words "I protest." Hundreds of reformers in the past, like Martin Luther, have arisen and protested against what seemed to them to be wrong. Spiritual-ism comes under this head, and is protesting against the very unnatural doctrines and creeds of the past. The great infinite Power governing the wide universe is continually saying "I protest." and nature is con-stantly changing, working silently deep down in the earth. Even the bowlders around the cataract of Niagara are subject to this change; so the infinite working in the hearts of the men and women of the present is changing the whole current of the moral (atmosphere. Spiritualism protests, the law of Evolu-tion protests, showing a higher life. The good of Spir-tualism, then, is found in the fact that it comes with the truth of a future life, spoken in the quiet tones from the spirit world, prostrating all the supports of theology, and giving us the true spirit of harmony and life. Mrs. Etta Hadfield recited a beautiful poem, entil

theology, and giving us the true spirit of harmony and life. Mrs. Etta Hadfield recited a beautiful poem, enti-tled "Blue and Gray," which was heartily applauded. Mrs. Kate R. Stiles said the opening this morning for Onset is very auspicious, and promises abundant success. All are equal under the great spiritual law. and we must be so imbued with the spirit, for the angel-world is with us. We welcome with gladness every manifestation the spirit world sees fit to give us. Mrs. Stiles closed with an inspirational poem, entitled "The Spirit Within." I. L. Whitlock said the question of the day is edu-cation, among Spiritualists and all others, regarding the truth of spirit-return and the knowledge that the communion between the two worlds is as real as the interchange of thought between ourselves in this mor-tal sphere. We need "facts"—nothing more, nothing less.

less. Prof. J. W. Kenyon gave the closing speech. He wished to come to Onset this year, because the min-isters had organized themselves together to settle this question "once for all," and the opportunity might never(?) be given us to meet here again! When the ministers prove that spirit return is untrue they will prove that Jesus did not return, and the foundation stone of the church is removed forever. The meeting closed with singing "Sweet By-and-By"—all seeming to feel with one of old "That it mean mode to be there "

The meeting closed with singing "Swee By"-all seeming to feel with one of old was good to be there." HEATH.

Pavilion Meetings.-The course of these meetings for the senson was inaugurated at Onset on "Opening Day," with music and an invocation from Mrs. Dr. Heath.

Heath. Dr. A. H. Richardson of Charlestown said that the fact that our departed friends live has been proven beyond a doubt. We ourselves are spirits in the form, and subject to the same influences. He referred to the many who had stood here in the past and have gone before—lost to mortal sight: among them Mr. 1. P. Greenleaf, whose memorial service was held in the Pavilion

Pavilion. Mrs. Hammond gave some very clear tests that were Mirs. maining a servery spoke of the pleasant associa-Dr. Sara E. Hervey spoke of the pleasant associa-tions at Onset, and the glad reunions held here from

tions at Onset, and the giad reunions held here from year to year. Miss J. Minnie Grant of Bostou gave some very re-markable psychometric readings, giving names of spirits present, among them George Stanley and Charlie Proctor (who desired to send a message to his

maine Hartford. Ct., Dr. Tremaine, Hartford. Ct., Or-ville Case and son, Harper Cuse, Hartford. Ct.; Almirn Clarke, Mary Boper, Dr. I'helps, Howe I'helps and Henry A. Miller, Bouthington, Ct.; Chaunoy Hart, Unionville, Ct.; Asa Rodgers and Henry E. C. Tut-tle, Morden, Ct.; Ell Hempsted and William or Bill Macy, New Haven, Ct.; Addle Case, Water-bury, Ct.; A. Goodrich, B. Glddings, Sam Bargent, William and Daniel Wilson, Kilzabelt, and Folly Nor-ton, and Samuel Norton, Bristol, Ct.; William La Fogg, Forestville, Ct.; Russell Parsons, Winsted, Ct.; Rev. Mr. Elisha Jones, Southington, Ct.; Edide again with Clara Louise bears a large basket of flowers for the company. The picnic closed with a feeling of good-will to all, and a vote to meet agalu the third Wednesday in June, 1892. MRS. M. A: FOGG, Seo'y.

Queen City Park. To the Editor of the Banner of Light:

The Queen City Park Hotel is now open for guests, Our Camp-Meeting-circulars are ready for distribution; any parties desiring can obtain them by writ tion; any parties desiring can obtain them by writ-ing to me. I shall be at the Crawford House, Boston, Tuesday, June 30th, from 10 A. M. to 2 P. M.; Haynes House, Springfield, July 2d, from 10 to 1; when I will be pleased to give any information required, and furnish circulars which give full particulars of all the excur-sions and meetings for the season of 1891—which, judg-ing from indications, will be a very successful one. E. A. SMITH. E. A. SMITH.

[The list of speakers at this Camp for the season of 01-which we have previously published (in BANNER for June 13th)-contains the names of Mrs. Abbie W. Crossett, Waterbury, Vt.; Mr. F. A. Wiggin, Salem, Mass.; Mrs. Ida P. A. Whitlock, Boston, Mass.; Mr. J. Frank Baxter, Chelsea, Mass.; A. E. Tisdale, Merrick, Mass.; Mrs. C. M. Nickerson, New Bedford, Mass.; George A. Fuller, Worcester, Mass.; Mrs. Emma Paul, Morrisville, Vt.; Mrs. Clark Kimball, Lawrence, Mass.; Judge A. H. Dailey, Brooklyn, N. Y.; J. Clegg Wright, Newfield. N. J.; R. H. Kneeshaw, Saratoga Springs, N. Y.; Carrie E. S. Twing, Westfield, N. Y.; Mrs. Sarah A. Wiley, Rockingham, Vt., and Hon. A. E. Stanley, Leicester, Vt.-ED.]

Temple Heights, Me.

This popular camp-ground is most pleasantly located on Penobscot Ray, in the town of Northport, Me., and is admitted by all who have enjoyed a season there to Is admitted by all who have enjoyed a season there to be the most desirable seaside resort on the coast. Its picturesque beauty is simply incomparable, and its healthfuluess is beyond question. On the camping ground, a short distance from the Auditorium, is one of the finest mineral springs in the State. The curative properties of the water have been appreciated by in-dividuals for years prior to the purchase of the grounds by the Spiritualist Corporation. With pure air, fine scenery and pleasant surround-ings, those who propose to attend the annual meeting, commencing Aug, wh, cannot fail to be highly bene-fited.

New cottages have been built, and several others are being repaired. Altogether the grounds are look-ing finer than ever before. A. H. Belfast, Me.

Lake Minnetonka, Minn.

S. N. Aspinwall announces that during the month of July the Northwestern Spiritualist Camp-Meeting will be held on most beautifully-selected grounds, in the immediate vicinity of Lake Park Hotel. Moses Hull and Mrs. Mattle E. Hull, Mrs. Ada Shehan, Mrs. Anna Orvis, Mrs. H. S. Slosson, C. J. Barnes, Dr. A. B. Dobson, and many other prominent speakers and mediums are expected.

Vicksburg, Mich.

To the Editor of the Banner of Light: The Eighth Annual Camp Meeting at Vicksburg will e held at Fraser's Grove, commencing Thursday,

Aug. this and continuing over three Sundays. Good speakers will be in attendance. All mediums who intend to visit this camp, and de-sire to be advertised, will please send their names at once to JEANNETTE FILASER. Vicksburg, Kal. Co., Mich.

Christmas Presents.

Christmas Presents. What? Christmas presents lu summer-time? Yes, if you want them, so say J. D. Larkin & Co., Buffalo, N. Y., the only large soap manufacturers in the coun try who sell direct to the consumer. Why do they say this? Because the immense sale of their Mammoth Christmas Boxes last season has brought them thou-sands of letters recently, from friends and neighbors of those who bought then, asking if they could now get one of the Christmas Boxes of Sweet Home Soap and other presents. To satisfy this demand, Messrs. Larkin & Co. have placed their advertisement in our paper. This firm are well known and reliable business men, who are abreast with the times. They deal di-rect with the consumer, save the profits of goods go-ing through the usual channels of trade, hence are able to give more for the money than could otherwise be had.

be had

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DR. R. GREER, OF OBIGAGO, THE INVENTOB OF the ELECTRICO 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 medical electrician of note, so that when he first placed his mechanical invention before the American public it was no 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 ELECTHEIO DIADEM. Price §5. Sent by mail postage free on re-ceipt of price. Send for pamphiet giving further particu-lars. Address

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A Spiritualist. By ABBY A. JUDSON, Minneapolis, Minn.

Contains Portrait and Life of Author, her method of going under Spirit Influence, twelve Lectures, selected Poema, and Communications from her Missionary Father and Moth-er, and other Guides. Tastefully bound in cloth, 25 pages. Price 81.00, postage 10 cents. Remit by P. O. Order or Registered Letter to MISS AIBBY A. JUDSON, 1020 Harmon Fluce, Minneapolis, Minn.

Mrs. Hattie A. Young,

TRANCE, Business and Developing Medium, will hold Circles every Sunday evening at 7:30, also every Tues-day afternoon at 2:30. Sittings daily. Also her Indian Reme-dy for Piles; a sure cure. 22 Winter st., Room 16, Boston. June 27. Iw*

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.

Miss Dr. Barden,

MAGNETIC Treatment, 24 Hollis street, Boston, next door to Theatre. Rheumatism a specialty. Hours 9 to 9. Sundays excepted. 4w June 27.

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IMPORTANT to Miners and Treasure Seekers. Send stamp for Circular to E. A. COPFIN, No. 47 Bristol street, Boston, Mass. 4w* June 27. WORKS OF ROBERT G. INGERSOLL.

To the Editor of the Banner of Light :



ADVERTISEMENTS.

Progression.

5

Park, Ill., by William Richmond.

Ly The London Spiritualist Federation will hold meetings at Athenæum Hall, Tottenham Court Road, July 2d and 3d. The first, says *The Two Worlds*, will be a conference of all interested in hypnotism, mes-merism, astrology and mediumship, to consider the state of the law on these subjects, and to protest arguing any ansetment limiting the approximation of the against any enactment limiting the practice of hypnotism, as has already been done on the Conti nent. At the second, Mrs. Annie Besant will deliver a lecture entitled. " Where Materialism Breaks Down.'

The Missing Found .-- Mr. H. T. Conklin, a merchant of San Francisco, Cal., strayed from home while laboring under an attack of temporary aberration, consequent on a cerebral injury, and all efforts to find him were unsuccessful. At length, says The Evening Post of June 4th, " His wife went to a spiritnal medium, Mrs. J. J. Whitney, who told her where her husband was, . . . and this evening he will be at home with his family."

Anisiunlism in Ireland.-We were pleased to hear that Miss Jones was to deliver a lecture in Belfast last Sunday, and trust she had a large and sympathetic andience. We believe it would be the first public lecture on the subject in Erin's Isle. Spiritualism would do much good in the "distressful island" if it could be proclaimed there .- The Two Worlds, June 12th.

"Why She Became a Spiritualist."- The price of Miss Abby A. Judson's new work bearing this title is put at \$1 per copy. It should receive an excirculation among inquirers concerning the tended New Dispensation and its revealments.

Tribute to Theodore Parker .-- W. W. Story has finished the monument and medallion which are to be placed on Theodore Parker's grave at Florence. The ceremony will take place Aug. 24th.

Don't miss going to the picnic of the Spiritual istic Children's Lyceum at Downer's Landing. See announcement in another column. A grand time may be expected, weather permitting.

The finest of all lace is the Brussels, and one-for tieth of the whole population of the city is engaged in making it.

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

Mrs. Clara Field-Conant is at her cottage at Lake Pleasant, where she will remain several weeks. Per-manent address in care of BANNER OF LIGHT.

Florence K. Rich, of 115 West Newton street, Bos-on, will be at the Onset House, Onset, after July 15th for the season.

for the season. Mary L. French will lecture for the West Groton (Mass.) Liberal Association the next six months, and attend funerals.

W. L. Jack, M. D., will be found at his cottage, No. Winoma street, Lake Pleasant, Mass., during Au-ist. Early applications for sittings with him are gust. Ea

desirable. Prof. J. Madison Allen addressed a deeply interest-ed audience in Oklahoma City on the evening of June 24, on the following days he gave private sit-tings, and on Friday, 5th inst., another lecture.

tings; and on Friday, out ins., another letters. Miss 6. Lizzle Ewer spoke in West Newfield, Me., June 3d and 4th; Hancock, N.H., Juhe 6th and 7th; Westbero, Mass., June 14th. Will be at Bangor, Me., to July 20th. 199 (1997)

HORBFORD'S ACID PHOSPHATE, FOR SUN-STROKE It relieves the prostration and nervous derangement.

throughout the Province of Bengal, India, and man buildings were destroyed.

Life is short. With evil fraught.

Prof. George M. Mowbray, the well-known scientist and inventor, died at North Adams, Mass., June 22d, at the age of seventy seven. He was the inventor of smokeless powder, and was well known throughout Europe and America.

"Sacred Literature," so called, is becoming less sacred every year.

This information is youch safed by no less an authority than Editor Watterson. He says: "The Prince of Wales is not the only man in high position who carries an outfit of chips about with him when he goes on pleasure tours. I know of several United States Senators and Representatives who never forget to store their noter boxes safely away in their trunks when they go to the mountains and seaside. To go up higher, I have known Cabinet officers to do the same thing, and at one time a President of the United States."

TROUBLE ON THE STRIP .- Kansas City dispatches aver that the controversy over the Cherokee strip by Indians, cattlemen and boomers will yet result in se rious trouble. The Indians say the cattlemen must pay them rent at once, or the cattle will be seized by the Indian police. The cowboys are all well armed, and will shoot the police if they molest any cattle. A strict organization of boomers has been effected to cut all the fences, and as soon as it gets dry to burn all the grass on the strip. Unless the government inter-feres at once probably bloodshed will result.

Spiritualist Camp-Meetings for 1891.

The season of out-of-door gatherings on the part of the believers in the New Dispensation is drawing nigh; and the reader will find subjoined a list (as far as yet announced) of the localities and time of session

where such convocations are to be held.

ONSET BAY, MASS.-The Fifteenth Annual Camp-Meeting at this place commences its sessions July 12th, to close Aug mth.

WIN. LAKE PLEASANT, MASS.—The Eighteenth Annual Con-yocation of the New England Spiritualists' Camp-Meeting Association, Lake Pleasant, Montague, Mass. (on the Hoosac Tunnel route), July 25th to August 30th inclusive. CAPE COD CAMP.MEETING.—Harwich Port, Mass., July 12th to 26th inclusive.

OABSADAGA LAKE, N. Y.-The Twelfth Annual Meeting of the Cassedaga Lake Free Association commences July 24th and closes Aug. 30th. QUREN OITY PARE, VT .- Meeting commences Aug. 2d and continues to Sept. 6th.

VERONA PARK, NE.-Meeting will be held the last two weeks in August.

Weeks in August. SUNAPEE LAKE, N. H. -- Meeting commences Sunday, Aug. 2d: closes Aug. 30th.

TEMPLE HEIGHTS (Northport), ME .- Commences Aug.

9th. THE INDIANA CAMP. MEETING will be held in the Grove near Anderson, purchased by the State Association of Spir-tiunlists, from July 18th to Aug. 10th inclusive. VIOREDURG, MIOH. The Eighth Annual Meeting will be held here Aug. 6th to continue over three Bundays. PARKLAND, PA. Meetings commenced for the season (thirteenth year) June 14th, and will continue to Sept. 18th. Introomer your, sund tein, and win continue to book tein. LAKE MINNEYONKA, MINN.-A Camp Meeting under the auspices of the Northwestern Bolituulists will be held at this piace during the month of July. SUMMERLAND, OAL. Commences Sept. 5th and closes

wife, Annie Proctor, and assure her that it is well with him). Mr. F. A. A. Heath made an earnest appeal for the

BANNER OF LIGHT, as the grandest exponent of the Spiritual Philosophy; and spoke of the knowledge that comes to us through Spiritualism as opposed to the faith which is the foundation of all our hopes in

the faith which is the foundation of all our hopes in the church. Mrs. Nellie F. Thomas gave some very fine tests of spirit-presence that were recognized as positive proofs of continued life in the great beyond. Mrs. Etta Hadfield recited very finely: "Our Little Woman," which was heartily encored. Meetings will be held in the Pavilion on Sunday at 2:30 and 7:30 P. M. until the camp meeting opens, and also on Tuesday and Thursday evenings at 7:30. HEATH.

НЕАТН.

Compounce Lake, Ct.

To the Editor of the Banner of Light: THE ASSOCIATION OF SPIRITUALISTS OF WESTERN CONNECTICUT held its Twenty-Seventh Annual Picnic at Compounce Lake, June 17th, and, though the

CONNECTICUT held its Twenty-Seventh Annual Pic-nic at Compounce Lake, June 17th, and, though the morning betokened another excessively hot day, we were pleased to greet many of our friends from the adjoining cities, towns and villages. At 10 A. M. business meeting was called, Pres. E. R. Whiting of New Haven in the chair. Music by F. C. Potter, Meriden, Ct. Reports read by Secretary and Treasurer, and accepted. Officers for the ensuing year were chosen as follows: President, J. R. Whi-ing, New Haven, Ct.; Vice-President, W. Mvodruf, New Britain, Ct.; Treasurer, Gad Norton, Bristol, Ct.; Secretary, Maria A. Fogg, Southington, Ct. After the transaction of business, a conference meeting was held, and the time fully occupied until adjournment for dinner. At 2 P. M. the meeting was called to order by Presi-dent Whiting. Mr. F. O. Potter presided at the organ, and the familiar soft strains of ",The Sweet By-and-By." were waited over hill and dale by a large con-gregation of voices, imparing to our gilted speaker, Edgar W. Emerson, the inspiration of a grand invoca-tion. Inspirational music was given while the Finance Committee proceeded to make the collection. After singing, Mr. Emerson's control made remarks, showing the necessity of living up to our highest un foldment; that the benefit we derive from Spiritual-ism, or, as the controls termed it, "Naturalism," de-pends on the use we make of, our knowledge. We should be able to give a reason not for our *hope*, but for our *knowledge*.

should be able to give a reason not for our hope, but for our knowledge. Mr. Emerson said he never felt stronger evidence of the results' of his work for humanity's good, for by his side there was one standing and assisting to throw out a benediction over all. The angel-world has come to stay; instead of the gates being only ajar, they had been taken from their binges, and are as though they were not. You will all recognize her as Mrs. Jennie S. Rudd. She loved this guies pot in earth life, and when passing away requested that her mortal remains be brought to the quiet burial ground a mile or so north.

when passing away requested that her mortal remains be brought to the quiet burial ground a mile or so north. There is another one here whose whole heart and soul is still with you, to help you roll on the car of Pro-gress. His shoulder is at the wheel-Capt Asell P. Robinson. Yes, one of the pioneers of this Associa-tion. He loved this Cause, this people. Mr. Emerson's remaining time was occupied in giv-ing tests, of which there were forty or fifty, among them Fred Churchill, New Britain, Ct.; Deacon Lucius Carter, Plainville, Ct. The "Oid Leather Man" was then brought by a band of young spirits of both seres. He was in this life an odd personage of unbalanced mind, and wandered over our bighways periodically for years, a curiosity to every one who saw him, never speaking to only a favored few. In connection with his coming the medium spoke of a oramped sensation, and of a wish to ory. May this recognition enable his spirit to rise to a higher concep-tion of life and its duties; Haitle Hills, William Hills, Henry Hills, Plainville; Eddle brings Peter Smith, Henry Hills, Plainville; Bather, and Rox-anna Stanley, Herve Holcom, Truman Allon. Father Irenus Atkins said he would be known in Bristol and Southington. Then was described a beautiful spirit son coming with a large wreath of flowers, and in the stath friends; father, mother, sister, and to her hus-band she sends words of cheer. She gives her name as the band she sends words of cheer. She gives her name as the band he would, be known in Hartford. Charles Tre-ses ington. Next came Poste Burr, or Warren Burr.

Copy, 10 cents. THE CARRIER DOVE. Diustrated. Published monthly in San Francisco, Cal. Single copy, 25 cents. THE BIZARDE. NOTES AND QUERIES, with Answers in all Departments of Literature. Monthly. Single copy, 10 cents.

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THE TRUTH-SEEKER. Published weekly in new lota. 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. THE THEOSOPHIST. Monthly. Published in India. Sin-

THE THEOSOPHIST. MORILY. Fublished in huma. Su-gle copy, 50 cents. THE BETTER WAY. A Spiritualistic weekly journal. Pub lished in Cincinnati, O. Single copy, 5 cents. ALOYONE. A Semi-Monthly Journal devoted to the Phe-nomena and Philosophy of Spiritualism. Single copy, 5 cents.

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 PROGRESSIVE THINEER. Published weekly at Chi-cago, Ill. Single copy, 3 cents.

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

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

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James Burns, 15 Southampton Row, Lon-don, Eng., will not as agent for the BANNER OF LIGHT and keep for sale the publications of Colby & Rich.

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paper, so cents. INGERSOLL ON BLASPHEMY.—His Argu-ment at the trial of C. B. Reynolds for blasphemy at Mor-ristown, N.J., May 19th and 20th, 1887. Cloth, 50 cents; baper. 25 cents.

LAY SERMON, delivered before the Tenth Annual Congress of the American Secular Union, at Chick-ering Hall, New York, Nov. 14th, 1886. Paper, 5 cents.

ering Hail, New York, Nov. 14th, 1886. Paper, 5 cents. ORTHODOXY. — A Lecture reviewing the creeds of churches, and answering them from their own standards. Paper, 10 cents. PROSE POEMS AND SELECTIONS. — This work is designed for, and will be accepted by, admiring friends as a rare personal sourceir. To help it serve this purpose, a fine steel portrait, with autograph fac-simile, has been prepared especially for it. In silk-cloid, boweled edges, gilt back and side. Frice 92.50; postage 20 cents.

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CRIMES AGAINST CRIMINALS .- An Address delivered before the New York State Bar Associa-tion at Albany, N. Y., Jan 21st, 1890. The only complete and authorized edition. Paper, 10 cents. For sale by COLBY & RICH.

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sity, Responsibility; Duties and Collgations of Man to God and Himself.
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The Individual; Genesis and Evolution of Spirit; The Densities; Love; Wisdom; Connectence; Accountability; Change of Heart; What is (Good? What is Wrong? Happi-ness; The Path of Advance; The Will; Is Man Free 7 Cul-ture and Development of the Will; The Charter of Human Rights; Liberty; Duties and Obligations; Sin; Punishment -Present and Future; Duty of Prayer; Duty to Children; to Parents; to Society; Duty as a Source of Strength; Obli-gations to Society; Rights of the Individual; of Govern-ment; Duty of Self Culture; Marriage.
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BANNER LIGHT. OF

Mlessage Department.

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It should be distinctly understood that the Messages ublished in this Department indicate that spirita carry with hem to the life beyond the characteristics of their earthly ves-whether for good or evil; that those who pass from he mundame sphere in an understoped condition, even hally progress to a higher state of existence. We ask the eader to receive no doctrine put forth by spirits in these olumns that does not comport with his or her reason. All arress as much of truth as they perceive-no more. ually progress t

If is our earnest desire that those who recognize the messages of their spiritfriends will verify them by inform-ing us of the fact for publication.

Letters of inquiry in regard to this Department must be addressed to COLBY & RIOH.

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

Report of Public Séance held April 7th, 1891. Spirit Invocation.

Spirit Invocation. Oh! thou Infinite Spirit, the splendor of thy pres-ence illuminates the universe with the light of day and with the starry plory of night; the majesty of thy power is fell in every form of life; the grandeur of thine intelligence is displayed on every hand through the operation of unerring law. We know that thou art the Soul of all wisdom, the Essence of all spiritual love, for these qualities are exercised on every side throughout every avenue of being, and are felt in the works of nature, which we may see if we study them aright. Thou art the Living Presence, the All Power-ful God, whose very name is Truth, and we approach thee at this time to worship thee in spirit, not with ser-vie mien, but with uplited head and aspirational sonl, pouring out the gratitude and praise of our hearts unto thee, who art the Friend and Guide of all hu-manity.

unto thee, who art the Friend and Guide of all hu-manity. We acknowledge our relationship to thee, we recog-nize our nearness to thy great pulsating life, for thou must live in the human breast, and thou must find being in all things that are animated with activity and power. We can conceive of no form where thou art not; we can think of no place where thy soul dost not abide; we know that thou must be in the remote fast-nesses of the wilderness where the foot of man has never trod, that thy power and thy life must breathe into activity upon the iofitiest mountain height that human eye may not have reached, and that through out all the boundless distances of space thou art for-ever known. ever known.

We breathe unto thee our aspirations. We bear our We breathe unto thee our aspirations. We bear our desires for higher knowledge and the conception of higher truth to thee, believing that the very longing to know, to learn, and to understand thy laws and thy works will assist in the unfoldment of our own spiri-ual perceptions; that the very desire to grow into pearness to thee will stimulate our lives to new effort, to new forms of growth, and to the expression of higher qualities in the spiritual map. We ask thy blessing and the blessing of all good and pure souls to be with us as a helping guidance to lead us safely on.

Questions and Answers.

CONTROLLING SPIRIT.-We will now consider your questions, Mr. Chairman.

QUES.—[By one in the audience.] It is said that people of the antediluvian period lived to the age of several hundred years. Was there any-thing in the air, or the earth, or in the connection of the earth and the sun or planets, that caused such great prolongation of human life?

Ans.-It is by no means certain that the hu-man beings who dwelt on this planet in antedi-luvian times did live to be several centuries old. We do not altogether have faith in the records which make such statements.

which make such statements. As far as we can learn, the method of comput-ing time in those days was very different from what it is at present. We are not sure that man called a century one hundred years, or that a year of his time was of the same length as a year of the present era; consequently we are not persuaded that Methusalah lived to be more than nine hundred years old We yeary more than a century old, as we compute time

be more than a century old, as we compute time to-day, but we are by no means assured that any lived to be two or three hundred years old. Some of the old patriarchs undoubtedly lived very closely to nature. Their food was simple, and their habits were of such a kind as to in-sure soundness of health; consequently there was no artificial mode of life, and many were rugged, were robust in physique and character, and attained a ripe old age. No doubt there were elements in the atmosphere, certain cli-matic conditions, and also hereditary forces, which enabled these individuals to attain an advanced age; and undoubtedly there are nat-ural causes why in the present time so many ural causes why in the present time so many pass from earth at an early age. Many are brought into this world under conditions prebrought into this world under conditions pre-cluding the possibility of their experiencing a long life on this planet. The nervous forces of parents and ancestors have been exhausted, their systems have been devitalized through the various forms and habits of life, and thus the offspring are endowed with feeble power of resistance to that which the climate may offer deleterious to health and even to life. There

To this brotherhood we are told that the Nazarene belonged. He was looked upon by the members as a beloved friend, helper and guide. Perhaps you may more readily under-stand it when we say that were a number of you Spiritualiats bound together in harmony and love for the purpose of gaining spiritual instruction and an unfoldment of your spiritu-al perceptions; coming together to help each other as well as to cultivate your own interior powers, seeking the development of medlum-ship in order that it might be made of use to the world, and having in your midst one espeship in order that it might be made of use to the world, and having in your midst one espe-cial seer to whom you looked as a brother and teacher, this sensitive being so highly medium-istic as to be inspired at the times of your meeting by the spiritual power and intelli-gence which came upon him, and from which you, as a society and as individuals, received considerable comfort and instruction. That you, as a society and as individuals, received considerable comfort and instruction: That, we believe, was the Essene brotherhood or so-ciety, the Essenes being a body of individuals organized for mutual benefit and education, and taught and guided by Jesus of Nazareth, whom they looked upon as their especial medi-um, helper and instructor. Your correspondent wishes to know what the man of Nazareth was doing from the age of twelve, when he expounded great truths to the priests in the Temple while acted upon by unseen intelligences who stimulated his mind to great activity, and poured into it this wis-

to great activity, and poured into it this wis-dom which confounded the wise men, up to the time when he came prominently before the world as a teacher, and at last as a martyr to truth

As far as we know, Jesus of Nazareth was, between these two periods of time, engaged in pursuing his daily work and study, after the manner of other youths and men of those days, at reference for the film of the two periods and the yet perhaps not so fully after that manner, inyet perhaps not so fully after that manner, in-asmuch as he was always a sensitive, drawn apart somewhat from contact with the world, held under the guardianship of exalted intelli-gences from the spiritual land, and made at times to breathe forth words of wisdom, and to give spiritual ministrations to his fellows. We by no means suppose that only at those times recounted of the Nazarene which have been banded down by tradition and record to the handed down by tradition and record to the present age was he engaged in missionary work. We believe that he was thus engaged through all his earthly life, when not employed at the carpenter's bench, earning his means of livelihood, or when not engaged in earlier years in acquiring those simple rules which made up the education of the common people of those times.

times. Much of the life and history of this benefi-cent soul was lost to the world, it being trans-mitted only through oral tradition and legend, and therefore only the most important events, perhaps, as considered by mankind, were pre-served, and these, we believe, by no means ex-actly as they occurred; yet the principle, the idea and some of the correct normatives of his idea, and some of the correct narratives of his life and doings, have been hinted to mankind sufficiently for it to understand that a brave, itrong, good character lived, through whose ife and example were given to the world spiritual ethics of a high, moral nature.

Q.-[By J. A. S.] What, in the opinion of the Controlling Intelligence, is the spiritual value of ambition ?

A.—Ambition is a quality of the mind which may be very useful if wisely indulged or exer-cised, or it may be very detrimental to the soul's best interests if unwisely or injudiciousy fostered. One may occupy a lowly station in life, and yet he may feel stirring within him the, and yet he may feel stirring within him certain powers and faculties which he knows have a right to express themselves. He knows, if the opportunity is given him, that he can un-fold certain attributes which will be of service to himself and to mankind. He is ambitious, then, to rise from his humble station and gain those avenues of labor and expression through which he may use his powers and perform the which he may use his powers and perform the work which he feels he can do. Such ambition is laudable, and is to be com-

mended. If one never had any such desire for rising out of a lowly or impure condition into a higher state, then man would be content with ignorance, would be content to entertain all sorts of errors and untruths, and make no effort to reach above them for something better. If one had no aspiration to grow, or to gain even emoluments on this earthly side to increase his worldly possessions to an extent, he would never try to better his condition or to make his felows any more comfortable than he was him-self. Therefore such a man, who struggles, labors and plans in order that he may rise from a towly to a more perfect state, does well. We many times find ambition taking a differ-

ent course. One feels that he is not sufficient-ly considered by his fellows, that he is not lauded and praised enough by the world. He desires to wield an influence over his kind, to exercise power, to amass a fortune, all for per-sonal aggrandizement, and so his ambition grows upon him. He plans, he schemes, he him schemes. struggles day and night. He studies the prob struggies day and hight. He studies the proo lem of labor, and how to increase its capital. Very often he does not mind how he en-croaches upon his neighbors' rights. Many times he does not hesitate to take advantage times he does not hesitate to take advantage of another, or to crowd some one else to the wall in his eager striving to get ahead. So we find that ambition becomes a curse, not only to those by whom he is surrounded, but to the man who thus fosters it: for even though he seems to prosper, even though his influence grows, his mandate is recognized and his wealth increases, yet is he cursed by this arbi-trary quality which he has developed to such an extent, and he will reap the results of this life by-and-by. He may here; he may live long enough to see his fellows turn against him, to behold the sneer, and to hear the condeming word of his kind. It may be that he will know what it is in this life to be scorned because he has been unjust and grasping in his dealings with mankind. But if he does not find this unpleasant experience here, by-and by the whole truth will come to his soul, and will so impinge upon it that he cannot shake it off. He will be obliged to face himself, behold what he has done, and realize where he stands. Am-bition in such a form becomes of longth the he has done, and realize where he stands. Am-bition in such a form becomes at length that which shall drag down the spirit of mankind, and not allow it to rise, because when it reaches that stage, it is nothing more nor less than cultivated selfishness.

you, has entered your atmosphere; perhaps you may have been made so sensitive to the ap-proach of spirit inteiligences of different or-ders that you have become thoroughly noga-tive, and so one of this class may have strayed in and made his power felt. You must, then, begin to cultivate a positive, personal power-set up your will against the approach of all spirits for purposes of communication. You have a right to protect yourself, and if you are mediumistic, and cannot be guarded from such undeveloped individuals by your usual attend-ants, it is your duity to resist all influences un-til you can be assured of proper guidance and guardianship. To do this, you must refuse to sit for communications with the other world. You must be positive in your thought and ac-tion, and not give way readily even to those of your mortal friends who may seek to persuade you in anything against your own judgment. your mortal friends who may seek to persuade you in anything against your own judgment. Only by patience and perseverance can this positive state be induced, but it can be culti-vated if the seeker is really in earnest. Har-monious association is essential for all medi-ums, but especially so for the sensitives who stand, as it were, midway between the two worlds, open on the one hand to the encroach-ment of psychological or other powers from the physical world, and open on the other side to the psychological and magnetic impinge-ments of the spiritual world. They need to be harmoniously situated, to be surrounded by friends who will seek to understand them and understand the work which the unseen desire to perform through their agency. Bickerings, understand the work which the unseen desire to perform through their agency. Bickerings, strife, discord of any sort will tear a sensitive to pieces, so to speak, make him unfit for the use of the higher powers, and bring him into a receptive state for those spirits who are not spiritualized, even though they have thrown oif the physical form.

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

Report of Public Séance held April 3d, 1891. Paulina Wright Davis.

At your last service, when so many of your At your last service, when so many of your old-time workers represented their thought here through your medium, I was present, and felt that it would be a privilege could I once more extend my greeting and affectionate re-membrance to my dear friends who still linger along the earthly shore; but the door of com-munication was closed long before there was an opportunity for many who were here to ex-press a word. Your President kindly invited me to come this day if I cared to communicate, and so I am here, thankful for the privilege extended to me. extended to me.

and so I am here, thankful for the privilege extended to me. You cannot, perhaps, understand what joy it is to these spirits, who, many years ago, walked the uphill of spiritual reform and la-bor, and who long since passed to the higher life, to occasionally return, and through hu-man instrumentalities manifest their though to this world. You would not be pleased, were you to go to a distant shore, to feel that your friends and relatives and all whom you had held dear, together with the interests of life which had concerned you, were all shut out of your life, and that you were denied expression through such channels of communication as this mundane sphere affords its people. Neither does the spirit feel pleased to think that the doors of homes on earth with which it has been familiar, or the hearts of its kindred and friends, are so closed against it that it cannot friends, are so closed against it that it cannot find entrance or be able to express a thought. When we are welcomed and feel the warm tide

When we are welcomed and feel the warm tide of human friendship and love surging toward us, we grow more sunny, and the world seems brighter to our souls. In Spiritualism I always find a great help; to Spiritualism I always look for truth and priceless knowledge. Through its channels of communication and instruction we hope to raise humanity from its lowlice condition of raise humanity from its lowller condition of ignorance and misconception of God's great truths, and we also hope to stimulate human lives that have been crushed, and give them new vitality and power to raise themselves by conquest and effort above the depressing con itions to the higher plane of the spiritualized life

1 life. To my friends I bring cordial greeting, and I assure them that I am as interested in the spiritual movement to day as I ever was in the years past. To my mind, Spiritualism has not lost one iota of its grandeur and force. It is just as capable of impressing truth upon the human race to day as when it first came with overwhelming strength from the angel-world. Now we have hundreds of mediums where once there were but a few: and although it once there were but a few; and although it may be true that not so much is said of it, comparatively speaking, in public life as was done when Spiritualism came as a novelty, as something new and surprisingly strange, yet

those who remember her to know that she

those who remember her to know that she does come, and that she is happy in the spirit-world with her friends.
There has some one gone over, I think, since she went away. She wishes me to say that she wassurprised to meet so many of the dear friends on the spirit-side. The new life was so natural, so real, so different from what people here generally think it will be, that she could hardly understand it at first; but as soon as she got to know and enjoy it very much she has no desire to return here to live, but only to send her greening to her friends.
She has been gone away, I should think, ten years, and there is some one connected with her life on earth called H. H. Warner. This spirit holds up to me now a wreath of flowers -no, it's green; it's a wreath of leaves. I think it has some meaning, and she wished me to speak of it. She was, well, more than flftyfive, two or three years more than that, but she don't look that now as she comes from the spirit-world, 'cause she has a bright, fresh appearance. The name that comes with this influence is Laura A. Warner.

T. J. McCormick.

Now I must speak for a young man, about eighteen or nineteen years old as he comes to me. He wishes to reach his friends in Spring-field, Mass. His people felt very bad when he went out, and he did n't feel altogether satiswent out, and he did n't feel altogether satis-fied either, he says, because he was so young. He did n't know what was coming to him on the other side, and he did n't know a good many things on this side, and so, of course, he had rather stay, but he had to go, and he comes now to say it is all right, and he is perfectly satisfied. There was some one on this side besides his own family that he would like very much to

own family that he would like very much to meet; it is a young man, I should think a little older than he was. He has something to say to that person that will do him good; some advice

that berson that will do him good; some advice to give him. The name of T. J. McCormick belongs to this spirit, and he says his father's name is Thomas. Now I see beside him another spirit that do n't seem to want to communicate for himself. It is a man older than he is, but he seems pleased to make bimself known and he calls the fort to make himself known, and he calls the first one "Joe.

Charles W. Smith.

Charles W. Smith. There's a spirit, and he don't come very near, yet he's been trying to come two or three times lately, and I get that he has n't been gone out of the body a great while. He's been try-ing to get used to the new life of the spirit. He is doing it very well, but there's a good deal that seems wonderful to him, and he has n't got so as to understand it all yet. This spirit has friends in Boston, and I should think something attracts him, some in-terests that not exactly attract him, but that

and seemed to be filled with the spirit of truth and rejoicing. This spirit has fell better since of the spirit and see about, and watch how they are getting along. Then it comes to me that he wants to come into communication by-and by, when he can, with a friend. He says that he was in Boston, in the city, the other day when the Spiritualists had their Anniver-sary. He attended the meetings with a friend, and seemed to be filled with the spirit of truth and rejoicing. This spirit has felt better since then, has felt more cut off from the physical conditions, and more assimilated with the spiritual life and his new surroundings. The friend that he wants to speak to by-and-by about affairs connected with the earth-life I get is in Hingham, and this spirit has been to him, and brought an influence which I think has been felt, or will be. There are certain im-pressions that the spirit wants the friend to follow, because he will see that that will be the best way. I get the name of Edwin Wilder, in the probability of the spirit is provided to be the the best way. I get the name of Edwin Wilder, in the spirit is not the best the comit is provided to an of the spirit is not in the spirit wants the friend to be the way. I get the name of Edwin Wilder, in the best way.

best way. 1 get the name of Edwin Wilder, in the body, that the spirit is interested in, and the spirit's name is Charles W. Smith. Well, now, he'll feel better, for he has been

able to say what he has been trying to for a long time, but could n't.

Frank O'Neil.

Frank O'Nett. Here's a young man, and he went out quick. Oh! I think he was hurt, and there comes a real confused feeling over the head, like a smash-up time. This young man was hurt, or put out some way by the cars, and when he comes close to the earthly condition he takes that feeling on, and so he do n't want to come very near to the medium, but he would like to send his love to his people. I think he has a fa-ther and mother here; it seems so; at least they are people very near to him, and they felt awther and mother here; it seems so; at least they are people very near to him, and they felt aw-ful because he went out of the body. He has caught their feeling in the spirit-world, and it disturbs him. He wants them to know he is n't dead, "not all broke up," that's the way he expresses it. He's alive and well and sound, and has got a good place in the spirit-world. I think this spirit feels kind of bad, too, about going out, because he felt as if his peo-ple needed him here in several ways; as if he ought to have staved here for them: but, of

ought to have stayed here for them; but, of course, he could n't, and he's all right in the other life with its conditions. other life with its conditions. He do n't go round with that kind of work he did here. He wants me to say that he is going to school, that he has entered an insti-tution of learning, and is trying to get infor-mation that he could n't get on this side be-cause he did n't have opportunities. This spirit comes from Brooklyn, N. Y., and his name is Frank O'Neil. He says if you will just tell his people that he sends his love, and that he do n't want them to feel bad, because they 'll meet him again sometime on the other side, he 'll be very much obliged.

pressed out of the body into the spirit-world; but he wants his people and friends all to know that did n't kill him, after all. He is alive and ready for work, and is taking hold of the new things that he has found, trying to see what they are made of and endeavoring to make use of them. There is a bright-looking spirit that comes beside him, a young lady—that is, she wont out when she was small. I do n't get her name, but she was one that met him when he went to the spirit-world, and that he was surprised to

but she was one that met him when he went to the spirit-world, and that he was surprised to find grown up in this way, because he did n't realize how the little ones do grow up on the other side. I do n't know what connection she is, but she belongs somewhere around his fami-ly circle.

Is, but she belongs somewhere around his family ly circle. This spirit sends his greeting to his friends in Birmingham, Connecticut. [To the Chair-man:] Is there such a place as that? [Yes.] I gusss it's all right, then. He says he used to be in New York, and he has friends and busi-ness associates there to whom he sends greet-ings. He has been to the city since he went out of the body, visited familiar places, and seemed to feel quite at home. If he could make his friends, wherever they are, know that he could come and talk to them, he would feel very much better, because all he asks for is the opportunity of coming and communicating in some tangible way. Then I get that after he got out of the body there were some matters concerning material things—business, I should got out of the body there were some matters concerning material things—business, I should think, and such like—that disturbed him very much. He felt as if he must come right back and see to them; but of course he could n't, and so, he says, he hung around to find some way that he could send a word of what he had in his mind about certain things that he would like to see completed. Perhaps if the friends can find a medium through whom he can come to them privately, he can give them what he wants. His name is John W. Hull.

Nancy Lynch.

Nancy Lynch. There's a spirit I have seen a good many times trying to come, but she never can come close enough to the inner circle we have here so that we can get her name. She went away with some pain around the heart, and I get a kind of exhausted feeling that comes over her when she comes close to mortal life. Her name is Nancy Lynch, and her great ob-ject in coming is to try to tell her friends that she knew what took place around her after she went out of the body, and there is something she wants to thank them for, and would like to express herself in such a way that they would know she understood and appreciated it. She is pleased with the spirit life, and is glad she has got out of the body, because there were some troubles that came over her at times that were depressing. Those trying experiences rewere depressing. Those trying experiences re-main now only as a remembrance, and do not

This spirit is from Avon, Mass. [To the Chairman:] Do you know where there's such a place as that? [Yes.] It's right, then.

William Lord.

I must tell you about a chief that comes and says he belonged in Ipswich. That's a funny name. He was well known in that part of the country. Before he went out of the body he had something to do with the police force. I guess he was head of it, gave orders, or some-thing like that, as it comes to me; and then he

guess he was head of it, gave orders, or some-thing like that, as it comes to me; and then he was a soldier, too. He wants to send a word home to his folks, and let them know he has come in this way. He said he tried to come before, but could n't. He thought when he got over to the new coun-try, and met some of his old comrades and friends, that the first thing he ought to do was to send word home about his condition, and give a report concerning the country. Now he comes to day the best he can, hoping that his words will be received as coming from him in the spirit-world, because he takes an interest in the old place, and in his friends. He is very glad always to know that they are doing well, and is happy in the thought that they will all meet by and by. Then something comes to me as if he was connected later with some public place in which he had some people under his charge. Perhaps the friends that see his mes-sage will understand what it is; I do n't get it clear. It comes to me, and I think I ought to speak it, because it is a part of his influence, that the experience he gained there was good for him, and helped him to understand human nature still more. William Lord is his name. **Richard, Elizabeth and Sarah**

Richard, Elizabeth and Sarah Upjohn.

Upjohn. Now I see a group of spirits. They are all connected, and there is a queer name comes with them. It is Upjohn, and the man I see would have been an old brave if he was in the body now, but he don't come from the spirit-world like that, and I get the name of Richard. A lady comes that belongs to him, and her name is Elizabeth. A little way off I see coming in the same family circle a spirit by the name of

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deleterious to health and even to life. Ther may be a multiplicity of reasons why individ-uals at the present pass out before their time, as you would say, but all are in accordance with the operations of law, and we must learn our

the operations of law, and we must learn our lessons from this law. Yet, again, we have to think of what exist-ence in the nineteenth century means for man. To day he is cognizant of the doings and move-ments of the entire globe. Nation is linked to nation by the power of the press and the cable system, so that information may be transmit-ted from country to country within a faw hours ted from country to country within a few hours. Man has become cosmopolitan. He traverses the continents and comes in contact with human beings of various climes and races, thus enlarging his mental capacity for thought and for obtaining knowledge. Hence through experience, through the progress that he makes, through the knowledge that he gains, man may live a lifetime in a comparatively short term of

A patriarch of the olden time, living his pas-toral life, surrounded by his herds and his own people, knew nothing of the planet upon which he dwelt and its various forms of intelligence and of existence. He may have lived a hun-dred years pursuing his daily vocation, but how limited his experience, how small the in-formation he had gained of life, how narrow his conceptions of the universe must have been! We know this because he thought the world was flat, and that he could pass to its limitations in a short period of time. He be world was flat, and that he could pass to its limitations in a short period of time. He be-lieved the starry orbs of the heavens, which we know to be bodies of activity, to be only points of light set in the skies to illuminate his path-way. But the man of to day with the think-ing mind, coming in hontact with fellow crea-tifies of every side, studying worlds, and sys-tems of worlds, learning of foreign nations and other modes of life and forms of thought, gains experience, enlarges his mind, acquires knowl-edge, thinks of the vast universe as it really is, and lives a whole dentury of discipline and of

edge, thinks of the vast universe as it really is, and lives a whole century of discipline and of acquired, truth.in, perhaps, the space of one-half that many years. So you see it is not, always the man who passes the longest period of time on earth who, has lived the most, who has gained the greatest amount for, his own expansion. He who ac-tively exercises his thought, and comes in con-tact, with his fellows for mutual benefit, may gain a wonderful amount of lore in a compara-tively short period of time, while his neighbor, who has kept exclusively within himself and, has not gone beyond the boundaries of his own locality, may have lived a century and not ac-cumulated one-half as much knowledge as the first. first.

Q.-[By one in the audience.] Will the Con-trolling Intelligence please tell something about Jesus. How was his time employed between the ages of twelve and thirty ? Was there a tribe of Essentans to which he belonged, who lived a life devoted to the culture of the spiritual powers at that time? that time?

A.-We do not consider the Essenians to A.-We do not consider the Essenians to have been a tribe of human beings different from the people who occupied that country where the Nazarene lived and performed his work, but simply a body of men formed into a brotherhood or, society, bound together by vows of fraternal love and sympathy for the purposes of spiritual unfoldment and instruc-tion. These members of different femilion purposes of spiritual unfoldment and instruc-tion. These, members of different families, but one in the affection of the spirit, consider-ed themselves children of the living God, and, as such, members of one great, universal fami-ly. Their idea was to work for each other, or for the common good, and not to seek the self-ish aggrandizement of any one person,

Controlling Intelligence.

We have received from a correspondent a de-sire to know how best to free one's self from the presence and control of a mischievous spirit, one who' is false in' his statements and evil in his tendencies; and thinking that others may be troubled by like obsessing spirits, we conclude to mention this subject from our platform platform

A spirit who has thrown off the garments of flesh has no more right to enter your home and fiesh has no more right to enter your home and make a disturbance than has an individual who still wears the mortal garb. A man or woman in the body who, for purposes of law-lessness and mischief, breaks into your home and preys upon you, constantly annoying you and deceiving you by his étatements, would be regarded as a law-breaker and a felon by soci-ety., A spirit who breaks through the magnetic environments of your, atmosphere for lawless purposes and to gratify his own mallelous na-ture because he is not developed in the higher qualities of spirituality, is regarded as a dis-turber of the peace, and one whom you have a right to get rid of if possible. We think it is possible.

possible. There may be some reason why this disturb-ing intelligence has encroached upon your do-main. You may possibly have opened the door to him by some act of your own. Perhaps you may have, not knowing the consequences, sub-mitted variables of the provide the consequences. to all the by some act of your own. Fernaps you may have, not knowing the consequences, sub-mitted yourself to associations or to conditions which have tended to lower rather than to ele-wate your spiritual surroundings. If so, it is be recause they don't know how to get hold of my medle, and so 1 'll speak for 'em-disturbing element has come legitimately into the place. It may be that you are perfectly in-nocent of wrong doing, or of thoughts calcu-lated to attract unpleasant influences, but you may have been surrounded by inharmonious conditions, so that the higher elements have to wait till another day. the inharmony must be removed, the associa-tions must be revised, and the surroundings the inharmony must be removed, the associa-tions must be changed, before you will be able to resist the enorged hing of this kind has taken place with your external life, and this mischiev-ous spirit, in some way unknown to us or to

now we have our instruments in thousands of homes where the light of revelation streams in upon the family circle, and where the truths o instruct and uplift the heart and mind of

to instruct and uplif the heart and mind of those who receive it. So I find that Spiritualism is moving quietly along and accomplishing its own good work. It seems to me that before the end of another century this great truth will have entered every home and impressed itself upon every heart, so that it will be a recognized move-ment, acknowledged as the universal belief and faith of the world. Old superstitions will die hard and error will refuse to be banished. No doubt the dominating power of theology No doubt the dominating power of theology will do its best to hold fast to its subjects, and will do its best to hold fast to its subjects, and, even in another century, there will be many souls content to cling to the old relics of past institutions, refusing to receive the higher truths which the heavens declare; but, on the whole, it seems that the great liberalizing ele ment of the age is making its way steadily on-ward into every condition and department of life, and before the world is aware it will have taken its stand and have accomplished a great work.

I feel hopeful. I consider this a most pro aresive age. Humanity cannot stand still if it wishes to do so. It is to be swept onward, and it is sweeping forward and enlarging its conceptions of life, unfolding new comprehen-sions of duty and responsibility, and outgrow-

sions of duty and responsibility, and outgrow-ing the old to take up and appropriate to itself the new. Therefore to my friends I say, Be of good cheer; the world moves, and the spiritual world is not asleep. We have not gained all the knowledge, power and truth there is to gain—far from it; for were it so, there would be an end to progressive growth and deter-mined action; but we ever find new heights to climb, new fields, to explore and new studies to follow, all of which have a stimulating effect upon our lives and prepare us for still grander work. Thus you and we are following the line of eternal law, and humanity, along with the planetary evolutions and developments, presses onward, and must gain in power_and, increase onward, and must gain in power, and, increase in knowledge. Paulina Wright Davis.

Lotela.

Lotela. How. you do, everybody? My medie's got the neuralgia, and if all the spirits that want to come to day control her they'll use all the nerve forces, and she'll have it twice as bad. [To a lady in the audience:] 'How do, But-ler squaw? I want to thank you ever so much for those lovely flowers in the basket. I think I'll have to write you a scratch some day. I want to tell you'that when Longley brave was singing "Only a Thin Vell between Us," An-nie stood back of you! and 'said: ''Mamma, do n't cry: I 'm'all well and happy now." She sends her love to the baby and her brave, and papa and sister, and everybody. I've seen a lot of spirits that can't talk for themselves, because they do n't know how to get hold of my medie, and so I'll speak for 'em 'to day; those that wait 'me to, and those that do n't will have to wait till another day.

John G. McKinnon.

Here's a brave who says his name is John G. McKinnon. Well, he wants to send his love to his wife and his regards to his friends, and he wants them to know that he has been steadily working on the spirit-side since he went over to the other life to understand its laws and to fit in to his proper place

to the other life to understand its laws and to fit in to his proper place. This is a good man, and he has a kindly feel-ing for everybody, I think. No, he says he don't. He looks as if he had, though. He says he don't, because there are some people here that have been disturbing his companion and misrepresenting her, and he don't feel kindly toward them. [To the Chairman:] I don't blame him for that, do you? He wants her to feel strong in spirit, and keep up good courage, for, he will help her. He can see some matters to be arranged by and by that will be for her advantage, and there are also tertain affairs that he can see more clearly and certain affairs that he can see more clearly and understand better than he could when here and so, if she will go to some medium in the city for a sitting when she can, he will try to give her a private communication of advice that will be of use to her. His wife's name is

Helen, He looks so smiling and pleasant I thought he loved everybody, but you can't always tell. Well, never mind; he is all right, I guess.

this and som James Moore. About is an

Here's a spirit that gives the name of James Moore, and some of his tribe live over in South Boston-his family, I suppose I must say. He wants to tell'a lady there that she must keep up her spirits and not be overcome by the shadows, because those who have gone out of her life into the spirit-world are not in dark-ness, and they are not lost, but they are safe in the blessed light of the spiritual world. "Robert is all right over there-much better off than he would have been here-stronger in many ways, and surrounded by pleasanter con-ditions. When you come over to meet us on that side of life you will see that it has been all for the best, and that the way, though hard here, after all led upward to the brighter home."

A lady comes that belongs to him, and her name is Elizabeth. A little way off I see coming in the same family circle a spirit by the name of Sarah. They all belong in the same line, and have relatives in New York. That is where I think the two first belonged. Something has been going on for quite a while, I should think, about some property or some matter that once was connected with these people, or some of them. Of course it is n't now, 'cause they 're in the spirit-world, but just the same it attracts them back. I get from the man that he wants the friends to be harmonious. He would like to have them feel that the spirits return from the spirit-world and watch over them. These spirits are not quite so much interested as they were in the earthly affairs, because they have let go of these material things, but enough so to wish to keep track of them. This first spirit I speak of wants to tell about some writings, some papers, if he can find a private medium in New York City through whom to speak to his friends. There is something about some documents, you call them, that he could tell about which he thinks might be of interest to the friends on earth. **Henry Case.**

Henry Case.

Now comes a spirit that calls himself Henry Now comes a spirit that calls himself Henry Case, and he says he was a čase, too. He says he came from Philadelphia, and there are those in the "City of Brotherly Love" that know him well. He hopes they will be ready to acknowl-edge that it is possible for a spirit to come back to earth and communicate with its friends. He has heard some of his people speak of spirits as spooks, but he is n't a spook, nor a ghost either; he is just a man, and if they will give him half a chance he will prove to them that he is just what he claims to be.

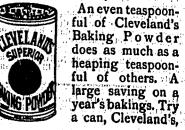
[Continued on seventh page.]

Strawberry No. 41. Cottage Pudding. BY MRS. DEARBORN,

Principal Botton Cooking School, Cream '4' cup butter; add '4' cup sugar gradually, beating all the time; then add I egg beaten till thick and then add i egg beaten un unter and light. Mix together, a generous pint of pastry flour, and 2 tea sp. Cleveland's Baking Powder, add this to the first mixture alternately with one cupful of milk.

Beat well together, pour into a buttered baking pan and bake about thirty minutes in a moderate oven. Cut in squares and serve with stewed and sweetened strawberries and cream; (Copyright, 1891, by Cleveland Baking

Powder Co.) Use only Cleveland's baking powder, the proportions are made for that.



JUNE 27, 1891.

[Continued from sizth page.] This man didn't live to be very old here, I think. He rushed ahead through life and out of it. He was always on the go. He don't say so, but he was, and I see it. He has been try-ing to rush back again, but he could it get back quite as easily as he went out. He says he would like to ask his friends to give him an opportunity to come, and he will do his part if they will do theirs. He knows they shut him up in a box, and they think that is the end of him, but he says he was never in the box at all, and that's where he fooled them. When the body was shut up, he was away off, seeking new fields to conquer. I think that's a funny brave. I hope some-body 'll know him. [Continued from sixth page.]

Hannah Stacy.

Hannah Stacy. Here comes a lady spirit. She was middle-aged when she went out of the body, I should think: perhaps she was forty, but she has been gone a good while. She is reaching out quite anxiously, it seems, to friends in Denver, Col-orado. I do n't think she lived there when she was in the body. She has a daughter there and others that she loves very much, and she wants them to learn about spirit-communion. She sends them all her love. There is a little boy comes with her from the spirit-world belonging to one of her children. She wants his mother to know that she took him right in her arms when he passed from the body, and she cares for him in the spirit-world now. He is happy and contented in that beau-tiful life, and growing to be just as his mother would be proud and pleased to have him. I think that the mother of the little one has n't been very well since he went away. She worries a good deal, and her health is poor. This spirit wants to bring comfort and strength to her, and she thinks if the mother can only feel and know that her little one is safe and well cared for it will bring new health and courage to her life. This spirit is Hannah Stacy.

Charles Walker.

Charles Walker. Charles Waker is a tall, straight man, and every little while he takes his hands and runs them right up through his hair. He's been standing with one hand in his coat while Lo-tela's been talking for the spirits, and now it comes to me from him that he is from Port-land, 'Me., and is anxious, or would like, to have his friends know that he gets around this way. He says he do n't want them to put him out of their mind, as every one is apt to do who doesn't know about spirit-life and spirit-return. They put their friends away off, as if they were nothing more to them or to their life; but he says that he for one, and all the rest that he can find, are just the same that they were on the mortal side. There are matters connected with this man's business life that were a little stirred up for a while, but he says they have been straight-ened out very satisfactorily. He don't find any fault, and is only glad that they were ad-justed so well, and that those who came into connection with them were able to get along as well as they did. I see a soldier standing right beside that

connection with them were able to get along as well as they did. I see a soldier standing right beside that same brave, and he is connected with the same family. He was a young man, and went out in the big war, and he, too, wants to send his love and to tell his friends that he's all right on the other side.

Maria, Rebecca and Deborah Babson.

Maria, Rebecca and Deborah Babson. Now I see a young spirit. I call her young because she was a't grown up when she went away. She was a young lady, and her name is Maria Babson. Behind her comes a spirit called Rebecca, with the last name the same as the other spirit's. The young one went first, and has been gone a long time, and the other one went afterward, but they met over there. Then there is some one in the same family line called Deborah. I hear that name spoken, but I don't get whether she is in the spirit-life or the earth-life—yes, she's in the spirit-world. That's still an older one, that's been gone a long time from the earth. long time from the earth. I get names connected with some of their

I get names connected with some of their people. The last name is the same as theirs, I think. The first is James, then there's a Samuel, an Elizabeth, and I think there's a Caroline, but I do n't get that quite so plain. These are on the earth-side. I do n't get just where they live. It's somewhere in Vermont, but I do n't get the town yet. There comes with this group of spirits the feeling that they're trying hard to impress the thought of themselves upon their people in the earth-life. They 're anxious to have them know the spirit-life is real, and they wish them to open their eyes to this great truth. That's the way it comes to me. They do n't send their thought to me here, but to their people, and I kind of catch it as it goes along. This is a lit-influence in this council. I hope some of their folks will know about it.

BANNER OF

THE BEST APERIENT

In modern pharmacy is, undoubted, ly, Ayer's Cathartic Pills. Except in extreme cases, physicians have abandoned the use of drastic purgatives, and recommend a milder, but no less effective medicine. The favorite is Ayer's Pills, the superior medicinal virtues of which have been certified to under the official seals of state chemists, as well as by hosts of eminent doctors and pharmacists. No other pill so well supplies the demand of the general public for a safe, certain, and agreeable family medicine.

"Ayer's Pills are the best medicine I ever used; and in my judgment no better general remedy was



I have used them in my family and caused them to be used among my friends and em-ployes for more than twenty years. To my certain knowledge many cases of the follow-ing complaints have been completely and permanently cured by the use of Ayer's Pills alone: Third day chills, dumb ague, bilious féver, sick headache, rheumatism, flux, dys-pepsia, constipation, and hard colds. I know that a moderate use of Ayer's Pills, contin-ued for a few days or weeks, as the nature of the complaint required, would be found an absolute cure for the disorders I have named above." - J. O. Wilson, Contractor and Builder, Sulphur Springs, Texas.

"For eight years I was afflicted with constipation, which at last became so bad that the doctors could do no more for me. Then I began to take

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and soon the bowels recovered their natural and regular action, so that now I am in excellent health."-Wm. H. DeLaucett, Dorset, Ontario.

"Ayer's Pills are the best cathartic I ever used in my practice." - J. T. Sparks, M. D., Yeddo, Ind. PREPARED BY

Dr. J. C. AYER & CO., Lowell, Mass. Sold by all Druggists and Dealers in Medicine.



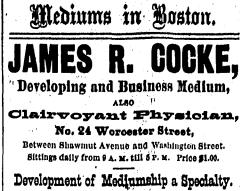
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Old Sores, Deep-Seated Ulcers of 40 years'

standing, Inward Tumors, and every dis-

ease of the skin, except Thunder Humor,





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SIX PRIVATE SITTINGS FOR \$4.00 IN ADVANCE.

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MR. COOKE will visit patrons at their homes, either for Magnetic Treatment or Development, if in Boston or near vicinity.

Private Sittings on Sunday by Appointment.

Osgood F. Stiles, DEVELOPING, Business and Test Medium. Sittings daily, from 9 A. M. to 5 P. M. Development of Medium-ship a specialty. Test Circles Sundays and Wednesdays, 8 P. M. No. 8 Dwight street, Boston. iw June 27.

Miss A. Peabody,

BUSINESS, Test and Developing Medium. Sittings daily, Circles Sunday, Thursday evenings, and Tuesday af-termoons at 3 o'clock. Six Developing Sittings for \$4.00. 1041 Washington street, opposite Davis street, Boston. June 27. 1w

Mrs. Lizzie Kelley,

DSYCHOMETRIST, Business, Test and Trance Medium. Gives private altiting daily. Public circles every Sun-day and Thursday evening at 7:30, at her parlors, 823 Wash-ington street. June 27.

Mrs. A. Forrester, TRANCE, Test and Business Medium. Also Magnetic and Electric Treatments, from 10 A. M. to 3 P. M. 18] Shawmut Avenue, one flight. Boston. 4w* June 6.

Adelaide E. Crane,

TEST and Business Medium. Magnetic Treatments. Bosworth street, Room 4, Boston. Hours 9 to 8. May 23.

Mrs. M. E. Johnson,

BUSINESS and Test Medium. Hours 10 A. M. to 9 F. M. Circles Thursday and Sunday evenings, 8 oclock. 41 Winter street, Room 6, Boston. MRS. CHANDLER-BAILEY, 26 Cazenove street, Suite 8, Boston, near Albany R. R. Station, Co-lumbus Ave., Magnetic Healing and Business Medium. Cir-cles Monday and Saturday evenings and Friday afternoons at 3 o'clock. Platform test speaking. June 27. MRS. M. J. BUTLER will receive her pa-tients on Tuesdays and Thursdays, from 9 to 4, at 575 Columbus Avenue. No arrangement for interviews at the store of W. S. Butler & Co. can be made for patients. April 4.

Miss J. M. Grant WILL be absent from the city from July 1st till Septen ber 1st. 2w June 27.

Miss Helen A. Sloan, MAGNETIC Physician. Vapor Baths. No. 178 Tremon Street, Boston. June 6.

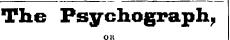
Mrs. M. R. Stebbins, Clairvoyant Physician, 1366 Washington st., Suite 6, Boston April 4.

MRS. LOOMIS-HALL, Test and Business Me-dium; Massage Treatment. Sittings daily. Six ques-tions for 50 cents. 128 West Brookline st., Suite 2, Boston. June 71.

MISS E. B. CLOUES, Test, Business and Med-leal Medium; after 10 A. M. daily. Circles Sunday and Tuesday evenings, at 8 o'clock. 16 Cazenove street. near Columbus Avenue, Boston. Stewy May 30. Columbus Avenue, Boston. Steow* May 30. **DSYCHOMETRIC**, Physiogmetric and Busi-ness Reading, or six questions answered, 50 cents and two stamps. MARGUERITE BURTON, 1472 Washington street, Boston. 3w* June 13. DR. L. BARNICOAT, Lecturer, Test, Medi-Caland Magnetic Medium. 175 Tremont street, Boston.

June 6. eow MRS. J. C. EWELL, Inspirational and Medi-June 8. June 8.

DR. JULIA M. CARPENTER, 303 Warren street, Boston, Mass. tf Mar. 14. DR. A. H. RICHARDSON, Magnetic Healer Waverley House, Charlestown. Jan. 3.



DIAL PLANCHETTE. This instrument has now been thoroughly tested by numer-ous investigations, and has proven satisfactory as a means of developing mediumship. Many who were not aware of their mediumistic gift have, after a few sittings, been able to receive astonishing communications from their departed friends.

MRS. JENNIE CROSSE, Business, Test and Medical Medium. Six questions answered by mail, so cents and stamp. Whole Life-Reading \$1.00. Magnetic Rem-edles prepared by spirit-direction. Address West Gar-land, Me. June 27. Mrs. Eliza A. Martin.



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

THE "GLOVE THUMB RETROGRADE" Seamed Mitts cannot Rip are a Perfect Fit, Pure Slik. and are manufactured only by the Jennings Lace Works, N. Y. All Large Dealers Keep Them.

May 2. 13₩ CONSUMPTION.

The Writing Planchette. Science is unable to explain the mysterious perform-nances of this wonderful little instrument, which writes intelligent answers to questions asked either aloud or men-tally. Those unacquainted with it would be astonished at some of the results that have been attained through its agency, and no domestic circle should be without one. All investigators who desire practice in writing mediumably chould avail themselves of these "Planchettes," which may be consulted on all questions, as also for communications from deceased relatives of riends. The Planchette is furnished complete with box, pencil and directions, by which any one can easily understand how to use it. PLANCHETTE, with Pentagraph Wheels, 60 cents, securely packed in 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 OOLEY & RICH. tf SOULL READING. I have a positive remedy for the above disease; by its use thousands of cases of the worst kind and of long SOUL READING, Or Psychometrical Delineation of Character.

Or Psychometrical Delincation of Character. MRS. A. B. SEVERANOE would respectfully announce to the public that those who wisk, and will visit her in person, or send their sutograph or lock of hair, she will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those intending marriage; and hints to the inharmoniously mar-ried. Full delineation, \$2.00, and four 2-cent stamps. Address, MRS. A. B. SEVERANOE, 100 Main street, April 4. 6m^s White Water, Walworth Co., Wis. standing have been cured. Indeed so strong is my faith in its efficacy, that I will send TWO BOTTLES FREE with a VALUABLE TREATISE on this disease to any suf-ferer who will send me their Express and P.O. address, T. A. Slocum, M. C., 181 Pearl St., N. Y. 6m* Jan. 10.

JOHN W. FLETCHER, BUSINESS AND TRANCE MEDIUM.

268 West 48d Street, New York City.

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

"HERBA-VITA." HERBA-VITA.

The Old Oriental Cure. No family should be without it. The via oriental cure. Rojamity inouto be without it. CURES Constipution, Corpulency, and all complaints caused by a clogged condition of the system, especially those affecting the Liver, Kidneys and Bowels. Send for 12-page circular of testimonials. Trial Packages 10 c nts. Large Box §1.00. Small Box 25 cents. Live Agents wanted in every town.

HERBA-VITA REMEDY CO.,

Mar. 21. Up-town office 340 West 59th street. New York. Mrs. Stoddard-Gray and Son, DeWitt C. Hough,

HOLD Materializing Scances every Sunday, Wednesday and Friday evening, 8 o'clock: Tuesday and Saturday, 2 o'clock, at 323 West Mth street, New York. Daily Sittings for Communication and Business. Isw April 11.

DR. DUMONT C. DAKE, 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. 13w* 499 fifth AVENUE, NEW YOKK CITY, phenome-and successful in "curing incurables." Bend for May 23.

DR. F. L. H. WILLIS

May be Addressed until further notice, Cienora, Yates Co., N. Y.

CHENORA, TATES CO., N. T. 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. Willis claims especial skill in treating all diseases of the blood and nervous system. Cancers, Scrofula in all its forms, Epilepsy, Paniysis, and all the most delicate and complicated diseases of both sexes. Dr. Willis is permitted to refer to numerous parties who have been cured by his system of practice when all others had failed. All letters must contain a return postage stamp. Send for Circulars, with Riference and Terms. April 4. IN¹⁰

MARY C. MORRELL, Business, Prophetio and Developing Medium. Circles every Thursday even-ing. 151 Lexington Avenue, Brooklyn, N.Y. June 13. 5w*

MRS. H. J. CURTISS, Bolivar, Allegheny Co., N. N., will Diagnose and send Prescription for One Dol lar. Send Lock of Halr. 6w* June 13

The Writing Planchette. Rew Pork Advertisements.

folks will know about it.

Jimmy Watson.

A little brave comes now, and he calls him-self Jimmy. He's not more than eight sum-mers old. Jimmy Watson is his name, and I get that his sire's name is James. The sire is in the earth-life. This little chap belonged in Boston. He went out because of some trouble with the throat and head. He felt real bad, and he don't like to come close back because he's afraid he'll feel it again. He's been gone ouite a good while and I

he's afraid he 'll feel it again. He's been gone quite a good while, and I think something has happened to some of his people since he went out, something pretty bad, and they feel awfully over it. It only comes to me in snatches like, and I get that this little fellow is hoping he can let his folks know he is around. He sends his love to them, and he wants to help them all he can. I think he will find a way to do so before a great while. I get that some one of the family is a medium; that this person feels a queer influence, and that this person feels a queer influence, and do n't understand it. The power is working, and will be brought out so that this spiritual knowledge will come to them in their own home. I hope it will.

Emily Chace.

Emily Chace. Now I'm going to tell you that Chace squaw, Emily Chace, is here, and she sends her love to all friends here. She wants Lotela to tell how well she is feeling in the spirit-world. She is relieved from all her weaknesses (she makes me feel them a little bit), and is perfectly happy to think that she has been lifted up to the spir-itual world, where she has met so many of the bright angels whom she recognized as her attendant guides when she was here in the body. She would have liked to stay a little while longer to do the work for the spirit-world and live in association with her warm friends, because she was so attached to them; but she feels it is all for the best, and she is glad to see the little Spalding squaw, "the little reporter," she says, here in her place. She wants me to express her love to all her friends, and tell them she will never forget their many kindnesses, but will always remein-ber them with the deepest love. She tells Lo-tela she has been to some of her near friends, and feels pleased to think shie could make iler influence recognized. She has brought impres-sions and influences to some of her near friends, and feels pleased to think shie could make iler influence recognized. She has brought impres-sions and influences to some of her pare for the that they have been received. [To the Chairman 3. She wants you to tell Mr. Colby that she brings him her love and sympathy, and thanks him very much for his generous kindness to her, and also Mr. Rich the same. Do n't you forget, now; she 'll feel bad if you do, for she'll say they 'll think she did n't apprediate. Now I'm going. Good moon.

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INDIVIDUAL SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK. April 10.-Howard Rowell; Elizabeth/W. Russell; B. W. Ladd; Joseph Totman; Mary Berry; Mabel Glover; Tom Baker; Lucy Allen; Jessie R., Hinokley; Oharles Hall; A. S. Hayward.

Messages here noticed as having been given will appear in due course according to routine date. June 12. – Jonathan M. Roberts: Capt. Albert Grant: Mrs. O. W. Littlefield; Mary Bowle; Dan Curley; Maggie Moore; Dr. Edwin Webb; Mrs. Julia Drisool; Caroline Palmer; Obarlie Zimber.

Among the remedies that do more than rec-ommend, Johnson's Anodyne Lightment stands first.



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The only medium sitting with scaled slates. Send for Cir-May 2. cular. tf

IF YOU WOULD KNOW" YOUR Future Business Prospects, consult FRED A. HEATH, the Blind Medium. Enclose Postal Note for 50 cents, or register your letter, with lock of hair and stamp. Address 111 Butternut street, Detroit, Mich. June 6. 28w*



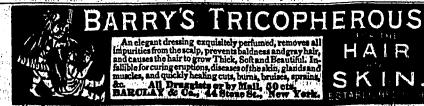
their medlumistic gift have, after a few sittings, been able to receive astonishing communications from their departed friends. Capt. D. B. Edwards, Orient. N. Y., writes: "I had com-munications (by the Psychograph) from many friends. They have been highly satisfactory, and proved to me that Spirit-ualism is indeed true, and the communications have given my heart the greatest comfort in the severe loss I have bad of son, daughter and their mother." Dr. Eugene Crowell, whose writings have made his name familiar to those interested in psychical matters, wrote to the inventor of the Psychograph as follows: "I am much pleased with the Psychograph you seat me and will thoroughly test it the first opportunity." Glies B. Stebbins writes: "Boon after this new and curious instrument for getting spirit messages was made known. Lobtained one. Having no gift for its use, I was obliged to walt for the right medium. At last I found a reliable person, under whose touch on a first trial the disk swung to and fro, and the second time was done still more readily." Price SiO, securely packed in box and sent by mall post-paid. Fuil directions. NOTICE TO RESIDENTS OF CANADA AND THE PROVINCES. — Under existing postal arrangements be-tween the United States and Canada, PLANOHETTES can-not be sent through the mails, but must be forwarded by erpress only at the purchaser's expense. For sale by GOLBY & RICH.



DURING the month of July the Northwestern Spiritualist Camp-Meeting will be held on most beautifully-selected grounds in the immediate violatity of the Hotel. Some of the most prominent Speakers and Mediuns in this country have been engaged. Among them we notice the names of Roy. Moses Hull and Mrs. Mattie E. Hull, Inspirational Speakers ers, Composers and Authors; Mrs. Ada Shekaa, Inspirational Speakers and Platform Test Medium; Mrs. Anna Orvis, In-spirational Speaker and Paycometrist; Mrs. H. S. Slosson, the wonderful Test and Business Medium; F. N. Foster of Clincinnati, the Spirit-Photographer; A. Willis and Mrs. Bessie Aspinwall, Mediums for Full-Form Materialization; Hugh R. Moore; Independent- Voice, Trimpet and Ethorealizing Medium; G. J. Barnes; Trumpet; Dr. A. B. Dobson, Spirit-Physician of world wide fame; and many Test, Business and Healing Mediums for Sit. Paul, Minneapolis and abread. All will have an opportunity to investigate the peculiar claims of these peculiar people. A rate of one fare for the round trip has been made with the R. R. Companies by the Ohristian Endeavor Genety, good for sixty day, giving all a chance to visit these beautiful clies and the Northwest; and attend the Christian Endeavor Gonvention, and Spiritualiste Camp-Meeting;

Meeting. Lake Park Hotel will be open for the reception of guests on and after May ist, and will be kept as a first-class family hotel. For rates and other information, address

Weekly Bates, \$8.00 to \$10,000. Translent, \$2.00 Per, Day.



SEALED LETTERS answered. Terms \$1.00. Lock B 1577, Fitchburg, Mass. 5w* May 30.

Clairvoyant and Magnetic Healer.

DIAGNOSIS free. Send 2-cent stamp, name, color of hair, sex and one leading symptom. Send date of birth and 26 cents for test by Solar Blology. Will indicate trade or pro-fession for success, and adaptation of those intending mar-riage. DR. THAYER, Box 96, Detroit, Mich. June 20.

WATER OF LIFE.

Do not fail to send for Pamphlet giving undoubted proofs of its virtues; also Photo-Engrared Letters from those in has cured. Write to 34 South Main street, Wilkes Barre, Pa May 9. 3m* J. R. PERRY.

ASTONISHING OFFER.

A LIBERAL OFFER,

BY A RELIABLE CLAIRVOYANT AND MAGNETIC HEALER. SEND four 2-ct. stamps, lock of hair, name, age and sex. we will diagnose your case PREE. Address DR. J. S. LOUCKS, Shirley, Mass. June 6. ISw*

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

CANCER and Tumors CURED : no knife: book free. Drs. GRATIGY & DIZ. No. 163 Elm St., Cincinnati, G

ly OPIUM Horphine Habit Cured in 10 to 20 days. No pay till cured. June 6. Iy

Mrs. Hannum,

MASSAGE, Electricity and Baths. Room 21, Pelham Studios, 88 Boylston street, Boston. 13w* May 16.

NEW MUSIC. BY C. P. LONGLEY.

"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 conversions.

and Chorus. Words and Music by C. P. Longrey. Files 20 cents. "HOME OF MY BEAUTIFUL DREAMS." Song and Chorus. Words by Miss M. T. Shelhamer; Music by C. P. Longley. Price 25 cents. "CHILD OF THE GOLDEN SUNSHINE." Song and Chorus. Words by Eben E. Rexford; 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.

| | Beautiful Home of the Soul | | cent |
|---|---|--------|-------|
| | Come in thy Beauty, Angel of Light | | |
| | I am Going to my Home | 25 | 41 |
| | In Heaven We'll Know Our Own | 95 | |
| | Love's Golden Chain | | ** |
| | Our Beautiful Home Over There | | |
| | The City Just Over the Hill | | |
| | | | 44 |
| | The Golden Gates are Left Ajar | | |
| | Two Little Shoes and a Ringlet of Hair | | |
| | We'll All Meet Again in the Morning Land | | |
| | Our Beautiful Home Above | | |
| | We're Coming, Sister Mary | | •• |
| | Gathering Flowers in Heaven | | " |
| | Who Sings My Child to Sleep? | | |
| | Oh! Come, for my Poor Heart is Breaking | | ** |
| | Once it was Only Soft Blue Eyes | | |
| l | The above songs are in Sheet Music. | Single | conte |
| | 25 cents; 6 copies for \$1.00. | 2 | -•p# |
| | We'll All Meet Again in the Morning Land | (with | |
| | HO II MIL INCOL MANI III THO MOTHING MANU | (| |

"Glad Tidings of Immortality."

The second secon

lustrative of the Spiritual Philosophy. Price 50 cents. For sale by COLBY & RICH.

STELLAR SCIENCE.

0am

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

I the pince and days of these view of the pince of the pince and money or stamps. I will write Biographical and Predictive Letters (from the above data). Also advice upon any matter, in answer to questions, in accordance with my understanding of the sci-ence, for a fee of \$1; Consultation fee \$1; at office, 200 Tre-mont straat.

mont street. Nativilies written at prices proportionate to the detail de-manded. Address OLIVER AMES GOULD. Box 164, Bos-ton, Mass. July 19,

Then Mass. MATARRH, Diphtheria, and all Throat Dis-cases, unrable by the use of DE. J. B. BIG 653. THERO AT REAMED X. MITANICW Jackson Davis writes: "Dr. Drights Throat Remdy for the Throat and Catarrha Anectons, including Diphtheria, I know to be equal to the claims in the advertisement." Price, So cents per bottle, posize is cents. Wor sale by OOLBY & BIOH.

THE SHELHAMER SPECIFIC.

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

All Throat and Lung Diseases are Removed by this

Specific if taken in time.

Price of Specific, \$1.00 per bottle. Sent by mail or express.

Also enough ingredients will be sent by mail to make five or six bottles, sufficient for one month's treatment, on re-celpt of \$2.00 per package, for the following diseases: Dys-pepsia, Liver and Kidney Trouble, Diabetes, Liver Com-plaint, Stone and Gravel, and all Nervous and Lung Troubles. Also Spring Bitters. J. A. SHELHAMER, Magnetic Healer, May 2 - D. Backworth Stream Hoston Mon-

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

Dr. Hardcastle's

TOOTH-LIFE.

A Delightful Tooth-Powder.

THIS Powder thoroughly cleanses the teeth, hardens the guins, purifies the breath, prevents decar, etc. Of the four pages printed matter accompanying each box of "Tooth-Life" of dDr. Blankman, after reading it, made this remark: "It is the best thing I ever read on the subject, and it is all true, too." The proprietor says: "As a Spiritualist from my youth, I say in all conscionce, no person can fail to find. In the box of 'Tooth-Life' and four pages of information accompanying it, that which I positively declare to be, on authority of an experience as an Amercan denists and student dating from 1860, of infinitely more benefit than twenty-five ceuts' worth of anything else on earth. The tooth-preservative measures taught alone are worth more to parents and guardians than a thousand times the amount of the investment." Put up in a nent box. Sent postpaid on receipt of 25 cents. For sale by COLBY & RICH.

DR. RHODES' FAMILY MEDICINES.

Purely Vegetable

(ALL BUGAR-COATED)

Medical Confections.

A Universal Blessing? SUITED TO OLD OR YOUNG!

SUITED TO OLD OR 'YOUNG!' A PERFECT Liver and Kidney Removator and Billousness and Ricor Cleanses the entire system from all Billousness and Ricor Cleanses the entire system from all Billousness and Ricor Science Side, and Stamach-ache, Diarrhean, Dysentery, Pains in the Limbs, Lamences, Numburs, Consumptions, Nervashness, Workness, Hilder and Bilder, and Siduharia, Wenkness, Hilder and Bilder, and Siduharia, and in fact almost all the various allments of humanity. PRIOS: Trial box, 25 cents-by mail, 30 cents; second size, 50 cents-by mail, 55 cents, 12 boxes/second size, 55.00; large boxes, Sido; six Large boxes, 52.00; large boxes, Sido; six Large boxes, 52.00; large boxes, Sido; six Large boxes, 52.00; Honstones the size of the second size, 55.00; large boxes, Sido; six Large boxes, 52.00; Honstones the second size, 52.00; Large boxes, Sido; six Large boxes, 52.00; S

GARLAND'S Vegetable Cough Drops.

CATARRH, Diphtheria, and all Throat Dis-Cases, curable by the use of DBL. JE BRIGESS'S THE OAT BEMEEDY. MANANCE BE BRIGESS'S Wites: Dr. Brigge's Throat Remedy for the Throat and Catartha Affections, including Diphtheria, I know to be equal to the claims in the advertisement. Price, So cents per Doilte, Desige is cents. Worsale by COLBY & BICH. M holds sitting fally, Friday, Skindays and Bundays excepted, at Verndo Cottage, Crestent Beach, Revere, Mass. Terms, sl.a. Hours: Icon Stat. Kos P. M. Dires. BIND two 2-ct. stamps, lock of hair, name in full, see and sex, and I will give you a CLARWORK WIDE, MEDIUM, For all by COLBY & BICH. DIACCNOSIS TREE. SEND two 2-ct. stamps, lock of hair, name in full, see and sex, and I will give you a CLARWORK WIDE, MID. The Source of the Course of the States accord-roug Allwares. Address J, O. BATDORF MID. JUNET IN States accord-roug Allwares. Address J, O. BATDORF MID. JUNET IN States accord-roug Allwares. Address J, O. BATDORF MID. JUNET IN States accord-roug Allwares. Address J, O. BATDORF MID. JUNET IN States accord-roug Allwares I and I will give you a CLARWORK MID. In States Accord-roug Allwares. Address J, O. BATDORF MID. JUNET IN States accord-roug Allwares I and I will give you a CLARWORK MID. In States I accord to the States I accord. The Allwares I and I will give you a CLARWORK MID. In States I accord. The Allwares I and I will give you a CLARWORK MID. In States I accord. The Allwares I and I will give you a CLARWORK MID. In States I and I all accord. The Allwares I and I will give you a CLARWORK MID. In States I and I all accord. The Allwares I and I will give you a CLARWORK MID. In States I accord. The Allwares I and I will give you a CLARWORK MID. In States I accord. The Allwares I and I will give you a CLARWORK MID. In States I accord. The Allwares I and I will give you a CLARWORK MID. In States I accord. The Allwares I and I will give you a CLARWORK MID. HID ALLWARK MID. In States I accord. The Allwares I and I will give

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BANNER OF LIGHT.

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JUNE 27, 1891.

Peurls.

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

Every word we speak is the medal of a dead thought or feeling, struck in the die of some human experience, word smooth by innumerable contacts, and always transferred warm from one to another. By words we share the common consciousness of the race, which has shaped itself in these symbols .- O. W. Holmes.

> Remember pluck is more than skill. And few are the ends beyond the reach Of a strong, untiring will.

. ... Terro All sects are different, because they come from men. Morality is everywhere the same, because it comes from God.- Voltaire.

Oh! when death's iron portal shuts behind us, And earth forgets us in its noise and whirl, Visions that shunned life's glaring noonday find us, And heaven's clear starlight shows the gates of pearli

That is the happlest life which constantly exercises and educates what is best in us.-Hamerton.

Not oft near home does genius brightly shine, No more than precious stones while in the mine.

MEETINGS IN BOSTON.

-Omar.

Berkeley Hall, 4 Berkeley Street.-W. J. Colville conducts public services with lecture every Sunday at 10% A. M. and 7% P. M.; Answers to Questions at 3 P. M. All seats free. Voluntary collections. Lessons in Theosophy in Berkeley Parlors Tuesdays, Thursdays and Saturdays, 7%. Berkeley Parlors ruesdays, rhursdays and Saturdays, 73. First Spiritual Temple, corner Newbury and Exctor Streets.-Spiritual Fraternity Society: Sunday, "Temple Fraternity School for Ohldren" at 11 A. M.: Leo-ture at 24, P. M., by Mrs. H. S. Lake. Tuesday, Industrial Union at 74, P. M. Wednesday, Sociable at 74, P. M. & A. C. Sanger, Secretary. **Dwight Hall, 514 Tremont Street, opposite Berkeley.-Spiritual meetings at 24, and 74, P. M. Mrs. Dr. Heath, Conductor, office Hotel Simonds, 207 Shawmut Avenue, Boston.**

John A. Andrew Hall, corner Essex and Chaun-ey Streets.-Bundays, at 10% A. M., 2% and 7% P. M.

Eben Cobb, Conductor. Eagle Hall, 616 Washington Street.-Sundays at 104 A. M., 3/4 and 7/4 P. M.; also Wednesdays at 3 P. M. F. W. Mathews, Conductor. Alpha Hall, 10 Essex Street.-Services every Sun-day at 10/4 A. M., 2/4 and 7/4 P. M.; also Thursday, 2/4 P. M. Dr. Ella A. Higgnson, 85 Darimouth street, Conductor.

Bathone Hall, 604 Washington Street.-Spirit ual meetings every Sunday, at 2% and 7% P.M.

First Spiritual Temple.-Last Sunday afternoon, June 21st, Spirit Margaret Fuller delivered an address through the mediumship of Mrs. H. S. Lake, upon "The Nature, Needs and Manifestations of Love."

upon "The Nature, Needs and Manifestations of Love." The following is a brief synopsis of the same: "I do not wish you to suppose that I am not well aware that my subject is a profound and vital one; nor do I wish you to infer that I expect to make all the tangled ways clear, or to throw light upon each darkened in-dividual experience. I am, however, convinced that this subject of human love, properly discussed and understood, will do more to change the unwholesome conditions of your present earthly states than any other. This is preëminently a woman's question, for the reason that upon my sex fails the heaviest burden of the conjugal estate. Because this is so, we have a right to be heard; we not only have a right to be heard, but we have a right to act, and that, too, in quite unconservative and unprecedented ways. We have the right to reason upon the legitimate relations of the sexes, and to declare in favor of a new order of association, based upon the primal needs of woman-hood. hood.

All persons who have studied much into the mys-teries of sexual attractions are aware that these sen-timents and sensations vary among different individ-uals, and at different periods of the same person's life. Were I to define love, I should no doubt put quite a different construction upon it than would my listener before me, or the neighbor by his side. However, it is safe to say that viewed from the standpoint of the spirit, it is the nature of love to do for the object be-loved; to render spontaneous and hearty service. The beauty of love is its freedom of expression—Is the air of generous giving which invests it. The artificial states under which, as a race, you live to-day, thwart this expression. Did man love woman more, he had not rendered her subject to his desires, but he had waited the expression of hers, since he has the power to compel submission. The need of love is compan-ionship—an approximate exchange of all those senti-ments which go to make up the heart-life, those ideas which contribute to the body-life of the individual. The exchange, if partial, is partial marriage; if com-plete, is union typical of spiritual estates. Those who endeavor to solace themselves in entirely uncongenial relationships, are paralyzing the possibilities of affec-tion, and doing the associate inconceivable injustice. All have a right to put forth honorable efforts in the direction of love's needs. Many have conduced them-selves as though roofs and walls and raiment, the conventionalities of life, etc., constituted the needs of love, whereas these are the needs of the body only, and do not appease the hunger of the heart, as multi-tudes of alm loss and broken lives attest All persons who have studied much into the mys teries of sexual attractions are aware that these sen

direction of love's needs. Many have conducted them-selves as though roots and walls and raiment, the conventionalities of life, etc., constituted the needs of love, whereas these are the needs of the body only, and do not appease the hunger of the heart, as multi-tudes of aimless and broken lives attest. Where love exists in essence and reality there is no need of extraneous force to hold any two together; if any there be who find, by analysis, that they are bearing the literal relationship of busband and wife because of children, or maintenance, or fear, or favor, or for anything except recognized interchange of being, this is an arraignment of their association, and demonstrates its impurity. We are to think more truly upon this subject than has hitherto been done. We are not to rest until the nature and needs of love are fair subjects of investiga-tion. It is in the heart of the race to find a remedy for existing ills, if only it may be permitted to think and act. Because we point out evils, we do not evolve them. Long before your present monogamic system of marriage was instituted, there was, in the heart of the race, the sentiment of dual association; and it will exist when the statutes are swept from your present is books, and love lays claim to its own. Tidelity belongs to the spirit; the needs of love are not outward relations alone, but the mysterious merg-ing of souls in sweet and sacred communion and com-panionship. Nature weds, but she also divorces, and the true student will listen to the monition of nature, who knows at least as much of the needs of the woman heart as the male law, givers, who lower the standard of morals by enjoining both faisehood and hypocrisy. If love be living in the center of being it will lavish tenderness upon the object in ways not to be misun-diffection: Hey may be repressed, perveted and be-trayed, but they cannot be coreced. The wedded pair who are lost in loneliness and dis-aftections, but you cannot destray them, nor can you forever doom woman to the degrada

The prophet is one who can retire into nature's soli-tudes, and become conscious of the spiritual realm as his unfettered soul sees beyond the vell of fical; and we should not any of us forget we have a discover-and unused spiritual talent clamoring sometimes for freedom, which, if we acknowledge, will be over failt-ful, but if we repress will seem to depart from us. Grieving the spirit is preferring the voice of fashion to the voice of conscience.

ful, bit, if we repress will seem to depart from us. Grieving the spirit is preferring the volee of fashion to the volee of conscience. Downright sincerity marks every true prophet. Daniel was a splendid illustration of the fearless seer, while Balaam was a type of men with brilliant glits who lack moral backbone, and thus accomplish their own overthrow. God is no respecter of times, persons or places, but of conditions, as God rules the universe by law. This law can never be evaded or altered, but it can be discovered, and the prophet is one who discovers it more than others. Destiny is a misunderstood word; it properly implies nothing but the palpable fact that every road leads somewhere in particular, and that if we tread in a certain line we arrive at a certain fort. Unconditional fortune-telling is not prophecy; true prophecy is exhortation tending to edification, and sight earnestly and porsistently, will be revealed, and all can be prophets in the best and truest sense who are prepared to be thoroughly faithful to their light. As each individual has a distinctive mission. It will surely be found that fervent aspiration of all meessary fortune.

Philosophy; any question of general interest is in order.
In the evening a very powerful lecture was delivered on "The Pope's Encyclical." The lecturer took moderate ground, but championed the cause of Socialism in its broadest teachings, and drew a particularly clear line between paternalism and fraternalism, and is inever recognized by opponents of the socialistic idea. During the week large meetings have been held in Room 1, Odd Fellows Building, and at Hotel Copley. Sunday next, June 28th, Mr. Colville's subjects at Berkeley Hall will be at 10:30 A. M., "The Keys of the Kingdom of Heaven"; at 3 P. M., answers to questions; at 7:30 P. M., "Therapeutic Sarcogmony—The True Relations of Soul, Brain and Body." Buchanan's system of Anthropology will be stated as succinctly as possible in this lecture in a popular style devoid of technicalities. Admission free. Voluntary collections morning and afternoon. In the evening 10 cents admission. Mr. Colville's lessons in spiritual science will close next week; they will be given at Hotel Copley, 18 Huntington A venue, Monday and Wedneaday, 7:45 P. M., Tuesday and Thursday, 2:30 P. M., in Room 1, Odd Fellows Building; Tuesday, and Thursday, 2:30 P. M., in Room 1, Odd Fellows Building; Tuesday, and Thursday, 2:30 P. M., in Room 1, Odd Fellows Building; Tuesday, Mr. Colville's lecture's management, July 13th, 14th, 16th, 16th and 17th. He is still open for summer engagements. for summer engagements.

Alpha Hall. - Last Sunday's morning service opened with singing. The Conductor, Dr. Ella A. Higginson, read selections of scripture. Following

Higginson, read selections of scripture. Following an invocation and singing, remarks were made by Dr. Higginson from the text. "Take no thought of the morrow," explaining the importance of looking first after the interest of the spirit, leaving future wealth, the cares and anxiety of to morrow with the Great Spirit, whose love never faileth, and whose spirit con-stantly gives us hope, strength and comfort in all the vielssitudes of life. Tests by Mr. Toothaker, Dr. Bell and the Conductor. Singing. Benediction by the Conductor. Afternoon.-Singing, Bible-reading and invocation by Dr. Higginson, who also made remarks. Tests by Wrs. Davis, Mrs. J. Wilkins, Dr. Bell, and remarks by Father Locke. Benediction by the Conductor. Evening.-Singing, Bible-reading and invocation by Dr. Higginson. Tests by Mrs. Davis, Dr. Bell and Dr. Higginson.

Dr. Higginson. Dr. Higginson. Every Thursday at 2:30 F. M. at 18 Essex street, Alpha Hall, Dr. Higginson will diagnose diseases for thirty minutes free. Good music. Test mediums present. DR. Higginson.

Ragie Hall .- Wednesday, June 17th .- The test circle was held as usual, many receiving proof of spirit-return.

spirit-return. Sunday, June 21st.—The usual test and developing circle was filled to its utmost capacity. Afternoon.—Song by Neille Carleton. Readings and tests by Dr. Allen Toothaker, Mrs. Dr. Bell, Mrs. Hattie Young, Mrs. Chandler-Balley, David Brown, Mrs. J. E. Davis and C. E. Smith. Evening.—Dr. Willis of Charlestown spoke to good acceptance, supplementing his remarks with psycho-metric readings and tests. Remarks and tests by Mrs. I. E. Downing, Mrs. Chandler-Balley. Mrs. Ab-ble N. Burnham sald she believed in psychometry as a source of spirit-communion.

ble N. Burnham said she beneved in psychonicary as a source of spirit communion. Meetings are held in this hall every Wednesday at 3 P. M. OnSundays, a developing circle at 11 A. M. Regu-lar services at 2:30 and 7:30 P. M. F. W. MATHEWS, Conductor.

MISSOURI.

St. Louis .- Sunday, June 14th-though the heat was excessive, and the out-of-door attractions great-gave Mr. J. Frank Baxter, the lecturer and medium from Boston, grand audiences, especially the one of the evening. This gentleman's work here last March was very efficient, and his coming again in June has been anticipated with great interest. He succeeded then, and has this time as well, in calling out many wealthy, social, intellectual and professional people, and this not only, but as well in interesting them and convincing many of Spiritualism by his lectures, and particularly by his public demonstrations in medium-ship. On this Sunday in question he gave some of his ex-periences, woren by interesting comment and conclu-sive arguments, in the forenoon under the theme: "Spiritualism a Reality." In the evening his subject was "What Practical Benefits has Modern Spiritual-ism Wrought for Mankind?" It was conceded by all a masterly and logical production, full of instruction, and heing more or less controversial in its nature it provoked much thought, and has roused discussion and interest outside to a degree not anticipated. In the evening after the lecture he gave a descrip-tive scance, which was wonderful indeed. It sur-passed everything in this direction before offreed in St. Louis. Exclamations of surprise were numerous from the audience, and at times the sensation was marked, as certain descriptions of spirits in detail and revela-tions of matters supposed to be hidden from knowl-edge, save to a few concerned, were openly stated, and people would rise here and there and exclaim: "That's true;" "I'm the one meant;" "That's my name, and the spirit you've described is my hus-band!" etc. etc. The scance began at 9 o'clock, but did not end until 10:30; when not a few of the large audience pressed forward to take Mr. Baxter's hand, and give expreswas excessive, and the out-of-door attractions greatgave Mr. J. Frank Baxter, the lecturer and medium bandl " etc. etc. The scance began at 9 o'clock, but did not end until 10:30; when not a few of the large audience pressed forward to take Mr. Baxter's hand, and give expres-sion to their surprise, or their joy, and to congratulate him and invite him to their homes and their families. Now when one considers the conservatism of the city, the great heat, the fact that the lowest price of admission is twenty five cents, that the outside at-tractions are many—for here in the West the play-houses and gardens are all open Sundays as other days—the assembling of such a large audience, which remained convened till 11 o'clock at night, shows that Mr. Baxter created great interest, and that the many are now hungering and longing for spiritual food, such as the church cannot or does not afford. He continues here through the month, and is an-nounced to speak twice the coming Sunday forenoon and evening on very attractive subjects. Mr. Baxter is invited and permitted to bring and carry Spiritualism into many a family here in St. Louis that never opened its doors before to such an en-trance. Mr. Baxter and the doors before to such an en-

Our Mammeth "Phristmar" Box

OUR object in getting up this Mammoth ''CHRIST-MAS" Box is to introduce to the American people our

"Sweet Home" Family Soap and Fine Toilet Articles. Webelieve they are the purest, best and most satisfactory, whether made in this country or Europe; everyone who uses them once becomes a permanent customer.

We have adopted a new departure in the Soap Trade, and sell direct from our factory to the consumer; spending the money usually allowed for expenses of traveling men, wholesale and retail dealers' profits, in handsome and valuable presents to those who order at once. Our goods are

made for the Select Family trade, will not be sold to dealers, and to induce people to give them a trial we accompany each box with many useful and valuable presents.

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"Even the babies are delighted"

with the "Great Box" which came safely. You remembered us all-the madame, boys and girls-the baby and hired girl all came in for their share, but the Soap alone is worth the money, to say nothing of the fun of opening the box. No Soap hnt Sweet Home will ever do hereafter in our house-so says C. W. B. EDWARDS, Hartford, Conn." the lady. The above is only one of the thousands of voluntary testi-

monials we are constantly receiving.

Our Liberal Terms.

We do not ask you to remit in advance, nor run any risks, nor take any chances. We merely ask permission to deliver you a case of these goods, and if after 80 days' trial you are fully convinced that the soap is all we claim, and the extras all we advertise, you can then pay the bill. But if you are not satisfied in every way, no charge will be made for what you have used. How can we do more?

Some people prefer to send cash with order-we do not ask it, but if readers of this paper remit in advance we will place in the box in addition to all the other extras a valuable present for the lady of the house. Something near and dear to the heart of every woman, and that she will be proud of for years to come. Where boxes are paid for in advance, we ship same day order is received. All other orders are filled in their reg-ular turn.

ular turn. Persons remitting in advance can have their money re-

funded without argument or comment if the box does not prove all they expect. Price of box complete only Six Dollars (\$6.00.)

CONTAINS ~~~~~

ONE HUNDRED CAKES,(full size)"Sweet Home" Family Soap, enough to last an average family one full year. This Soap is made for all laundry, and household purposes, and has no superior. 8 BOXES BORAXINE, a New and Wonderful Discovery! How to Wash Clothes Without Bolling or Ruby.

bing, by the use of BORAXINE. Cannot Possibly Injure the Fabrio. A method first invented and used by a practical housekeeper who explained her plan to us. Since then thousands of women have tried the method and speak of it in glowing terms of praise. Simple—Ensy—Efficient. Order a Big Bargain. Box and full information will be sent you. age is a coupon good for 10c., payable in goods. Thus you re-ceive eight of these coupons-worth in all 80 cts., besides the value of the Boraxine. 201 One-Fourth Dozen Modjeska Complexion Sonp.

AN exquisite beautifier. Producing that peculiar delicate trans-, parency, and imparting a velvety softness to the skin which is greatly admired. It removes all roughness, redness, blotches, pim-ples and imperfections from the face. For all toilet purposes it is the luxury of luxuries. Especially adapted for the nursery or children's use, or those whose skin is delicate.

One Bottle Modjeska Perfume.

A DELICATE, refined, delicious perfume for the handkerchief and clothing. The most popular and lasting perfume ever made. One-Fourth Dozen Ocean Bath Toilet Soap. One-Fourth Dozen Creme Toilet Soap.

One-Fourth Dozen Elite Toilet Sonp.

One English Jar Modjeska Cold Cream. Soothing, Heal-ing, Beautitics the Skin, Improves the Complexion, Cures Chapped Hands and Lips

One Pottle Modjeska Tooth Powder. Preserves the

teeth, hardens the gums, sweetens the breath. One Package Clove Pink Sachet Powder. Delicate, Refined, Lasting

One Stick Napoleon Shaving Soap.

Our Mammoth "Sweet Home" Box Contains a great variety of Toys, Playthings, etc., for the babies, and sundry useful and amusing things for the older folks. It also contains: One fine Silver-Plated Button-Hook (7 inch engraved.)

One Lady's Celluloid Pen Holder (very best.) One Glove-Buttoner.

One Arabesque Mat.

One Package "Sensible" Pins. One Spool Elack Silk Thread.

One Gentlemen's Handkerchief, large. Fourteen l'atent Transfer Patterns for Stamping and Embroi-

dering Table Linen, Toilet Mats, Towels, Tidies, etc.

One Lady's Handkerchief. One Child's Fancy Handkerchief. One Duplex Half Mile Whistle.

One Calendar. One Barometer.

One Child's Picture Book. One Horse Shoe Magnet.

One Illuminated Wall Match Safe (can be seen at night).

One Package Assorted Christmas Pictures.

Two Collar Buttons (patented), etc., etc., etc. fin addition to all of the above articles, we place in each box ONE ALBUM containing pictures of the following celebrities: 9. General Sheridan. 17. Beni, Franklin

| Wm. E. Gladstone. | 9. General Sheridan, | 17, | Benj. Franklin, |
|-------------------|-----------------------|---------|-------------------|
| Bismarck. | 10. Thomas Carlyle, | 18. | Henry M. Stanley, |
| Daniel Webster, | 11. Commodore Farrag | ut. 19. | Oliver Perry |
| J. G. Whittier, | 17. "Stonewall" Jacks | on. 20. | Gothe. |
| Geo. Bancroft. | 15. General Scott, | 21. | Schiller. |
| Abraham Lincoln. | 14. Thomas Edison. | 22. | Alexander Hamilto |
| Ulysses B. Grant, | 15. Benj. F. Morse, | | John Howard Pays |
| Robert R. Lee, | 16. Joseph Jefferson, | | Etc., Etc. Etc. |
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MEETINGS IN MASSACHUSETTS. Tuttle. To the Editor of the Banner of Light:

lowed. Next Sunday will be the closing service of the sea-son, on which occasion the topic will be: "The As-pects of Spiritualism in General, and of the Spiritual Fraternity Work in Particular." Persons who wish to unite with the Society, and who have handed in their names, will be received at the close of the ad-dreas.

The members and friends of the Temple work will hold a Hygicaic Picnic in Franklin Park, West Side, on Wednesday, July 1st. REPORTER.

Berkeley Hall .- On Sunday last, June, 21st, W. J. Colville's morning discourse in Berkeley Hall was on "The Gift and Law of Prophecy," and contained much valuable advice concerning the higher phases of men-tal mediumship. The speaker contended that the true seer or prophet must be utterly regardless of popular praise or blame, must live devoted to a search for iruth, and through conquest over prejudice and per-sonal ambition become receptive to solicitual leadings otherwise unrecognized. Immediately we feel our-selves continually surrounded by a host of immortals knowing far more than qurselves, and realize that our earthly anyletics and distractions render us oblivious to their directing care, it behooves us to retire into the privacy of our inner selves, and having excluded the outer world for a season devote ourselves to com-munion with the unseen. "Speak, for thy servant heareth," or is attentive, is always the cry of the prophet to the intelligence greater than that of earth. Prophets in ancient days were usually persecuted, while, prieste were howordd, as the former annouvoed truth fearlessly, no matter how unpalatable in the earsof pampered sensualists, while the latter stepped very, cauldusly, and thus avoided giving frames to lite runing powers. Trests may be Honist and circuits a great deal of good doc-trine, but they are only ectioes, while, prophets are volces, proclaming original knowledge to the world. valuable advice concerning the higher phases of men-

United States Consuls in France speak hopefully of the disposition of the manufacturing classes in their districts toward the World's Fair to be held in Chica-

Oheisen, Mass. The Spiritual Ladies' Aid Society hold; meetings in Pligrim Hall, Hawthorn street, afternoon and ovening of the first and third Tuesdays of every month Friends cordiality invited. Mrs. M. L. Dodge, Secretary.

Worcester .- Dr. Geo. A. Fuller spoke before at tentive audiences Sunday, June 21st, his subjects be What do We Offer in the Place of Theology?' ing:

ing: " what do we one in the race of Theology?" and "The Future Life in the Light of Spiritualism." June 28th is the closing day of our meetings for the season. Dr. Fuller will be the speaker on that date. GEORGIA DAVENPORT FULLER, Cor. See'y." [The annual business meeting of the Association was to be held Wednesday evening, June 24th, at the residence of Woodbury C. Smith.]

North Scituate .- The Children's Progressive Lyceum held a very interesting session Sunday, June 21st. Recitations by members of "Shore," "Ocean." "Valley" and "Excelsior" groups, and readings by George Stetson, D. J. Bates, M. C. Morris, Sarah J. Marsh and Mrs. Carrie Nott. Next Sunday closes the sessions for two months." All members are to wear badges on "Excursion Day," June 27th, at Downer's Landing.

CONNECTICUT.

Norwich .- Our Lyceum held floral services in Grand Army Hall Sunday, June 20th. The platform was profusely decorated with flowers and ferns, the was profusely decorated with flowers and ferns, the Conductor's table being completely covered. A "Floral Ladder," constructed of laurel, daisles, roses and ferns, crowned with the word "Progress" in floral letters, represented the teachings of the Lyceum. The recltations of the children upon "Flowers" were given in a creditable manner, and presented many beautiful lessons for young and old. Instru-mental music and songs completed the exercises. Next Sunday the Lyceum will close its sessions for July and August, leopening the first Sunday in Sep-tember.

July and August, toparts I wish it were within my power to arouse all Spirit-ualists to the importance of organizing Lyceums in con-nection with their societies; it means "work"; but as we looked upon the bright, happy faces of our children to-day we felt well repaid for all efforts. MRS. J. A. CHAPMAN.

CALIFORNIA.

Santa Ornz.-The Unity Society of Spiritualists held its regular services on Sunday, June 7th, at Beulah Hall. Dr. W. S. Eldridge was the inspired speaker. Hall. Dr. W. 8. Eldridge was the inspired speaker. His remarks forcible, the tests and readings convinc-ing and indisputable, many present receiving their first evidence of the kind of the truth of Modern Spir-itualism. Dr. Eldridge is doing a good work for our Society in building it up, and a grand work for the cause of Spiritualism. We regret very much that he feels called to leave us soon, for be has proven hinself to be one of the best mediums for platform work. R. Y. TUTTLE, Sedy.

New York Notes.

Arrangements have been made whereby J. William Fletcher will speak in Adelphi Hall, New York City, beginning with the first Sunday in September. next, for one year. He will also appear once each Sunday at Conservatory Hall in Brooklyn, where he has spoken for the entire season past, beginning Oct. 1st This, however, will act prevents him from accepting occasional engagements outside of iNew York, as he has alread arranged with several other speakers to exchange Diatormark of the the entry of the the cliter during the year. Signature are the first sunday in June. The individual several of the several of the several brought and the several several of the several of the Prought and the several several of the several of the tory Hall Brooklyn was field on the first Sunday in June. The individual several of the service at Conserva-brought as diffingence offit friends, . Mr. J. W. Fletcher was the several offit friends, . Mr. J. W. Fletcher was the several offit friends, . Mr. J. W. Fletcher is a first more that are the spirits of the departed to their friends. X. i beginning with the first Sunday in September next,

You have advisedly announced that the discussion of the subject I have under consideration is closed, yet being one deeply interested, and is closed, yet being one deeply interested, and not having made any reply, I ask for space that I may briefly explain. By special invita-tion Mrs. Tuttle and myself visited Mrs. May-nard, in company with Mr. and Mrs. Henry J. Newton, Mrs. Williams and Mr. Hill. The wonderful trance scance Mrs. Maynard gave was very lengthy, and it was nearly train-time before she was restored to her normal condi-tion. The subject of publishing her book was then broached, and the difficulties in the way. before she was restored to her hormal condi-tion. The subject of publishing her book was then broached, and the difficulties in the way, she having no means. I said, Appeal to the generosity of the spiritual public. The idea pleased her. I was shown some of the MS. I rapidly glanced here and there, and was pleased with the portions I read. Then I said to the medium, I will help you all I can. I will write a letter about it for the leading spiritual papers; you will give me the informa-tion necessary. I asked questions and wrote the answers she gave me, and it all appeared in the letter I wrote verbalim from my notes. Before I had finished the carriage came for us, and was kept waiting until I had finished. I was exceedingly careful to report exactly as Mrs. Maynard repeated to me. This work I performed because I deeply sym-pathized with the suffering medium, and wished to assist her in her , ardent desire to have her book given to the public. No one could be more surprised than I was when I read her letter of denial in Tue BANNER. I do not understand it, I on free to conferse.

surprised than I was when I read her letter of denial in THE BANNER. I do not understand it, I am free to confess. With the denial the value and vitality of the book is destroyed, and it ceases to be of interest to Spiritualists. I have deferred making this explanation, hoping it would prove unnecessary; but the reception of many private letters indicates that unless I choose to be greatly misunderstood I must do so. I am fraternally, HUDSON TUTTLE.

Married.

At the parlors of the bride's parents, on June 14th, 1891, Miss Cora N. Dobson was united in marriage (by the writer) to Mr. Frank Ringlep, a worthy young gentleman of this city.

The bride is the accomplished daughter of Dr. A. B. Dobson, the world famous clairvoyant physician, and Mayor of the city of Maquoketa.

JAMES RALSTON, J. P. Maquoketa, Ia., June 15th, 1891.

MEETINGS IN PHILADELPHIA.

The First Association holds meetings every Sunday at 10% A. M. and 7% P. M. in the hall 810 Spring 'Garden street. Children's Lycoum at 3 r. M. 'Joseph' Wood, Presi-dent; Samuel Wheeler, Vice Fresident, 1111 Wallace street; Robert A. Thompson; Secretary; 514 Venango street. :

Them Ecowholton: Construction of Spiritualities has on-ranged us to lecture in the State during Jane) we would like to least from any locality all flot of Ay the spontation or more thereings. All collections to go to the the solution and the state of the state during the solution of satis for the Campion and the state of the state of the state to heat from any locality all flot of any the state of the satis for the Campion for the state of the state of the satis for the Campion for the state of the state of the the the state of the

MEETINGS IN BROOKLYN.

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

Spiritual Union, Fraternity Booms, corner Bedford Avenue and South Second street. Meetings Sunday even-ing at 1% o'clock. Good speakers and mediums always present. Services held under the auspices of the Ladles' Aid. Mrs. M. Evans, President.

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

Fuiton Street.-Bundays 10% A. M. and 7% P. M. W.J. Rand, Secretary. **The People's Spiritual Conference**; held every Monday evening at so'clock in the Parlors Isl Lexington Avenue, three doors above Franklin Avenue L Station. In-teresting speakers, good mugic, questions answered, tests given. Admission free; all are co dially invited. Also meet ing every Friday at 3P. M. Mrs. Mary C. Morrell, Conductor. **Spiritual Meetings** are held in Mirs. Dr. Blake's par-lors, 284 Franklin Avenue, near Lafayette Avenue, every Sunday evening at 8 o'clock. Sanuel bogert, Conductor. Eurstea Hall. 876 Bedford Avenue, between 80.

Sunday evening at 5 o'clock. Samuel bogort, conductor. Eureka Hall, **375 Hedford Avenue**, between So. ith and So. 5th streets, Brooklyn, E. D. Mrs. Dr. L. Knowles Douglas will lecture on Sundays at 11 A. M. and 7M P. M. **The Woman's Spiritual Conference** medits at par-lors No. 321 St. James Place, corner Fulton street, every Wednesday evening at 8 o'clock. Seats free; all invited. S. A. McCutcheon, President.

MEETINGS IN NEW YORK.

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.

Arctinum Hall; 57 West 25th Street, N. E. cor-ner 6th Avenue. The Progressive Spiritualists hold ser-vices every Sunday at 3 and 8 r. M. Mediums, Spiritualists and investigators made welcome. G. G. W. Van Horn, Con-ductor.

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