VOL. 69.

BOSTON, SATURDAY, JULY 4, 1891.

\$2.50 Per Annum, Postage Free.

NO. 17.

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The Spiritual Rostrum.

From the Medium and Daybreak, London, Eng.

MODERN SPIRITUALISM. A Lecture delivered before the Bath (Eng.) Lit-

rary and Philosophical Association, by C. W. DYMOND, F. S. A.

[Continued from last week.]

The fire-test is hardly convincing to those who do not rely upon the medium's honesty; because it can always be urged that his hands have been prepared for the ordeal. But this cannot be said of a performance by Mr. Home at the house of his friend, the late Mr. S. C. Hall. The entranced medium, with both hands, took out of the heart of the fire a large lump of glowing coal, put it on his host's head, and drew up around it his long white locks. Not a hair was singed; nor was anything felt but a pleasant sensation of warmth during the space of more than a minute that it so remained. The ember was then successively placed in the hands of two ladies; after which it was hot enough to burn through a sheet of paper where

Next we have a group of phenomena which I have classed as productive or formative. From their subtle nature there may be little difficulty in imagining odors to be distilled by unseen operators; indeed, rather too many people are ready to detect the smell of brimstone at every seance. Although sometimes of occult origin, odors on these occasions are often traceable to an apport of scent from another room.

Some typical examples of "spirit-lights" are illustrated in two of the chromo-lithographs on the screen. The star-like lights are those mostly seen. Others, much less common, are luminous discs or balls, of the consistency of wax, sometimes color-streaked, or with pearly-

white liquid globules clinging to them.

Chosts are familiar to the fancy, if not to the experience of all of us. I suppose it still is, with the many, a moot point whether ghosts are real, or only visionary apparitions. In effect people ask: "Were such things here as we do speak about? Or have we eaten of the insane root that takes the reason prisoner? Really there is no longer any room for doubt. One of the ablest and most cautious, if not skeptical, inquirers of the day, Mr. F. W. Myers, referring to the "coincidence between a man's death and the appearance of a figure resembling him in some other place," admits that, "as the present statistics stand, the co-incidence is far beyond the limits of mere chance." All genuine apparitions are not of the same kind. Some are seen clairvoyantly and, strictly speaking, these alone can properly be called "ghosts." Some are visible in differ-ent degrees to different people; while others (which properly belong to our next heading) are so solid as to be seen equally by all. I think we may conclude that the first most nearly represent the soul, or spiritual body, of the in dividual. In the second case, the soul has bor rowed matter enough to make the form parti ally visible to the graduated sight of others than the seer.

Form-manifestation, or "materialization," is

temporary elaboration of substautial forms for the outward manifestation of some object or being, such as raiment, plants and human figures. The most impressive of all the phe-nomena, it can take place only under rare connomena, it can take place only under rare conditions. In the case of human figures at least, there is only such a partial embodiment as is required for the immediate purpose; and, probably, such presentments, even when apparently most complete, are but shells or masks, limited to those portions of the figure which are not draped. Nevertheless, they are as tangible as we ourselves are. Though the gauzy substance, out of which they seem to be elaborated, may occasionally appear to be luminous, neither it nor the forms themselves are so; being visible only by reflected light. The last stage in the development is often very rapid; the features and limbs emerging almost in a moment from obscurity into clear definition. These figures may be seen rising out of in a moment from obscurity into clear defini-tion. These figures may be seen rising out of the floor; growing until they are several feet above the normal height; and disappearing in the ceiling; or coming and going through the substance of a curtain. They will glide for-ward; grasp the hands of members of the cir-cle; speak to them—it may be in some foreign tongue understood by the person addressed, and by no one else in the room; assume a like-ness to the "loved and lost"; refer to private family matters; and give other startling proofs family matters; and give other startling proofs of identity. All apparently similar manifesta-tions of this kind, however, are not really the same. It is thought that the proportion of genuine materializations is but small. Many other presentments, which closely imitate them are, if at all, only a degree less wonderful. I refer to cases—perhaps the majority—in which the entranced medium is strangely transwhich the entranced medium is strangely transfigured to represent some one else. It seems that this expedient is resorted to when there is not enough power to produce a true materialization. You will see upon the screen an outline of a foot, It represents a section of a plaster cast, from a jointless mold obtained by repeatedly dipping one of the feet of a materialized spirit form into melted paraffine wax, until the mold was firm enough to be handled. While this was held by one of the company

impress of its form, with all the cuticle markings. To deny the fact is only to show the strength of your unbellef. To solve the proben, you must either adopt our explanation, or be prepared to prove how a human foot of flesh and blood, eight inches in length, proportioned as this one was, and with such a deep notch behind the toe, could be withdrawn from that mold through the ankle-hole, two and a quarter inches in diameter, without destroying it. Are you still skeptical? Let me ask, Has it never occurred to you that our own bodies are just such form-manifestations of indwelling spirits: never quite the same for two hours together; continually throwing off waste, and attracting, transmuting and arranging fresh elements from our environment, in order to selements from our environment, albeid where the selements from our environment of times the remain.

The proofs of objective psychic action fair is only the selements of thought, or order to selements of the subject of the selements of the subject of the selements of t

The proofs of objective psychic action furnished by photography are of unequalled value. Here, indeed, is an unimpeachable witness; Here, indeed, is an unimpeachable witness; for, as the camera cannot lie, and cannot be deceived, we need only take care (and it is easy to do so) that there is no tampering with the integrity of the operation. But other testimony is sometimes spontaneously supplied: such as when sitters find upon the plate portraits of deceased relatives, which the operator cannot have possessed; or of unknown people, afterward unexpectedly recognized by persons at a distance, connected, perhaps, by some subtle link with the sitter.

But as a process so easy to protect readily lends itself to the purposes of fraudulent imitation, these photographs are of no value, unless you know how and by whom they were produced.

I wo elementary methods of signalling from the unseen world are by raps—less frequently heard now than formerly—and by table tipping. Raps range from an almost inaudible tick to Raps range from an almost inaudible tick to sounds such as would be made by blows of a sledge-hammer; and their quality is characteristic of and constant for the individual who causes them. The other method—still very common—is practiced by a social circle sitting with hands lightly resting on a table, which tilts when sufficient force has been concentrated upon it. An acute observer, men cardial discounter of the control ed upon it. An acute observer may easily dis-tinguish between tilts resulting from an occult tinguish between tilts resulting from an occult cause, and those produced by the conscious agency of one of the sitters. When the power has been great, I have known a heavy diningroom table in my own house to be raised horizontally to a height of several inches from the floor, and then to be quietly let down. Occasionally a table tilts when no one is touching it. Additional evidence may be supplied by the communications, which are often of an unexpected tenor—sometimes directly differing from the ideas of the persons present.

Planchette is a little instrument, like a toytable carried on three supports—a pair of casters and a pencil point. When certain persons place their fingers lightly upon it, the instru-

table carried on three supports—a pair of casters and a pencil point. When certain persons place their fingers lightly upon it, the instrument writes, or makes outline-drawings, often symbolic. In the hands of only one person, its testimony is not of the strongest; because it is possible that, with practice, its performances might be rudely imitated. Not so, however, when the pagents are concerned, unless we when two persons are concerned; unless we suppose some mysterious connection between them causing voluntary synchronous muscular action. The kindred phenomenon of automatic writing and drawing is produced through invol-untary movements of the hand, while the medium is conscious, but passive. The best results have been secured when the attention has been fixed upon something else while the operation was progressing. In such cases, the medium knows nothing of that which is being written. Sometimes a type-writer has been used instead of a pencil. The subject, and its treatment, may be quite beyond the normal capacity of the medium; distinctly indicating, in many cases the action of sure other intelliis conscious, but in many cases, the action of some other intelli-It may assist in understanding this, if I mention the fact that the "demonstrator of physiology in the university of Cambridge" has been able to elicit "automatic writing from ten healthy men by mere command in the waking state." There is a strange unworldliness. ing state." There is a strange unworldliness, or otherworldliness, in the composition of drawings done by this method; and they are often symbolic. A bit will be done here, and a bit there; with little indication, even to the medium, of what is to be the completed result. Psychography, or "direct vorting," being quite independent of the human hand, furnishes most valuable evidence of intelligent spirit action. It occurs in the presence of a

spirit action. It occurs in the presence of a psychographic medium; and is generally done psychographic medium; and is generally done upon a slate, placed, with a fragment of pencil upon it, under the leaf of a table, or in any other darkened place. When a folding slate is used, this seclusion is not necessary. Conditions favoring, a scratching is heard; and, on the slate being removed, when the signal is given, a message is found to have been written with the pencil which peak beyong a very with the pencil, which may show signs of wear. Occasionally, no pencil is used; the writing being done in colors or in ink—how, we know not. Moreover, the time occupied is often but a small fraction of that which the swiftest a small fraction of that which the swiftest writer would require. Replies are given to mental questions; and they may be in languages unknown to any one present. Every precaution which even the most perverted ingenuity could suggest has been taken to prevent fraud; and the genuineness of the phenomenon has been so firmly established that only ignorance or obstinate prejudice dare dispute it.

Occult sounds (the "direct voice") sometimes proceed from vocal organs partially materialized; and, when music is heard, it may happen that the strings of an instrument are seen to vibrate as though swept by unseen fingers. But both the vocal and musical sounds may be pro-duced without these instrumental means, by

duced without these most and some process unknown to us.

Entrancement is regarded as generally induced controls," who by one spirit or more, called "controls," who become related to the medium much as a human meamerist is to his subject. In this state the body and brain of the medium become instrumental to the controls, to use as their own, so far as they may have the ability. This, however, is but a bald statement of the case, for, as in all other such partnerships, the involved influences may be very complex. In trance, the medium enters an abnormal state, is insensible to physical pain, and can do and trance, the medium enters an abnormal state, is insensible to physical pain, and can do and suffer things normally impossible. While thus sunk in a sleep simulating death, the spirit of the medium may see, feel, think, work and travel as only spirits, more or less freed from the body, can. Very rarely, when this "soulwandering" has carried it out of range of the attraction of the body, death has ensued.

Inspiration, properly speaking, is an inbreathing of knowledge often, but not always, with an exaltation of the powers of perception and expression. It is distinguished from control lant had been taken. Dr. Holcombe, in one of the articles referred to from The Independent, oites several such cases from an essay by Dr.

and scenes—mostly unknown, sometimes symbolic, and often prophetic—come before the vision of the seer.

vision of the seer.

What clairvoyance is to the eye, clairaudience (a much less common gift) is to the ear.

The ability to practice psychometry is also rare. An object being placed on the forehead, or at the pit of the atomach, its qualities, history and setting at some particular period are sensed; also the character, state and career of the person who may have worn or used it. This power is chiefly employed in reference to the past; but sometimes the psychometer is able to foretell the future.

As we are all familiar with the idea of prophecy I need only mention it as closing the list of

ecy I need only mention it as closing the list of phenomena.

Of a multitude of other subjects — either

though many of them are of great importance, I must be content with submitting a mere list.

[Concluded next week.]

Original Essay.

Remarkable Psychic Experience.

Last February there passed on from New Orleans a man whose singular experience forms one of the most interesting and remarkable chapters in the history of psychical science Major George W. Christy, the subject of this sketch, was a graduate of Harvard University, a gentleman of refinement and culture, and thoroughly reliable. From his earliest youth up he was all his life very susceptible to psychic influences. Impressional and intuitive to a remarkable degree, he took on or felt the spiritual states and conditions of others, and described their characters and qualities with an accuracy which excited the profoundest astonishment.

With the advent of Modern Spiritualism he was found to be possessed of remarkable mediumistic powers for various phases of manifestations, but he repelled the influences exa large extent similar to those of Swedenborg; these views independent of any study of Swedenborg's writings, but through his own interior psychic experiences. In 1858 he founded a small church, in connection with a few others, called the Church of the Divine Humanity, where he preached by spiritual impression. T

L. Harris officiated with him for one season, but their views and sentiments became widely divergent and irreconcilable, and they separated. Mr. Christy was opposed to ecclesiasticisms, regarding them as destructive of all

spiritual life. But after the war of the rebellion, and he was established prosperously in business in New Orleans, comes the strangest part of his experiences. To all appearances he gradually sank into the condition of a perfect sot, losing his business, friends and social standing, and sinking into poverty and obscurity. His family physician, Dr. W. H. Holcombe, (who furnishes an account of the case to The Independent for April-a liberal Swedenborgian magazine, published in Chicago, expostulated with him earnestly and many times on the downward course he was pursuing, and tried to persuade him to change his habits and reform. and become himself again. But he invariably denied that he ever drank any liquor, and his uniform asseveration was: "I am no drunkard: I despise liquor. My case is unique and inexplain to you what in your own present spiritual state you could neither comprehend

nor believe." To all human appearance his condition and habits became worse and worse. He alienated his friends, and acquired the general reputation of being a common drunkard, yet he was never known to have any boon companions or any association with the drinking class. Dr. Holcombe made a searching inquiry into his habits and general mode of life, and satisfied himself that Mr. Christy's asseverations in regard to drinking were true. He (Mr. C.) claimed that he saw the forms of spirits, heard and discoursed with them as man with man-He asserted that spirits who had been drunkards came into such close rapport with him that they saw through his eyes, heard through his ears, felt through his senses, and, for all practical purposes, were again ultimated into their natural life. In this condition he felt

jority of mankind. He had what Swedenborg calls 'open vision,'.... and his Memorabilia and Spiritual Diary were familiar ground to him. He had gone through similar and even greater experiences, and had nothing to learn from these remarkable narrations.... If the societies for Psychical Research could have had Mr. Christy for an object of observation and experiment, they would have learned more from him than they will probably acquire by their

present methods in fifty years.'

In the light of Modern Spiritualism the significance of facts like those brought forth in the experiences of Mr. Christy becomes of the greatest import. They show that the doctrine of the brotherhood and solidarity of the human race rests on something more profound and substantial than theological dogma or mere religious sentiment; something deeper than an external law or arbitrary fiat of a perin its action and influence, like the agent of electricity in the material world. They show that there is a more close and intimate connection and rapport between not only those who dwell on the material plane, but between them and those who have passed on into another sphere, than the theologians, philosophers and moralists of earth have ever even dreamed; and any system or science of ethics or moral conduct that ignores this mental or spiritual rapport of humanity will be found to be defective in the extreme; for there is nothing more certain than the fact that individuals are acted upon and influenced by invisible and mental forces as well as by anything that adlresses the mere external senses.

The results of recent experiments in what has been termed "hypnotism," which has ex-cited so much attention, are indications of the the definition is correct. This incredulity and action of these unseen mental influences, ald denial dominate in the religious and social erted upon him as not in accordance with his | though they bear no greater relation to this | world to day, even after forty-three years of religious views and convictions, which were to all-pervading principle of rapport, which ex-demonstrated fact and proof of spirit-manifestends far beyond the material plane, than did tations. It appears from the utterances of the although it was claimed that he had arrived at the twitching of a frog's legs in the laboratory founders of the new (?) Psychic Investigation of Galvani bear to the phenomena throughout | Association that they purpose to conduct their nature of the universal agent of electrical ac- investigations under the guidance of this so-These experiences of Mr. Christy, in taking

on the states of decarnated persons, throw of good character who have fallen into habits of dissipation and eccentricities which were unaccountable, and brought severe censure and obloquy upon themselves when they were not really responsible. But little is as yet known of the science of the sentient and involuntary torces that impel human action, and still less when these conditions are rendered more complicated, as in so-called hypnotism and the various phases of mediumship.

ALDEBARAN.

Free Thought.

ORGANIZATION.

To the Editor of the Banner of Light:

At present I notice there is being a great deal said on Organization; that is, many seem to feel there should be a movement made for a National Organization. I do not believe there is a worker in the ranks of the spiritual movement to-day who would be more pleased to see credible. It is needless for me to attempt to a concentration of action than myself; but I am of the opinion that it is premature as yet, and I will give my reasons why: The temple will be builded-but there is too much variance of opinion and confusion now as to procedure: this being the case, the workmen cannot proceed; oneness and harmony of action are requi-

Order is heaven's first law, and while we are all jangling among ourselves, good results cannot be expected. It will not be possible to organize nationally when it is impossible to do so locally for business purposes, simply. What seems to be needed is, first, harmony, then earnestness and decision on the part of men and women who are thoroughly imbued with a love for the progress of the movement and human-

The great fault is that many calling themselves Spiritualists have not yet progressed be yond the idea of selfishness, and no matter what move is next in order, "I and mine" come uppermost. Now I am aware that none of us can reach the pinnacle at once, for if so, then the law of progress would not apply in any of our cases; so we do and must move slowly and cautiously. It must be remembered that we

Until we can see that there is something higher to worship than a dollar, we shall not be able to accomplish much through organization. Wiser powers are managing this grand movement, and not until Spiritualists can develop a proper appreciation of their duty and the needs of the hour will they be ready for the work awaiting them.

Justice must be done before harmony can prevail or unity of action can occur. We shall have to get down to a solid basis of business or the temple cannot be reared or finished. Our unseen friends are developing and bringing to the help of this great work mediums whom they are desirous of having heard by the people; then what is our duty? It seems to me plain: We should by all means encourage mediumship. Why? Because it is the great lever in the work!

The spirit-world-in face of the openly agsonal ruler; but that this spiritual unity of gressive attitude of the clergy, and the woes humanity is a scientific fact, founded in the which man piles on man at the present hour very constitution of things, and all-pervading by the exercise of cumulative greed and avarice-has succeeded in throwing the gates ajar, and opening communion with us, and we should do what we can to harmoniously and intelligently assist the efforts of these heavenly help-

> W. H. Vosburgh, Magnetic Physician Troy, N. Y.

TRUE AND FALSE SCIENTIFIC METH-

ODS OF INVESTIGATION. To the Editor of the Banner of Light: Prof. A. R. Wallace, F. R. G. S., etc., thus defines the attitude of scientists of the school

of Faraday, Carpenter, et al., toward the whole range of spiritual phenomena: "According to received scientific theories spiritual phenomecalled scientific dictum. As far as they have spoken they have committed themselves to this method of research; and the signers to much light upon the career of many mediums the "Call" have not, as yet, informed us if they have in reserve anywhere any new "scientific method" of observing spiritual facts. Rev. M. J. Savage, confessedly the ablest of

the number, in his printed utterances, published in the Boston Daily Globe of Feb. 11th (and republished by THE BANNER), admits that the "true way" of investigation is to 'explain everything [of spiritual manifestation] in accordance with known and accepted scientific theories"—thus plainly indicating the methods to be adopted by the Society in its investigations, and that all results will be considered in accordance with the dictum of the prevailing school of science: "According to received scientific theories spiritual phenomena ought not to happen." If this method is adhered to, it is evident the result of the Society's labors will be a foregone conclusion—a conclusion not worthy of consideration; for that this dictum of a certain school of scientists is incorrect and fallacious, and distinctly opposed to true scientific methods, can be easily proved. And I will prove this assertion by the following PARALLELISMS.

Which are respectfully dedicated to the mem-bership of the so-called new (?) "Psychic In-vestigation Association."

FALSE SCIENTIFIC METH-TRUE SCIENTIFIC METH-ODS.

"According to received scientific theories, spiritus when they contradict, than al phenomena ought not to when they support, rehappen."—Dictum of Sci-ceived theories."—Strence, according to Farady, Carpenter, et al.

"In all my experiences I "The perfect observer in have earnestly and care-the department of Nature

"In all my experiences I have earnestly and care-the department of Nature fully tried to explain every-will have his eyes open for thing in accordance with any occurrence which acknown and accepted science cording to received theotific theories. I believe rice, ought not to happen; this is the true way."—for these are the facts Rev. M. J. Savage, in Bos-wilch serve as clews to ton Daily Globe of Feb. new discoveries."—Sir 14th, 1891.

As I am a homeopathist in the administration of scientific medicine, this small dose will do for the present.

WILLIAM LOVEGROVE CROWE. 8 Pembroke street, Boston, Mass.

Faces on Window Pancs. - A writer in the Washington Star discredits the opinion held by some that faces seen indellibly impressed on window panes are of occult origin. He does not doubt that these portraits exist:

THE SLUMBER OF SHAH BAZAN.

In the city of flowers—Ispainan—
Long reigned the sultan, Shah Bazan;
The city grow, 'neath his scepter's sway,
Fairer and richer day by day;
Light were the taxes the people paid,
And each man throve in his chosen trade:
Under the rule of Shah Bazan
A city of homes was—Ispahan.

But there came a day in—Ispahau— When slumber fell upon Shah Bazan; He slopt for days, he slept for weeks; The most distinguished medical sheiks, With leech and moxa, lancet and cup, Endeavored to wake the sultan up; But spite of their efforts Shah Bazan Slumbered for years—in Ispahan.

Then certain rascals of Ispainan
Whispered together: "Shah Bazan
Sleepeth heavily, deaf and blind.
The time for our scheme, long had in mind,
To rob the town without halt or stay,
Is ripe. At last things come our way.
So long as slumbers Shah Bazan,
We will bleed this city—Ispahan."

So they ruled the city—Ispahan—
In the name of the sultan, Shah Bazan.
Their garments ragged and worn, of old,
Now blazed with jewels and gleamed with gold;
Richer and richer each day they grew,
Though how they managed it no one knew,
For every one else, while Shah Bazan
Still slept, grew poorer—in Ispahan.

For they taxed the people—of Ispahan— Ten times as much as had Shah Bazan, And then "assessed" them, but not a cent For city uses was ever spent. So streets were foul and weeds grew high, And the stench of the sewers reached the sky, In the rulned city of Shah Bazan, Gang ruled, ring-ridden—Ispahan.

But there came a day—In Ispahan—
When at last the sultan. Shah Bazan,
Just as a bright March morning broke,
All of a sudden stirred and woke.
Then to his window he quickly hied,
Opened his leweled lattice wide.
Flerce was the wrath of Shah Bazan
As he gazed o'er ruined—Ispahan.

Then through the city—Ispahan—
With guards went Sultan Shah Bazan—
Ah' there were whips for ringsters' backs,
Ou ringsters' necks fell the headsman's axe.
He hung them high on gibbets tall,
He spiked their heads to the city wall—
When back to his palace went Shah Bazan
There was no ring left in Ispahan.

Read "America" now for "Ispahan,
And The People read for "Shah Bazan,"
You'll find that this ancient Persian lay
Has some significance left to day:
Though rings have ruled and rulned here.
Yet even to ringsters 't is getting clear
That the sleeping sultan, Shah Bazan,
Is waking in might in—Ispahan.

Banner Correspondence.

Canada.

THORNDALE .- William Hueston, Sen., upon renewing his subscription, writes: "Allow me to congratulate you for the fearless and able manner in which THE BANNER is conducted, and to thank you for the comfort and joy it affords me in my declining years. I have taken it so long that I cannot now afford to be without it; and my good wife would sooner do with but one meal a day rather than give it with but one meal a day rather than give it up; so I may safely say you can put me down as a life subscriber, or at least for twenty years to come, should its publication continue for so long a period. Although I am now seventyeight years of age, having thrown off the galling yoke of sectarian and religious bigotry, and had my soul illumined by the blessed teachings of the angel-world, and the sweet communions I have had with loved ones gone before, I feel that a new lease of life has been given me; and I feel to rejoice with joy unspeakable and full of glory.

Although living in rather an obscure village, some twelve miles from the city of London, where the name of Spiritualism was scarcely known until quite recently, except by a few

where the name of spirituals has scarcery known until quite recently, except by a few who were bold enough to look over THE BANNER occasionally, the spiritual leaven is at work here. A few months ago there came among us a man and his family from another part of the Province, who formerly resided in one of the Western States, and was one of the first to embrace the Spiritual Philosophy; in fact, he was a rapping medium long before the rappings were produced at the home of the

Fox sisters.

When a child only three years old he could not place his hands upon a chair, table or even a metallic substance, such as a wash-basin, without a shower of raps being produced; and without a shower of raps being produced; and if any one present would sing or whistle a tune, the raps would follow, keeping perfect time. The little fellow would often amuse himself for hours with this invisible but musical and intelligent something; for never did they once think of its being a spirit that had once inhabited a form similar to our own. As the medium's father was at that time and had been for many years a class-leader in the Methodist church, the minister (who in those days was considered wiser, better, and to know odist church, the minister (who in those days was considered wiser, better, and to know more than anybody else) was called in to pass his opinion in regard to the matter. Like many others of the same type at the present day, he pronounced it the work of the devil! But the more Bible he read, and the louder he prayed, the more violent the raps became. Thus they continued unremittingly, until the 'Rochester knockings' unraceled the mystery. When intelligent communications began to be received through the calling of the alphabet. a When intelligent communications began to be received through the calling of the alphabet, a circle was formed, and the medium rapidly developed from one phase of mediumship to another, till other mediums were developed and other circles formed; and thus the good work went on until hundreds and thousands of honestly-inquiring people were brought into the full light and knowledge of immortality as revealed by the spirit world.

Having withstood for years the obloquy and persecutions of religious bigots, and uncomplainingly submitting to all manner of cruel and unreasonable tests to satisfy heartless and and unreasonable tests to satisfy heartless and unfeeling skeptics, the medium at length came into Canada, where his gifts were exercised in many of the cities and towns of the Province of Ontario with wonderful success. Unfortunately he met with the misfortune of fracturing a leg while in the city of Toronto, which necessitated his remaining in the General Hospital anymber of months; and when he were pital a number of months; and when he was able to go forth into the world again, he seemed to have lost in a great degree the powers he formerly possessed, and for some eight years past has, until quite recently, eked out a miserable subsistence in the manufacture of fruit

baskets.
But shortly after the last New Year's holidays we formed a spiritual circle at my own house, consisting of some of the best and most influential minds in the place, the medium of whom I speak and his family being among the number, So great was the interest manifested, and so wonderful and startling the manifestations we received, that many people were turned away for want of room to accommodate them; so we fitted up a larger room at the house of the medium, capable of seating twenty-five or thirty persons and even then we ty-five or thirty persons, and even then we could not accommodate all who applied, for could not accommodate all who applied, for the whole country for miles around seemed to be thoroughly aroused. Though absolute darkness is required as a necessary condition, the medium cheerfully submits to the most crucial test conditions, such as being secured around the body or neck with tape or small cord, and this tacked to the wall or floor, each attachment being covered with melted sealingwax. Under these conditions the instruments, four or five in number, placed entirely, out of the medium's reach, will float gracefully about the room and over the heads of the audience, giving forth the most delicious and soul-thrilling melody, with sometimes a beautiful phosphorescent light, plainly displaying the white drapery and delicate arms manipulating them. Usually, after the musical part of the programme, a brief time is allowed for the materialization of the spirit-friends of those composition that the contract of the most mention of the profit of the p

threw her arms about my neck, kissed me a number of times, giving her full name, and told me of many things that transpired in her earth-life that others had no means of knowing, and which I had not thought of for years; and as my present companion was sitting beside me, she placed our two heads together, pressed her own face between our own, kissing each of us at least a dozen times, pronounced a blessing upon us, and assured us that she would do all in her power to make our lives happy do all in her power to make our lives happy and harmonious.

As from fifteen to twenty such tests are usu-

ally given to as many different persons in an evening, you will not wonder at the interest that is being manifested, and that the medium's time is now almost entirely taken up; and for the last two or three months he has given seances two or three evenings in the week, public and private, in the city of London, for the benefit of the most intelligent and influential eligents.

the benefit of the most intelligent and influential citizens of the place.

Aside from the many public and private séances, we have reserved one evening of each week for a meeting at my own house, for the purpose of developing a light in which the spirits are able to show themselves in full materialized form to their earth-friends, and before any number of people, for an hour or more at a time. As we have already had it tested for a short time in my own room, we have every reason to believe that it will be but a short time before the same can be accomplished in any of the largest halls in the country. Small as my room is, we have had as many as Small as my room is, we have had as many as eleven fully materialized forms in one evening. The light I speak of far surpasses the electric light in clearness and brilliancy."

Massachusetts.

NEWBURYPORT. - William Welsh Reed writes: "Home should be the most hallowed spot on earth. It should be the sanctuary of all that is held sacred and pure. From its associations the highest enjoyments should ema-

But earthly homes are not all that we would wish. Influences are constantly coming and going; like the clouds, which pass and repass, going; like the clouds, which pass and repass, they are hiding the sunbeams or suppressing the light of joy. How beautiful the smile of affection, untainted by the spirit of selfishness. It has been said that the state of the atmosphere, heavy or light, moist or dry, in which a bell is cast, will ever afterward be revealed in the peculiar tone of the bell. Whether this be true or not, it is most certainly true that the surroundings of early childhood will give tone true or not, it is most certainly true that the surroundings of early childhood will give tone to our lives in after years, as harmony or dis-cord may well form the soul! Oh! how blessed for the tender, plastic heart to be cast in the purity of a loving home!

In a home as it should be, every divine ora-cle represents a high and holy order, that cannot be misrepresented in what we must call natural and spiritual law. There is a principle, undefined, underlying the founda-tion of conjugal relations, and one that links itself with the natural. From the lowest to

itself with the natural. From the lowest to the highest forms of existence that relationship cannot be lost sight of.

With the intelligent a grander idea predominates; both man and woman are raised, and spiritually elevated in the pure and sacred ob ligations which have sealed their vows and made their lives as one. They see a future radiant with every beauty that love can reflect; and, in joyous expectation, like the bow that spans the heavens, the eyes constantly look into the mellow sunlight, even when the great orb of day is setting for the last time, and with a joyous smile throw around time's dear relations. a joyous smile throw around time's dear rela-tionship a halo of affection."

LOWELL.-E. S. Varney writes, under date of June 20th: "I cannot resist the prompting of the spirit to write a few words of hearty of the spirit to write a few words of hearty commendation of that grand, uplifting essay of Mrs. M. T. Longley in this week's BANNER of LIGHT, entitled 'Spiritualism as a Moral Force in Human Life.' Especially timely, it seems to me, are her views upon liberty, license and marriage. Some well meaning but misled people consider liberty and license as having one and the same meaning. This is wrong, for there is a distinct difference. Liberty is law; license is riot. Liberty gives us the right to act as our consciences dictate, or as we wish to, provided we do not interfere with the rights of others. True liberty reminds us that society has rights as well as the individual. License would give one the privilege of doing as he pleases with no restriction individual. License would give one the privi-lege of doing as he pleases with no restriction whatever. Liberty would hold one within the bounds of decency, demanding from him a rea-sonable regard for the general weal. License, on the contrary, maintains that society is noth-ing, while the individual is of all engrossing importance. If license were to hold lawless, unrestricted sway, there is no realm in which it would create such widespread misery and moral anarchy as in the intrinsically holy rela-tion of marriage. It is sadly true that many moral anarchy as in the intrinsically holy relation of marriage. It is sadly true that many marriages are but mockeries, and if there is anything in social life that is awful to contemplate, it is when a man and woman are united in wedlock from mercenary motives. But this is the fault of individuals, and not of the marital institution. Around the marriage system cluster sweet and sacred memories. Says Col. Ingersoll: 'I regard marriage as the holiest institution among men. Without the fireside there is no human advancement: without the there is no human advancement; without the family relation there is no life worth living. Every good government is made up of good families. The unit of good government is the family, and anything that tends to destroy the family is perfectly devilish and infamous."

HAVERHILL .- W. L. Jack, M. D., writes in terms of praise in reference to the contribu-Things Worth Recording" by Mrs. Love M. Willis. "They are," he says, "a valnable addition to the many grand features of The Banner, augmenting its interest and helping to sustain its reputation as being the standard paper of the New Dispensation."

MAPLEWOOD.-Emma M. Nutter writes A message from the Rev. Nathan Parker was given through the mediumship of Mrs. B. F. Smith, in the Public Scance-Room of The Ban-nen office, June 20th, 1880, and published in The Banner Sept. 20th, 1890. I feel that I have done wrong in not verifying it long ago, and hope you will overlook the negligence on have done wrong in not verifying it long ago, and hope you will overlook the negligence on my part. I have received messages from the reverend gentleman many times during the past two years, so I feel sure I am the medium he speaks of in his message. It may seem strange to some that I should verify the message, considering that he passed from earth-life many years before I was born; but my mother remembers him, and when she was a child often went with grandmother Slade (her mother) to his home to call on him. He was an intimate friend of hers, and took one of her sons into his family, and kept him several years, educating him, and treating him as his own. In a book which my uncle had published in 1844 he speaks very highly of the Rev. Nathan Parker, D. D., of Portsmouth, N. H., says he was a good father to him, and for many years, down to the time of his death, was pastor of the South Church in that town. He was a classmate of the late Dr. William E. Channing. They were intimate friends, and always kept up their correspondence with each other. No doubt many of the older residents of Portsmouth still remember him. I visited his grave last summer rather accidentally and found on mouth still remember him. I visited his grave last summer, rather accidentally, and found on hast summer, rather accidentally, and found on the monument erected to his memory by the South Parish, the following inscription: 'Born June 5th, 1782. Ordained Sept. 14th, 1808. Died Nov. 8th, 1833.' I feel as many others do, that readers of The BANNER should have all the evidence possible of the truthfulness of its Message Department."

Oregon.

PORTLAND .- Maj. C. Newell writes: "To us, in the land of the setting sun, the angel-

pleasure of forming this lady's acquaintance knows that she can, with the assistance of her guides, make the road to spiritual knowledge clear to the average skeptio. We all enjoyed her visit during the past two months very much. Although the society charged 'two bits' admittance, the G. A. R. Hall was packed each night. We do not wish to overlook such workers as Moses Hull and Mrs. Flora Brown. They have done great work here, and now gone to new fields of labor. Sunday evening, June 14th, was an occasion long to be remembered by us, it being that of the ordination of Mrs. Addie R. Smith as a preacher of the spiritual gospel. The hall was beautifully decorated with flowers. Peace and harmony seemed to reign. The angel world seemed to send its brightest thoughts to welcome the new teacher to the ranks of those designed to instruct us before passing to the higher life. The lady has always been mediumistic, but hitherto circumstances have been such that she has had no opportunity to develop her spiritual gifts. We predict for her a glorious future. Mrs. Foye, with the assistance of her guides, performed the ceremony, which was very beautiful. We hope to find more ladies and men who have this God-given power that will come out before the world, and let their light shine. Twenty miles from here, at New Era, we have a camp-meeting. Many of our people have Twenty miles from here, at New Era, we have a camp-meeting. Many of our people have gone up there. Many from the surrounding country come in and stay a week, learning all they can from the teachers who are there.

As you devote space in your paper to the Indians, will you allow me to say a word in their behalf about ghost dances. I wish every one knew that these people (the Sioux) are all Spiritualists, and from my personal acquaintance with them they are no discrept to the Spiritualists, and from my personal acquaintance with them they are no disgrace to the name. The dance to them is the same as that of the Shakers, the camp-meeting to the Methodists, and the revival of the Holy Ghost among the Presbyterians. Any one who wants to know can plainly see why our government dealt with them as it did. The churches will do all they can to stamp out Spiritualism.

There was no more cause for sending troops to Rosebud Agency than there is of sending troops to stop Talmage from preaching in

troops to stop Talmage from preaching in Brooklyn.

The knowledge of the truths of spirit-return is fast gaining ground in Oregon, in fact, on the entire Pacific coast."

Pennsylvania.

PHILADELPHIA.—John A. Hoover writes: During the month of May the blind medium, Mr. A. E. Tisdale, occupied the rostrum of the First Society of Philadelphia, and those who were present will not soon forget the treat they got, for he was thought to have been the greatgot, for he was thought to have been the great-est orator the Society has had for a long time. His lectures are grandly scientific; he swoops through the caverns and mineral kingdoms of the earth, and spreads out boldly to the wondering gaze of his audience the phenomena educed from the caldron of creation. He mounts the vaulted sky, wings his flight upward until the primeval dawn appears, and stars and planets, systems and suns, become as magnets to draw our aroused minds heavenward.

draw our aroused minds heavenward.

As to the truth of these scientific unfoldments through Bro. Tisdale I know nothing; my culture is not in the line of science; but I wish to say that this man, forty years old, blind for twenty years (made so, I think, by undue exposure in our late war), is really a phenomenon on the rostrum, and should be brought to the attention of those who are trained in occult science. Societies that employ him should see science. Societies that employ him should see that the community knows of his coming, and try to bring science and theology in contact with him, for Bro. Tisdale has a continuous flow of eloquence. He is logical in his conclusions; his lectures are the deductions of science; hence no one need be offended, for the Bible and theology are left in their own sphere.

The conversion of Miss Abby A. Judson from Orthodoxy to Spiritualism, and the zeal she manifests in the new faith in her lectures and a book giving her reasons for becoming a Spir-

manifests in the new faith in her lectures and a book giving her reasons for becoming a Spiritualist, bring vividly to my mind an event that happened in my own life in the year 1855. I was then a young man, a member of the Baptist Church, and knew nothing of Spiritualism. I had formed companionship with a younger member of the same church, a young man just verging to his majority. In spare moments we were often together. I had heard and read a little about Spiritualism, and one afternoon, thirty-six years ago, in a saloon and read a little about Spiritualism, and one afternoon, thirty-six years ago, in a saloon where I was then employed, I urged my young friend to lay his hand with mine on a chair, to see whether we could move it, for I had read that spirits could move material bodies. He replied, 'Oh, there is nothing in it but electricity or magnetism; if there is anything beyond it is the devil" He, however, complied with my request and we laid our hands on the chair. Our hope was to move the chair, but in less than five minutes his hand began to agitate widelight. violently. He became frightened, and would, but for my urging, have withdrawn his hand. I was anxious to see the result, and whether there was an unseen intelligence with us. Of there was an unseen intelligence with us. Of course I, too, was a little startled, and hardly knew how to proceed. I asked the power then shaking my friend whether it would write for us. Three distinct taps of the hand were given. I procured pencil and paper. His hand quickly grasped the pencil and flew rapidly over the sheet of paper; at the same time there was a heavy pressure on my friend, that made him almost powerless to control himself. After the communication had been given the pencil dropped, and all was calm and quiet. When we inspected the writing we found the following, written in a large, bold hand:

'Why be so doubtful? St. Paul said, Prove all things, doubt nothing. God is true and the Bible is true, and spirits come to teach you truth. Why not hear them? You must take up your cross. No cross, no crown.

Neither of us had ever seen the great mis-

Neither of us had ever seen the great missionary, yet from what we had heard throughout the Baptist denomination we had learned to love him, and believed him to have been a wonderful man and a true Christian. And he in that saloon, thirty-six years ago, deemed it not insignificant to enlighten two earnest searchers often truth earchers after truth.

searchers after truth.

From that, my first experience, I date my conversion to Spiritualism; and learning that the good doctor still had a child living in the body a few months ago, and that she had become a Spiritualist, I wrote to her, giving the above facts in detail. She answered that her father had come to her and stated that he had hear with us and had written the above come. been with us and had written the above com-munication. Ever thus are the mysterious things of God brought about to lead his children onward and upward."

MR. S. WHEELER writes: "Our Association closed its lectures for the city on Sunday, May 31st. after a very successful season, so far as speakers and lectures were concerned. We speakers and lectures were concerned. We have had with us during the autumn, winter and spring some of the best talent in the country, including Miss Jennie Leys, Mrs. A. M. Glading, Helen Stuart-Richings, and others, all of whom gave good satisfaction. For the month of May we had the blind medium, Mr. Albert E. Tisdale, who, though new to our platform, and one of the youngest lecturers in the field, has given evidence of being controlled by a higher order of intelligence than is commonly met with. His guides are logical, forcible and pleasing, and present the truths of Spiritualism in a manner that wins the attention of ism in a manner that wins the attention of Spiritualists and skeptics. Our Association was so much pleased with him that he has been he prosper is our sincere wish, and may the people learn more of our philosophy and phenomena."

England.

LONDON, S. E.-W. C. Stokes writes us under date "Nunhead Cemetery, Peckham, June 6th," renewing his subscription, and adding: Usually, after the musical part of the programme, a brief time is allowed for the materialization of the spirit-friends of those composing the circle; and in every instance the manifestation is overwhelmingly convincing. To illustrate: at the first seance I attended I was for tunate enough to be, placed at or near one of the ends of the circle, where the manifestations are usually the strongest, when my first wife, whose name was unknown to the medium, and of whom he know nothing came to me, perfectly formed and elaborately draped,

copal Church, told me his God was severely punishing me, to bring me to the true faith, which he held. Well, I have little respect for a God like that, who would not make a decent flend. I have tried to engage this elergyman in debate, but he refuses to accede. Some day bereavement may pay him a visit (though I hope not); then it will be my opportunity perhaps to give him light in exchange for the darkness which at present surrounds him. Well, I am thankful for the knowledge that the sweet, spiritual form which animated the earthly body of our departed loved one still exists, to grow on and develop in a more congenial atmosphere.

Thousands are passing from the mortal state

nial atmosphere.

Thousands are passing from the mortal state in this violnity with 'La Grippe.' In this cemetery we have of late been burying about thirty a day, and I am hourly face to face with the bereaved of all classes and creeds who, unwittingly, in their sorrow confirm the universality of the truth of our Philosophy."

New York.

FARMERSVILLE STATION. - William Henry writes: "It seems to me the vital teaching of Spiritualism is the fact that teaching of Spiritualism is the fact that growth, or progress, is the right and destiny of all men. The next is the power each individual prosesses to promote individual growth and help others. Life and continued existence are only desirable when rewarded by present enjoyment, or when we bear pain and suffering with resignation, looking forward to a more exalted and elevated position, that can only be attained by hard labor and temporary suffering. The history of an oak is much the same as the history of a man, so far as this life is concerned. The acorn must lie in the cold earth, be warmed afterward by the sun and watered by rain and dew before the tender watered by rain and dew before the tender plant appears. The oak becomes more and more able to stand before the wind, and resist the cold of winter and the cyclones of summer. Man soon grows to a state in which reason,

Man soon grows to a state in which reason, judgment and experience come in as helpers. The analogy between the growth of a tree and the development of man seems to grow less and less as time rolls on. Man seems more and more to have power to hasten or hinder his growth. In early infancy and childhood there is a necessity of guardianship and assistance, which may be in a measure dispensed with, and self-control and self-culture become more and more a prominent factor in the life and experience of men. Materialists recognize the principle of growth, maturity and decay in both, and say with Job, that trees, beasts and men all have a similar experience. It must be admitted a future life cannot be proved by analogy or logic. It is not proved that trees and all vegetable growth that assume symmetrical forms, and have odors and language of rical forms, and have odors and language of their own, may not in a more ethereal state retain their original form in a more perfected state. To me it is more than probable. The same law that clothes man with immortality same law that clothes man with immortanty clothes the lily, and living, organized things, with the same boon. The idea may be too vast for many to believe; we only have to stop to think, and cast our eyes above and around us, to be overwhelmed with the wonders of the universe we so imperfectly scan with our short-sighted perceptions. Our forefathers supposed their short sight scanned the universe. The materialist presumes there can be nothing be-yond this life because he does not see any-thing. The phenomena of Spiritualism and the experience and observations of students of spiritual science prove a continued conscious existence for man, as surely as the telescope proves the existence of innumerable solar systems with suns whose light is as much superior to our sun as the electric light on Eiffel tower

to our sun as the electric light on Eiffel tower is superior to a rushlight.

Do our Tyndalls, Huxleys and Ingersolls question the truth of these revelations because they are too wonderful for credence? Why, then, should they question the testimony of the millions now living and the millions passed on, who in all countries and all ages have discovered the spiritual world, and talked through various mediums with friends gone before but not dead. The future life has been verified by many witnesses who have testified to facts, as palpable to all their senses as any facts in astronomy or chemistry. Until materialists have exhausted all the proofs of history, all the testimony of living witnesses, and thoroughly scanned their own experience, consulted their own aspirations, hopes and dreams, have they any more right to proclaim their aghave they any more right to proclaim their agnosticism than Deacon Homespun to ridicule

modern astronomy?

If a modern astronomer should discover a new planet, every telescope would at once be pointed in the direction indicated, and would not discredit his discovery until after a thorough research. Materialists generally seem to think in spiritual astronomy their wise 'don't know' should be respected above the testimony of Wallace, Crookes and Varley in England, Hare, Edmonds and Sargent in America, and equally canable scientists in Germany. France modern astronomy?

Hare, Edmonds and Sargent in America, and equally capable scientists in Germany, France and other civilized countries.

I sincerely hope the new society claiming to have been formed for investigation will help forward discoveries in the mental and spiritual realm, and that every honest Spiritualist will second its efforts. It is doubtful, however, if any orthodox church would welcome a perposition to investigate the truth of its proposition to investigate the truth of its creeds. Spiritualists rest their belief on facts and welcome any species of honest investiga-tion."

Indian Territory.

NORMAN. - J. Madison Allen writes: "I have just completed a course of lectures and séances in Oklahoma City and organized a society. June 21st I commenced a series of meetings in the Opera House, this city. This is a very interesting and beautiful region. About seventy-five thousand 'palefaces,' surrounded by seventy-five thousand Indians in every stage of advancement, from the Cheyenne to the Cherokee. Among the whites there is fire-water; among the Indians, none. We have 'hell fire,' they the 'happy hunting-grounds.' How superior we are!"

Connecticut.

WEST WINSTED.-E. B. Parsons writes Edgar W. Emerson's engagement with the Society in this place, June 14th, was a marked success. He gave many very convincing proofs of spirit-presence, both afternoon and evening. Mr. Emerson is considered to be one of the best platform test mediums who have ever been before a Winsted audience."

If the Baby is Cutting Teeth, Be sure and use that old and well-tried remedy, MRS.

WINSLOW'S SOOTHING SYRUP, for children teething. It soothes the child, softens the gums, allays all pain, cures wind colle, and is the best remedy for diarrhosa

NEW MUSIC.-We have received the following from White-Smith Music Publishing Company, Boston, Mass.: Instrumental—"In the Stream," "A Happy Hour," "Little Midget Waltz," "Little Elf Polka," Through the Rapids," a galop, "Little Soldlers' March," all by Frederic E. White; "Une-Prome. nade de Matin," by François Bendel; "Eyening Prayer," by C. Kolling; "Ballet Music," by Leo Delibes; "Jubelfeler," for six hands, by W. Kramer; "Lustspiel Overture," by Kéla-Bela; "The Lily and the Rose," by Stephen Glover; "Valse de la Poupée," by Leo Delibes; "Coronation Grand March," by Edward Stanfield; "Little Chatterbox," by R. Ellenberg; 'La Cuba," a court dance, by C. A. White; "A Night in Edinburg," Scotch reel, by C. A. White; "Parisian Gavotte," by C. A. White; "Mexican Mazurka," by C. A. White; "En Ballou," a polka-galop by Francesco D'Orso. Vocal—"Oh! Be Joyful in the Lord," anthem by A. Belcher; "Thinking," by C. A. White, arranged by A. V. Holmes with guitar accompaniment, also arranged by same for two mandolins and guitar; "The Norseman's song," for biass, by J. C. Ervini; "Francesca," words by T. W. Parsons, music by Carl Pflueger; "Over the Hathor Bar," words by Frank W. Pratt, music by Godfrey Marks; "Not Dead but Bleepeth," a quartette by C. A. White.—We have also, from the same publishers, the June issue of The Folio—containing interesting miscellany, and some twenty-four pages of music—vocal and instrumental. D'Orso. Vocal-"Oh! Be Joyful in the Lord," anthem

All scalp and skin diseases, dandruff, falling of the hair, gray or faded hair, may be cured by using that flotsum.

The East Days of Benedict Arnold. All the family tradition goes to show that the last years of Benedict Arnold in London the last years of Benedlet Arnold in London were years of bitter remorse and self-repreach. The great name which he had so gallantly wen and so wretchedly lost left him no repose by night or day. The iron frame, which had withstood the fatigue of so many trying battlefleds and still more trying marches through the wilderness, broke down at last under the slow torture of lost friendships and merited disgrace. In the last sad days in London, in June, 1801, the family tradition says that Arnold's mind kept reverting to his old friendship with Washington. He had always carefully preserved the American uniform which he wore on the day when he made his escape to the Vulture; and now as, broken in spirit and weary of life, he felt the last moments coming, he called for this uniform and put it on, and decorated himself with the epaulettes and sword knot which Washington had given him after the victory of Saratoga. "Let me die," said he, "in this old uniform in which I fought my battles. May God forgive me for ever putting on any other!"

As we thus reach the end of one of the saddest episodes in American history, our sympathy cannot fail for the moment to go out toward the sufferer. Into the story of Arnold there enters that element of awe and pity which, as Aristotle pointed out, is an essential part of real tragedy. That Arnold had been very shabbily treated, long before any thought of treason entered his mind, is not to be denied. That he may honestly have come to consider the American cause hopeless, that he may really have lost his interest in it because of the French alliance—all this is quite possible. Such considerations might have justified were years of bitter remorse and self-reproach.

may really have lost his interest in it because of the French alliance—all this is quite possible. Such considerations might have justified him in resigning his commission; or even, had he openly and frankly gone over to the enemy, much as we should have deplored such a step, some persons would always have been found to judge him leniently, and accord him the credit of acting upon principle. But the dark and crooked course which he did choose left open no alternative but that of unqualified condemnation.

Arnold's fall was by far the more terrible, as he fell from a great height, and into a depth than which none could be lower. It is only fair that we should recall his services to the cause of that we should recall his services to the cause of American independence, which were unquestionably greater than those of any other man in the Continental army except Washington and Greene. But it is part of the natural penalty that attaches to backsliding such as his, that when we hear the name of Benedict Arnold these are not the things which it suggests to our minds, but the name stands, and will always stand, as a symbol of unfaithfulness to trust.—Prof. John Fiske, of Harvard, in The Atlantic.

"The Pretty Creole."

A bay divides Trois Islets from the town of Fort de France, and we can fancy the little Creole maiden crossing the deep water on her way to the convent school in the larger town. Here she learned the accomplishments that she afterward brought to grace the palaces of the Luxembourg and Tulleries. From the sugar-mill of a West Indian plantation to the throne of France is a strange transition, yet Josephine seems to have left in both her wide-

Josephine seems to have left in both her widely differing spheres affectionate memories that time has not wholly quenched.

In Martinique the simple folk speak of her with reverence and tenderness to this day. In her childhood she was called by her father's slaves "the pretty Creole," and on her birthdays it is said that M. de la Pagerie allowed each of his negroes a day of rest, and provided an entertainment for them, while "Fifine" distributed alms to the sick and poor.

an entertainment for them, while "Fifine" dis-tributed alms to the sick and poor.

On going to make her first visit to France, at the age of fifteen, the beautiful eyes of Jose-phine were dimmed with tears as Trois Islets faded from her view. Even after she became the wife of M. de Beauharnais her thoughts were ever turning back to her well-beloved home.

when troubles assailed her she sought again her island home, bringing her little daughter, Hortense. While in Martinique she resumed her Creole dress; and when brighter days ar-

her Creole dress; and when brighter days arrived and she returned to France, the pleasantest surprise she could arrange for M. de Beauharnais was to present to him the small Hortense clad in full Martinique costume.

In after years, when, as wife of the great Napoleón, she had riches and power at command, she filled her beautiful gardens at Malmaison with choice exotics from her native isle. One of these, a most rare and beautiful plant, the Amaryllis yigantea, the only one in France, was visited and admired by throngs of people.—Mary Shears Roberts, in July St. Nicholas. olas

The Future of Canada.

It will be interesting to remember a prophecy which Sir John Macdonald once made to a reporter of the New York Sun with regard to the future of Canada. He said that in time the provinces of Ontario and Quebec will form a greater France. He thought France was declining, while in the old provinces of Canada the French were multiplying like nothing the world has seen before. Not only do they have large families, but they possess all the thrift of the Franch and are steadily buying up the large families, but they possess all the thrift of the French and are steadily buying up the land. Like that of our New England the soil is comparatively poor and difficult of cultivation, and the English, Irish and Scotch are leaving it for the prairie, the plains and the Pacific coast, "and," said he, "whenever such a farmer expresses a desire to go West, his next-door neighbor, a Frenchman, stands ready to buy him out. Soon there will be few except Frenchmen left in old Canada."

Might Have Had a Pump!

Might Have Had a Pump!

One of the earlier yeomen of Bridgeton was a pump-maker, a good citizen, but with "no religious preferences," says the Lewiston (Me.) Journal. One day he was waited upon by one of the church assessors, who handed him a bill for the support of preaching. "I hain't heard no preaching," said the old man, somewhat surprised. "Well, brother, it's your own fault, then," replied the churchman. "It's been accessible to all every Sabbath for a year." He paid. Not long after the parish received from him a bill for a pump. "We have bought no pump of you," was the answer. "Well, then," replied the old gentleman, with a twinkle in his eye, "it's your own fault, for I have been making them for years."

First Things at Jamestown.

First Things at Jamestown.

The site of the famous old settlement and the ruins of the old church at Jamestown, Va., is rendered interesting from the fact that it was held through all the years of struggle and warfare, famine, death and dissensions which filled the first struggling years of the colony. The first trial by jury was at Jamestown, the first church was erected there, the first American book written from Jamestown, the first legislative body that ever sat in America assembled in 1619 at Jamestown, and last, not least by any means, the first repulse the British Government ever received occurred at Jamestown, when Nathaniel Bacon drove the bloody tyrant Berkeley out of the city, and burnt the palace and "nest of empire," as old writers called it.

Plenty of Physic.

Plenty of Physic.

Here is the way a patient took physic in the good old times when people believed in it: Mr. Samuel Jessup died at Heckington, England, May 17th, 1817. He was defendant in a trial for the amount of an apothecary's bill. It was shown in the evidence at the trial that from 1794 to 1816 (twenty-one years) he took 221,034 pills, or 111,806 pills a year, or 29 each day. In the last five years preceding 1816 he took the pills at the rate of 78 a day, and in the year 1814 swallowed not less than 51,590. Beside these he took 40,000 bottles of mixtures, together with juleps and electuaries set out in fifty-five closely-written columns of the apothecary's bills. He lived to be sixty-five years old. This instance is reported in The Hospital Gazette. Wonder he lived at all!—Ex.

Written for the Banner of Light. JUST DEHIND THE CURTAIN.

BY KATE IL STILES. Just behind the curtain, Hardly out of sight, Dwell the loving angels In their homes of light. Now and then a mortal Hath the power to peer Just behind the curtain. And proclaim them near.

Just behind the curtain Are the household bands, Ever reaching toward us Loving, helpful hands; Here and there a pligrim Threading life's dark maze, For a single moment Can the curtain raise.

Just behind the curtain -Oh! the blissful words-Are the precious children. Happy singing birds; Now and then their warblings, Musical and clear. Penetrate the curtain, Fall on human ear.

Just behind the curtain, Would that all might see, Loving household angels, Children in their glee; Would their tender voices Musical and sweet. Sounding through the curtain, Every ear might greet.

From behind the curtain. Doth a voice reply: " Patient be, my sister; In the by and by Shall the mystic curtain. Which now seems a pall, Unto those who see not Lifted be for all."

Just behind the curtain. None will need to say, When the world is lighted By the Truth's clear ray; Face to face beholding. All shall angels see, In the time on coming, In the yet-to-be.

*One day, being somewhat weary, I threw myself upon the sofa for a few moments' rest. While thus reclining, I noticed that the portière curtains hanging it the alcove and directly in front of me appeared to move, as if there were some hand back of them trying to push them aside. So real did it seem to me that it would not have surprised me in the least to have seen the hand or a spirit form emerge from behind the curtain. The train of thought suggested by this incident I have here put into verse, with the hope that the perusal thereof may bring comfort and the assurance of spirit nearness to some who now feel that their loved ones who have departed from the physical body are far away.—K. R. S.

Experiences of a Magnetic Physician. To the Editor of the Banner of Light:

· By way of introduction I wish to say that when the spiritual manifestations first appeared the writer commenced an investigation, and soon concluded that if spirits could communicate with us they could give important information in regard to disease; hence I desired to become a medium. After sitting in circles twice a week for about fifteen years in the greatest pain exists for a few moments, till the capacity of a developing medium, I was impressed to commence the work of healing. Through and by impressions, dreams and other means, my spirit-friends sent me such cases as they thought best for me to treat, and I have practiced, as occasion offered, for over twenty

My treatment has been mainly to draw out the disease. From the first I could feel the disease in an afflicted spot with my hand, and also sense it as it passed into the hand; but the sensitiveness and power to draw the disease have become so strong as to give me a severe,

The important question which arises is "What is this disease which comes from my patients, and causes pain, lameness and sickness in myself?"

To give a little light on the nature of disease, and show the inefficacy of medicine, I will relate two cases:

Mrs. A., acting under a sudden impulse, dis missed her physician, and sent for me. The doctor was a skillful man, a friend of mine, and he told me she had some sickness at her stomach, but there was no disease in her. The sickness he mentioned soon affected me very sensibly; she informed me she had a cancer taken from her arm some ten years ago; but, I asked: "Did you not have a severe sickness before you had the cancer?" "Yes," she replied, "typhoid dysentery about five years before, and was unconscious two days." I told her that I was impressed some of that disease was still in her system. Events proved that I was correct, and though as she expressed it she had "taken barrels of medicine" for it, without sensible relief, a very few treatments removed the trouble.

Miss B. wished treatment for catarrh. I soon felt there was fever in her system, and on inquiry found she had passed through severe febrile trouble when five years old-forty-two years ago-and ever since had been weak, thirsty and troubled with catarrh. She had been treated by various modes of practice without the discovery of the cause of her troubles, and the effort at removal was then too late to do much good.

These cases show-as all my treatment hasthat some disease, at least, is [or is caused by] a gaseous matter on which medicine has but little effect, and even the mere impartation of magnetism often fails. Healers should practice more the drawing out of disease.

Rheumatism, for instance, is, in my opinion, one example of this gaseous matter; this is shown by its moving about in the system. Liebig tells us the final results of decay of animal and vegetable matter are carbonic acid, ammonia and water. Very soon after commencing the work of healing I noticed an emanation from my patients which seemed to me like charcoal smoke, although, being mixed with the magnetism of the patient, there was some difference in the case of each person. I was impressed that my idea was correct, and upon consulting a reliable medium, was assured that I was not mistaken. If some chemist will investigate the matter, and does not find rheumatism to consist mainly of carbonic acid gas, he will probably find what it does consist of-and that will be the first step to an understanding of this disease.

One way in which rheumatism is caused is by excessive exercise of some portion of the body. The tissues become disorganized, the part becomes "tired," and weakness or lameness takes the place of strength. Generally, if the exercise is not violent, the disease is thrown off

These Experiences are sent us by a gentleman who furnishes his full name and address, also the best of references as to his reliability. He, however, declines to be known to the public: "My name," he says, "would give little weight to what I have written, therefore I prefer to extend to my readers my the further says, that, having reached the age of seventy one years, he is unable to continue his practice, and hence does not desire to receive letters from parties needing treatment.—Ed. B. of L.

nearly as fast as produced, but if followed by exposure to cold or dampness, the effect is linble to become more or less permanent.

Excessive exercise (as named above) is not the only cause of rhoumatism. Other allments. cold, dampness and various agencies, which tend to destroy the animal system, produce the disease, which is not confined to any one part of the body.

Rheumatism generally makes its first out. ward appearance between the shoulder-blades. though, as that is not a particularly sensitive spot, the patient often fails to feel its presence till it gets lower down-perhaps even to the great toe, which is a natural outlet for the disease. The doctors call the disease "lumbago," "solatica," etc., according to where it is most sensibly felt. This is like giving a river the name of each place through which it runs!

Rheumatism is a frequent cause of headache, toothache, stiff neck, cramps, pain in the intestines, etc.; and last, but not least, I hold that pneumonia is nothing more nor less than rheu-

I have had for treatment quite a number of cases of pneumonia; the most severe one was that of a lady who was seized with pain in her shoulder; before I could reach her the pain had left the shoulder and settled in her right lung. Such cases confirm my belief that my sensitive hand tells me correctly what the disease is. I have also had light touches of pneumonia myself, and am thoroughly convinced of the correctness of my assertion.

In common rheumatism, in the cases of large, strong men, it sometimes seems as though I used up the strength of five or six men in drawing out the disease - but the strength comes to me from my invisible assistants as fast as needed, and neither myself nor the patient feel any exhaustion. But aged or very weakly patients cannot bear strong nor frequent treatments; it takes some of their strength from them as well as disease, and they must have time to recruit.

In all rheumatic diseases much warmth is requisite for relief. If threatened with rheumatic fever or pneumonia the patient should go to bed and have the feet, at least, made particularly warm, and if the head is cold that, too, should be well warmed.

Only a short time since I was compelled to expose my left hand for a time to a very cold wind till it was nearly frozen; the bones ached badly and the joints were quite lame. I went to bed early, and slept with my hand under my right arm, or rather in the hollow under the shoulder. In the morning there was scarcely a trace of the trouble left. This furnishes a key to the proper treatment of stiff joints; but if put off till too late there will be little bene-

fit from that or any other treatment for them. To draw out rheumatism I find it necessary to have my hand warm, or it will not produce the desired effect. In rheumatic fever and inflammatory rheumatism the patient sometimes cannot bear to be touched. In such cases I move my hand about over the locality where it absorbs what disease is on the surface. This removes the sensitiveness, and then the advantage can be followed up.

To show the power of magnetic treatment in oneumonia I will relate the following case:

Mrs. F. was supposed to be near her end she suffered such severe pain that her physician remained with her all night trying to relieve it, but neither opium nor ether would do so, and at six o'clock in the morning he gave up and I was called. In about five minutes after commencing treatment she stopped groaning and said she felt easier. In a short time I left her in a comfortable condition. On a second visit I found her back had considerable rheumatism in it, and no doubt that was where the pneumonia came from. She told me both kidneys and her liver were diseased-which I found correct; that she had salt rheum and an inward cancer. She recovered so far as to ride LIFE AND LABOR IN THE SPIRIT-WORLD: about for several months, and then died of the

The worst cases I have had have yielded to four treatments, or less, and the spitting of bloody matter ceases in a few days.

Magnetic treatment is the only proper treatment for rheumatic diseases; and for severe cases of pneumonia there is no safety in any other. Any law which should prevent the use of such treatment would, in many cases, condemn the patient to death without a trial, for no other crime but that of being attacked by a disease which the Regular Doctors are not qualified to cure.

July Magazines.

THE MAGAZINE OF ART.—A photogravure from a painting by E. A. Waterlow, "The Night Before the Shearing," is the frontispiece, a fine example of restful art. The leading letter-press is the second paper on "The Royal Academy," by Spielmann, illustrated with reproductions of prominent paintings in the exhibition. The Japanese artist Hokusaï is the subject of a study by S. Bing, with six illustrations. "The English School of Miniature Art" is the theme of an interesting treatment with special reference to the Burlington Fine Arts Club Exhibit, reproductions from the best artists in that line illustrating it. The supple mentary departments of this number fully and impartially record the Art News of our own and other countries. New York: Cassell Pub. Co., 104 and 106 Fourth Avenue.

St. Nicholas comes with all the brightness and beauty of summer. A story of old revolutionary times is told at the start under the title "Rescued by the Enemy," an illustration of which is given as the front ispiece. "The Home of the Empress Josephine" is described by Mary S. Roberts, a photograph of the statue of the Empress at Martinique illustrating the account. A perilous adventure is vividly set forth in "Storm-Bound Among the Clouds," descriptive of mountaineering in Colorado. How a Quaker girl amused a daughter of William Penn is told in "Letty's Visit." and two of the famous "Swimming-Hole Stories" will greatly delight the boys. Douglas Jerrold is the subject of an interesting paper by his grandson. There are several poems, amusing verses and a profusion of attractive pictures. "The Story of a Flat Who Tried to Be Sharp," is a story in which musical notation takes the place of words. New York: The Century Co.

CASSELL'S FAMILY MAGAZINE opens with the first installment of a new serial story, entitled "The Quak er Girl," that has a bright beginning, and gives promise of being one of the best. Information respecting "London's Drinking Water" will interest all, especially Americans. In a paper under that name a sketch of past and present sources of supply is given, one hundred and fifty seven million gallons being now required each day, more than one-half coming from the river Thames. Two complete stories, and an interesting and instructive miscellany, constitute the remaining contents. New York: Cassell Pub. Co.

THE CARRIER DOVE (June).—Prominent among a large variety of able articles is a lecture by N. F. Ravlin on "The Sabbath Question," its aim being to show why the Columbian Exposition should not be closed on Sunday. Dr. Schellhous contributes facts from the official statistics of California in regard to crime and insanity in that State, the paper being designed to direct attention to their causes, and to consider a preventive and cure. San Francisco: 121 8th street.

To Correspondents.

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

J. E., WARHINGTON, D. C .- It is not unusual for mediums to lose their power for a brief time at intervals during the process of development. Buch lapses in the occurrences of manifestations as you describe sometimes arise because of a lack of magnetic force. Probably the mediumship will again be exercised. Continue to sit with patience and per-

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BOSTON, SATURDAY, JULY 4, 1891.

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

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

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

THE AMERICAN NEWS COMPANY, 89 and 41 Chambers Street, New York.

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"THE ONWARD WAVE;"

The "Life-Line" of a Sensitive.

THE BANNER will commence with its issue for July 11th the publication of an Original Story, written for its columns by MR. WIL-LIAM PHILLIPS of Clackamas, Ore., who has in the past acted as an occasional correspondent to our columns from that distant quarter.

In this story the author aims to delineate scenes in the life of a sensitive-one in whom the mediumistic faculties existed from childhood. The action of the story is laid mainly in the Far West, among rude and rugged surroundings, and the interest is sustained to the close.

Spiritualism and Politics.

Fully believing that "religion"-which the world seems to have decided to define as the methods of the creeds applied to human action -should be kept apart from any participation in the workings of the machinery of the civil State, or the politics whereby its rulers gain their power through the officially-expressed "consent of the governed," Spiritualists, as Spiritualists, have consistently avoided entering the political field; though as individuals they are to be found scattered with generous hand among the adherents of every party.

The persistent resistance made by the disciples of the New Dispensation in every State to the efforts of the regular school of physicians to restrict the practice of medicine to diplomabearers has been made in conjunction with whichever political party practically favored their rights. Spiritualists avail themselves only of such agencies for this purpose as are nearest to their hand.

A writer in the Boston Herald has energetically pointed to the fact that the new or People's Party, now organizing in the United States, will have a strong claim to the support of the Spiritualists, because it will naturally. in opposing monopoly of every kind, extend to them a helping hand to defeat all attempts on the part of the Regulars to constitute themselves a "medical trust," without regard to the people's rights in this important direction.

THE BANNER has frequently taken occasion to advise the citizens of various States who held liberal ideas on medical questions to unite, and give their suffrages for that party whose managers at the current time favored the people's freedom, and showed willingness to oppose the odious schemes of the medicasters; and there is every reason to expect that this hitherto successful course will be found necessary again and again as years proceed, and the medical dons every now and then forget their crushing defeats in a newly-risen hope of victory.

Spiritualists would prefer to deal with the higher ranges of human effort and understanding; they would rather do what they can to liberalize and humanize all political questions through impingement upon rather than absorption by such parties as are already in existence. What the great mass of believers may think of the contemplated People's Party is legitimately outside of the scope of ordinary discussion, each individual being free to act as he chooses.

So far as the new party, not yet in a state of operative organization, does or shall comply with the hostility of Spiritualists to the legal establishment of medical monopoly, it will certainly find favor and encouragement with them in all the States where such a monopoly is attempted to be set up by legislation. And, on the other hand, the other parties will equally receive their support to the extent at least of their willingness to cooperate with Spiritualists in fighting the scheme of the doctors in the different States. It is with Spiritualists not a question of politics at all, much less of and Treasurer, 63 Glenlam street, Providence, party, but one of principle purely. The heal, R. I., a copy of an official circular setting forth, found on our eighth page.

ing medium and the clairvoyant are recognized by them as the primal and most efficient agents by and through whom the simple and large truths of spirit-communion are at all times and everywhere practically brought to the thoughtful attention of the people outside the ranks of Spiritualism. It is this fact which is of the utmost importance in their eyes, and it is also the very fact which disturbs the doctors most. and likewise invites the alliance of the ministers-the D. D. and the M. D. being always closely linked in confraternal unity on this theologico-medical question, which to one means the preservation of the influence of his creed among the people of his particular community, and to the other the maintenance of the solidarity of his individual practice. In combating the doctors' plot to punish all healers and curers who cannot exhibit a monopoly diploma as a certificate of their right to relieve and heal human suffering, Spiritualists know they are defending the very foundation of their faith, and most effectually enlarging its future.

All other forms of monopoly, fraud, and injustice likewise, are of course repugnant to the conscience of Spiritualists. The teachings of the spiritualistic faith are in open condemnation of them from beginning to end. Spiritualists can be depended on, inside or outside of political parties, to resist tyranny however clothed, armed or intrenched.

A Voice from the Antipodes.

We find the following editorial in The Har binger of Light (Melbourne, Australia) for May. Feeling that the thoughts it so succinctly embodies in relation to the matter under treatment ought to find wider perusal on this side of the globe, we transfer the article to our columns for the benefit of the fifteen millions of Spiritualists in the United States:

A circular, in pamphlet form, has recently been disseminated in New York and Boston. calling for the formation of a Psychic Investigation Association, composed of ministers of religion, scientific experts, professional men and disciples of various schools of philosophy, cooperating for the scientific investigation of Modern Spiritualism. Fifteen or twenty years ago this proposition would have seemed reasonable, but it is rather too late in the day to ask the questions: "Is the movement founded on truth or delusion?" and "is it not time for a few truth-loving persons, approaching the subject in a serious frame of mind, to investigate it, guided by a purely scientific method?" 'Is it not in the best interests of humanity that this matter should be settled once for all?" Were it not for the names attached to this prospectus we should look upon the matter as a joke, or presume that the initiators of the movement were wofully ignorant of the history of Modern Spiritualism. The published experiments of Professors Hare, Crookes and Zöllner, and the report of the London Dialectical Society, if they stood alone, should be sufficient demonstration of the reality of the phenomena; their correctness has never been seriously questioned, but they are supplemented and endorsed by the experiments and testimony of thousands of clear-headed investigators in all ranks of society and in all parts of the world.

We are surprised that such men as the Rev. Minot J. Savage and Heber Newton, B. O. Flower and the Rev. E. E. Hale should put their names to a document worded as this is. How can they expect to investigate the phenomena without mediums, who are the instruments through which it is elicited? and how can they reasonably expect to obtain the cooperation of good mediums to run a "murderous gauntlet" under their strictly scientific method of investigation? We do not know of one instance where these self-constituted bodies have followed a strictly scientific method; they have, on the contrary, invariably sought to solve spiritual things by material methods or physical science, and have in most instances not only failed to study psychic science, but even ignored the existence of it. We have had too much of the so-called scientific method and too little of the really philosophical. We have no doubt that the gentlemen whose names we have mentioned mean well, but they have made a serious error in the construction of their manifesto, which, unless corrected, is likely to militate against their success. Had they announced themselves as a body associated together for the purpose of making a philosophical examination of the phenomena called spiritual, and asked the cooperation of men of experience in the field they were about entering, their prospect of success would have been much brighter. The truly scientific man is modest; he is only positive about those things which he has demonstrated by careful experiment to be true, and he does not expect the world at large to accept even these on his dictum. Modesty, however, is not a feature of the proposed Psychic Investigation Association, as they propose to settle this matter, i. e., the truth or delusion of Spiritualism, "once for all"! They assume that the world will look up to them and accept their conclusions as final! This appears to us the height of egotism. The most such a society could do, even if moderately successful, would be to increase the already wide and growing interest in the subject, or if unsuccessful, to check a few lukewarm investigators on the road.

The testimony already accumulated as to the phenomenal facts is too solid to be shaken by any report of the Psychic or any other association. Ocular demonstration is not difficult to obtain by those who will devote a reasonable time to seek and observe it; whilst the ethics built upon the facts are often sufficient to convince intellectual people without personal investigation of the phenomenal basis. Spiritualism is not in its swaddling clothes; it is on its feet, and capable of taking care of itself; it is in the light, and courts examination. Any one who desires can investigate it to their heart's content, but they must go to it-it will not come at the beck and call of any self-constituted body, to submit itself to any method

of examination or torture they may desire. A truly scientific examination, whether by an individual or an association, cannot fail to be productive of good results; but neither individuals nor associations can claim to be truly scientific who do not yield the conditions which experience has shown to be essential for the evolution of the phenomena they seek to examine. It is possible that some of the leaders of this movement being in touch with prominent Spiritualists will get some hints from them which may cause them to modify their programme. Unless this is done, very little result can be expected from their labors.

Ba Since the above was put in type we have received from Rev. T. Ernest Allen, Secretary

the fact that this new organization, under the distinctive name of "The American Psychical Society," "Is about to enter upon a thorough investigation of the phonomena of Modern Spiritualism, firmly convinced that such a course is in the interest of all of our [?] people. They are anxious to secure the cooperation as members and helpers of every one who would like to probe the matter to find the truth." Particulars can be obtained, by those desiring, by addressing Mr. Allen as above.

Care and Treatment of the Insane.

It was to this really momentous subject that the recent National Conference of Charities and Correction, held at Indianapolis, devoted | wholly of an exhibit of the arts and industries much of its attention. At one of its sessions Dr. Moulton of Massachusetts, Inspector for | it would be manifestly improper for the sectathe State Board of Health, Lunacy and Charity, insisted that the insane, being sick, should | its policy or control its movement. not be subjected to legal forms of commitment so rigid in their requirements as to injure the prognosis of an individual case. He thought that for the ordinary insane there should be three forms of commitment to hospitals designed for their care-voluntary, judicial and emergency commitments. He would have judicial commitments made on physicians' certificates, each certifying independently, and obliged to give satisfactory written reasons for ligious belief of a sectarian nature. It would their conclusions. Such certificates to give a full history of the case, and the names and addresses of all individuals who are parties to the desired commitment to be inserted in the than the opinions of the millions who differ The committing authority should either see the patient, or state in writing his reasons for not doing so, and at his discretion the judge should be permitted to have the sanity or insanity of the individual determined by a jury.

He would further have the power of discharge rest in the hands of a number of bodies; first, in those of the trustees, a minority having the power of discharge, and the trustees to delegate the right to the Superintendent, that further urged in the interest of morality, as a recovered patient might not be confined while awaiting the regular meeting of the Board. And the Superintendent should be allowed to grant parole to suitable patients, allowing them to visit their friends and permitting them to return within three or six months without new commitments, if they are not able to take care of themselves at their homes. Various judges, too, should be granted authority, under proper restrictions, to discharge inmates of any hospital in the State where they have jurisdiction. And the State Board of Charities, or the Governor, should exercise this function when the interests of the patient or the good of the community demand it. The whole number of the indigent insane should be wards of the State, supported at its expense, and the treatment should be curative.

It may indeed be thought to mean something when the doctors themselves take up the subject in a reformatory spirit, and seriously propose the removals of evils and abuses from which people charged with insanity have long been notorious sufferers. That a better way is to be tried for curing or alleviating the condition of those afflicted with mental maladies is pretty well apparent from discussions of this character.

A Question of Honesty.

The Lowell Mail remarks editorially that the religious question is becoming an active one, and admits a communication on the alleged dishonesty of such men as Phillips Brooks, Heber Newton, Dr. Briggs and Lyman Abbott for what is called their "defection." because they live on funds subscribed for teaching other things.

When Asa Gray, says The Mail, by way of an illustrative reply, was made professor of botanv at Harvard University, he was of course expected to teach as the text-books and the science then were; but when by careful study he discovered many things not before known. and taught them, and thus enlightened the world, was he dishonest? Should he have continued to teach old theories when he knew they were incorrect? Should be have resigned his place because he found he was not in accord with the text-books? When the noble tribute to his scrupulosity for truth was offered at his funeral, no one seemed to realize that his

course had been one of life-long "dishonesty." The Mail reasons that when a theological professor does the same thing, how is it that he becomes dishonest? and inquires whether he would not be dishonest if he concealed any truth that was important, and went on teaching what he knew was incorrect because it was taught before. Every scholar who takes the trouble to look into the matter knows that much important light on religious history has arisen within a few years; is it dishonest to impart that light to the people? Is not the pulpit under honest bonds to teach truth, no matter what human formulas of opinions made in remote times are disturbed thereby?

The writer inquires if it is not difficult to distinguish between the position of a preacher and that of a clerk hired by his employer to sell goods, and when he refuses to deceive and say to customers that this is the latest fashion of goods when that fashion went out long ago, and both he and his employer know it, though it may have been true wlien he was hired. Is he dis honest, asks the writer, because he does not do what he was hired and paid to do? Would he be honest if he kept on deceiving because he was paid to do it?

I consider [says Prof. Momerie of England] that "In Memoriam" is in advance of St. John's gospel, yet "In Memoriam" would never have existed if Christ or St. John had not first lived; its best part, the power of suffering, is taken from St. John. The writer of 'Lux Mundi," and Gladstone in his "Impregnable Rock of Holy Scripture," admit the bad science and history of the Bible: Take the Bible at its best in philosophy, and then it is only on a level with German criticism.

Spiritual Phenomena.-We think our readers will agree with the editor of the London Medium and Daybreak when he pronounced the lecture by C. W. Dymond, F. S. A .- part of which we republished June 27th, a second portion of which will be found on our first page, and which will be concluded next week -"a very suggestive tabulation of the Spiritual Phenomena,"

We were not aware until recently that our friend Dr. Willis, was a highly developed psychometrist. We submitted several letters enclosed in envelopes to him a few days since, only the names of the writers but an analysis of their characters.

Onset Bay. See announcement of W. J. Colville's work at Onset Bay, Mass.—to be Sunday at the Exposition.

Sundry citizens of San Francisco and the Pacific coast issue a circular appeal to their fellow-citizens of the Union, urging concert of action in regard to the opening of the Columblan Exposition at Chleago on Sundays, offering half-a-dozen substantial and satisfying reasons for so doing. They ask for the circulation of petitions everywhere, in order that the voice of the people who are opposed to Sabbatarian domination may be heard. The circular maintains that the contemplated Exposition is in no sense a religious gathering, and sustains no relation to any type of dogmatic theology. On the contrary, it is to consist of the various nations of the globe. Therefore rian denominations of this country to dictate

The other considerations offered are that our Government has invited all the nations of the earth to take part in this Exposition, and hence it would be a narrow and unwarranted treatment of the nation's guests to compel the observance or recognition of any religious day by closing the gates of the Fair on Sunday. Again, our own nation is absolutely cosmopolitan, the great majority subscribing to no retherefore manifestly be unjust for a small minority of the citizens, whose religious scruples certainly are worthy of no more consideration with them.

It is not proposed, says this circular appeal, to interfere at all with the church people in their freedom to worship God as their consciences dictate, but it is only asked for the great majority who will attend the Exposition that they shall have the same liberty that is accorded to them. A protest is made against any abridgement of civil liberty by the church. The opening of the Exposition on Sunday is well as of the peace and good order of the city. It will lessen the temptations of thousands who will otherwise be drawn into places of questionable resort. Finally, Sunday is the only day on which the laboring masses have an opportunity to visit the great world's grouping of industries which their own hands have created. It would be cruelly unjust to them and their families to close the Exposition on that day

Sensational Revivalism.

The recent case of the Rev. Samuel Small, professional revivalist—in the way of alleged financial embarrassment-has, as we noted last week, been very widely commented on by the press of the country, and has caused a revulsion against "emotional religion," which will be felt for a long time to come. Certainly the "world's people," when called upon to abandon their "worldly" ways by some heated evangelical exhorter, will, with this case in mind, feel to turn upon him and his system the well-worn retort: "Physician, heal thyself!"

The very ground on which these revivalists proceed-i. e., faith instead of works-has been repeatedly cut from under their feet by other earnest clergymen, who have pointed to the fact that Jesus did not come into this world to save men from the responsibility and noble toil of being righteous themselves; he did not come to be virtuous for others; that men are not to try to cover their sins with his righteousness, to boast of his virtues and proudly call them their own-to seek to hide their worthlessness in his merit; but rather that man's duty is to try to do the thing Jesus did, and to be the person he was: Men must have righteousness of their own, virtues of their

A few minutes' attention to any of the revivalist exhorters who go up and down the country will at once convince the thinking mind that the good advice just set forth is the furthest from acceptance by this class of gentletall!" combined with fiery denunciation of onponents, and the multiplying of false charges against Spiritualism.

The cardinal teachings of Modern Spirtualism are certainly gaining a hold upon the clergy, or they would not be so eager to consider the subject, and these teachings are consequently making their way into the religious novements of the age. It will not be long before we shall hear from the pulpit that Christianity has always recognized and taught the ruths of individual consciousness and activity after the death of the body, and that a belief in mediumship and in spirit-communication has always been maintained in the churches. We are, however, always glad to notice any disposition on the part of theologians to acknowledge that man lives after death in a rational, intelligent manner, and the following words from a public address by the Rev. L. C. Seelye, President of the Ladies' College at Northampton, are proof that Spiritualism is growing in all directions, and that its light of truth cannot be quenched:

"We may know," said the speaker, "that our Redeemer lives, and that our beloved dead also live, love, are with us, very near us, our comforters, helpers ever; and we need but the finer development of the spiritual senses, the opening of the spiritual vision, to be assured of it beyond shadow of doubting."

Plato informs us that poets do not compose by art, but through a divine power: since if they knew how to speak by art upon the subject correctly, they would be able to do so upon all others; and on this account the divine has deprived them of their senses, and employs them as his ministers and oracle singers and divine prophets, in order that when we hear them we may know it is not they to whom sense is not present who speaks what is valuable, but the god himself who speaks through them, and through them addresses us. We are not to doubt about those beautiful poems being not human but divine, and the work, not of men, but of gods-i.e., spirits, as we now call them. And in pointing out this the Deity has, through a poet most indifferent, sung melody the most beautiful. This fact is as true to day as when the medium Plato wrote.

Benjamin Cross writes from Providence, R. I., on renewing his subscription: "I have been a reader of THE BANNER almost from its commencement, and have found much that is comforting and instructing in its pages. The Questions and Answers alone are worth more than the amount of subscription to me. I hope when he at once, to our astonishment, gave not to be able to take it as long as I remain a dweller in the mortal. May it long continue to bring comfort and joy to Earth's bereaved and sorrowing children."

> We especially thank Bro. Heath for all his good words in behalf of THE BANNER!

Dr. F. L. H. Wills of Glenora, N. Y., The fine trance medium, has been our guest at the Crawford House, this city, for a few days the present week, on his way from opening the Parkland, Pa., camp season. He is looking better in health than we have seen him for some time. He has been engaged to speak at Cassadaga the present season, and also at Lake Pleasant. He is one of our most efficient lecturers, a man of the strictest integrity, and therefore popular with all honestminded Spiritualists. When he lectured recently in Cincinnati, Ohio, he had large audiences and was highly commended by the secular press. In Boston last year he was fully appreciated by our people.

We have for a long time felt that the services of Dr. Willis in the cause of Modern Spiritualism should be brought forward in a more tangible form than a newspaper record affords, and we have consequently suggested to him that he prepare the MSS. for a book. which would be an honor to the Cause, and greatly advance its interests in the estimation of all true Spiritualists as well as of liberalminded people who are not avowed Spiritual-

Now, then, do the Spiritualists of the world desire such a book? If so, will they subscribe sufficient funds for its production? We are ready to publich the work, which would probably make several hundred pages, if sufficient funds were raised for the purpose. Those who want such a work, and are willing to subscribe for it in advance, will have the book sent to them at a reduced price. Colby & Rich are willing to subscribe one hundred dollars in this direction. Let us hear from our friends in this matter at once.

Dr. Willis is a veteran Spiritualist and a competent writer, and whatever he may place on record in book-form would be a valuable as well as a reliable acquisition—a text-book, in fact-to Modern Spiritalism.

The Power of the Press.

An eloquent tribute is paid to the press by Joseph Maille, in the Pointe Coupee (La.) Democrat, who rightly pronounces it one of the grandest institutions in this country, being the greatest and most popular instructor. The Press, says Mr. Maille, is the child of printing, and printing is the greatest invention of the world. By it civilization has grown faster than by any other known process. It is the first to sound the trumpet of alarm over the peace of nations. It is second to none of the best detective ability in its discovery of crime. It knows society, keeps its eye on business, and is a liberal and silent observer in matters of religion. It surpasses the best schools as a public instructor. In its varied departments of literature it presents a wonderful array of diversified styles of writing.

It is posted on any and all complex questions. It is thoroughly acquainted with the purposes of diplomacy. As a fighter it is a giant. As a critic it possesses the utmost diversity of knowledge and consequently of ability. It has a deep feeling of knowing what the people want and do not want. It knows more about a politician than he knows about himself. It is a fountain of irony and sarcasm. It is profusely generous of the news. In the opening of new towns it is sure to be one of the first settlers. As a disseminator of news, an advocate of progress, and defender of our liberty and our human and constitutional rights, the power of the Press stands preëminently above the people and the Government. It is a preventer of wars, and the preserver of millions of human lives. And it is always first and foremost in acts of charity. America without the Press would never be the America she is to-day, nor would her citizens have made their way as they have into the four quarters of the globe.

A Vertical "Vert."

The vicar of St. Mary's, Oxford (Eng.), has men, whose only stock in trade is: "Jesus paid lodged a complaint with the Vice-Chancellor of the University against erroneous teaching in the Bampton lectures, which are in course of delivery in the University pulpit by Rev. Chas. Gore. The latter is likewise the editor of Lux Mundi. The accuser, Rev. Mr. Ffoulkes, relies on the statute empowering the Vice-Chancellor to call on the accused for a copy of the offensive sermon, and to submit it to the judgment of six doctors of divinity. It appears that the accuser is himself an adept in the practice of changing his creed and ecclesiastical relations, having once seceded to Rome, and after several years returned to the Church of England, publishing a pamphlet in vindication of his conduct. In this brochure he treated his peculiar experiences as those of a "Vert" - i. e., "per-vert, con-vert, re vert"; now, it seems, he rises to the perpendicular to accuse a brother minister; but his infallibility is certainly not so firmly established as it might be. Rev. Mr. Gore's sermons, or lectures, are attracting great attention and drawing crowds of hearers. He admits limitations in Christ's human knowledge, as illustrated in his use of the Old Testament.

> Dr. T. A. Bland of Washington, D. C., recently made a trip to Pine Ridge Agency, where (he writes us) he found the Indians entirely peaceable and in receipt of their allotted rations. The citizens of Rushville, Neb., invited Dr. Bland to address them, and he accordingly gave them two lectures, one on the Indians, and the other on the Social Aspects of Christianity, which were most favorably received, and commented on approvingly by the local press. In the latter discourse he exposed the inconsistencies of churchianity with a free hand, preaching the doctrines of Jesus in the spirit of the great Teacher. He emphasized the fact that Christ's mission was to redeem man from the dominion of selfishness, and to open his spiritual vision so that he could grasp the sublime truth that he is immortal.

> ET On Saturday, July 4th, the congregation assembling in Berkeley Hall, Boston, will unite with the "Brotherhood of the Carpenter" in an excursion to Nantasket Beach; during the afternoon speeches will be made by W. J. Colville, Capt. E. S. Huntington, H. R. Legate, Mrs. Merrifield, G. H. Washburn, Capt. Bowers, and Rev. W. D. P. Bliss. The party will leave Rowe's Wharf at 9:30 and 10:30 A. M., and return at 5 P. M., or later, as the people individually prefer. Round trip tlokets forty cents. The use of the Park House, Nantasket, has been given.

There are grand souls in every race and age and generation who stand on the mountain tops and catch the first glimmer of the sunrise, and send back to the sleeping valley the glad word that rouses them to duty. But whether in the valley or on the hill-top, we each have our own life to lead.

As July 4th is a legal holiday, the friends are hereby notified that the counting-room of the BANNER OF LIGHT will be closed on that occasion.

Parties having advertisements for the seventh page which they wish to renew in THE BAN-NER for July 11th must make application by Friday afternoon, July 3d, or they will be too late, as our first forms go to press one day in advance of that issue.

Last Sunday evening the Rev. Addison P. Foster, pastor of the Immanuel Congregational Church on Moreland street, Roxbury, preached before a large audience, taking for his subject "Proverbs on the Way to be Happy." The preacher, in opening his discourse, referred to the efforts of men to find happiness in a search for gold and the fountain of eternal youth. It is a shame, he said, that so many devices must be resorted to in these days to prevent unfaithfulness. The bell-punch of the car conductor, and the clock that registers the watchman's nightly rounds, are testimonials of the unfaithfulness of man. The man who is most faithful in his efforts wins praise, and is sure of future happiness. One proverb suggests that for happiness we must have self-respect, and a freedom from sensitiveness. No man can be happy who is ashamed of himself. We must avoid two extremes, that of egotistic self-confidence, and that of unjust self-depreciation. Avoid criticism when possible, but cherish unflinching determination to do right, and an indifference to adverse criticism when you know you are doing right-all which we fully endorse. Give us some more of your practical thoughts, Bro. Foster, and byand by you will become a good Spiritualist.

There are varieties of roses, but each rose has gathered from the same earth, from the same atmosphere, and has revelled in the same sunlight. So there are varieties of human beings, each one living in the same universe, and drawing inspiration from the same source of life. We are so alike that truth, love, God must enter into our lives. We are so unlike that with each there will be a special adaptation and absorption of that which is specially fitted to our individual needs for development.

By reference to the Camp notices on our eighth page it will be seen that Mr. George T. Albro of Boston-unwilling to allow the really fine privileges of the grounds at Rindge, N. H., to further remain unutilized-has obtained a lease of the premises for a term of years, and will conduct a meeting at that place July 26th-Aug. 16th. The enterprise is richly worthy its share of the public patronage.

No high position has been reached with a single bound. No great and noble achievement has been secured except by slow and patient effort, and with many gradations. It is the commonplace materials of life that have been worked over into whatever is considered noble and grand.

The Summerland newspaper of June 20th, 1891, contains the valedictory of Mr. Albert Morton, its editor, who assigns the claims of private business upon him as his reason for withdrawal. His post will hereafter be filled by Dwight Kempton, formerly of Michigan.

Mr. Colville at Berkeley Hall.

On Sunday morning, June 28th, we attended the meeting in the course now being conducted in Boston by that phenomenally-gifted orator, W. J. Colville and listened to the most remarkable address which it has been our lot to hear during a long experience in regard to spiritual topics.

The morning's discourse was on: "The Keys of the Kingdom of Heaven." It was founded on the character of the Apostle Peter as viewed in the light of to day; Peter, in his moments of exaltation (said the speaker), was carried so far beyond ordinary human limitations that he felt himself impelled by the Divine Spirit to do and dare all in the service of his Master; but in moments of self-assertion he rated himself above his brethren, and this personal over-estimation of his own powers led to his temptation and fall, from which, however, he ultimately recovered. It is strange to read in the same chapter (Matt. vi.) that Jesus pronounced him blessed above others by reason of his superior spiritual discernment, and also that he rebuked him as an offender who placed material above spiritual considerations; but the sensitive and impas sioned nature that can rise highest most quickly falls into error when it is tainted with the personal pride and vaunting which led to Peter's failure to live up to his profession.

Weakness is no proof of insincerity; we often fall when we desire to stand; and it is surely our blessed privilege to assist our weaker brethren to stand again not to strike them when they are down. It is incredible that Peter as a man with his many foibles and weaknesses could be the rock on which the abiding Church is built.

The texts inform us that a special blessing was pro nounced on a state of spiritual insight which made mere human testimony worthless. The true company of faithful ones who form the living church of the spirit are led by intuition rather than by intellect. They are independent of the babel of tongues about them: they can afford to ignore the theological quib bles of wranglers and submit themselves to the guld ance of the voice within.

The Heavenly Father does not enlighten his children one through another as though no child had immediate access to the parents, but instructs each and every one through his own soul, which is the only infallible medium of communion with the Divine there is.

In the early church none were accepted as spiritual teachers who were devoid of illumination; all orders of the ministry were ordained with reference to spiritual qualifications; no rank in the world could compensate for lack of inward discernment. It is quite possible to picture the ideal janitor of the heavenly portals as a man in whom the intuitive faculty is so largely unfolded that he can see through all disguises and read aright the motives of all who present themselves for inspection. It is simply incredible that any human being has power to open or shut the doors of immortal life for any one except himself; but it is by no means repugnant to reason or justice to admit that a high degree of spiritual unfoldment may bring about a cor dition of absolute penetrativeness, enabling its possessor to decide with unerring accuracy.

All false doctrines are built on truth; barnacles attach to rocks, and parasites to stately trees; the present probing scalpel of criticism at work in and out of the church is an instrument in divine hands to remov the dross and bring to view the pure gold of truth

which lies beneath every encrustation of falsehood. In the afternoon a number of important questions were ably answered, to the evident satisfaction of a

large and thoughtful audience. The evening lecture on "Therapeutic Sarcognomy or the True Relations of Soul, Brain and Body," was an able presentation of spiritual, scientific thought in harmony with Dr. J. Rodes Buchanan's treatise on that subject. The speaker prefaced the discourse with extracts from Dr. Buchanan's writings, and laid great stress upon the necessity of cultivating the highest order of affection if we would be successful healers.

The correspondence between the brain and body was clearly stated, and a very instructive lesson given to an attentive audience.

Mrs. H. B. Fay, the excellent materializing medium, is now at Bluff Cottage, Onset Bay, where

Prof. Graham and His Steak.

June 27th we published an article from a correspondent taking exceptions to the paragraph in a recent BANNER concerning Prof. Grainm and his dietary disciples. The writer of the sketch is fully welcome to his opinions, and the opportunity we gave him to express them.

To what he says about our statement anent the Professor and the sirloin steak, we must, however, take exception. This story is no myth; we were present, personally, and saw Prof. Graham cating the steak in question. The facts are as follows:

Being then quite a young man, we called on a friend of ours, who was employed as a cook in the restaurant of Capt. Marston on Centre street, Lowell, Mass., (this was in 1835) with the hope of getting our acquaintance to attend a private party with us. We found him quite indiguant at being obliged to remain at his post till ten o'clock that evening (when he might have gone away much earlier with us), in order to prepare a beefsteak supper for Prof. Graham, who was to lecture that night in the city on vegetarianism, and the great benefits sure to accrue to humanity when men should cease to eat meat and turn their attention to the consumption of vegetable provender. We under the circumstances remained at the restaurant with our friend, and subsequently saw Prof. Graham eat his steak with evident gusto.

Mrs. H. C. Stafford's Seances.

Annie Lord Chamberlain writes expressing much satisfaction in having seen the account in these columns of the remarkably convincing character of Mrs. H. C. Stafford's séances for materialization. She fully endorses the truth of what was said, and relates a re cent experience of her own at a seance of Mrs. Stafford's at which her well-known spirit control " Belle Wideawake" appeared at her side, materializing near the chair in which she was seated, and at a distance from the cabinet. How is it possible for alleged hon est people to gainsay these facts, which are being multiplied from day to day?

Reception to M. S. Ayer.-At the First Spiritual Cemple, Boston, Mass., on Wednesday evening, June 24th, a very cordial gathering of friends and members of the Spiritual Fraternity assembled, and quite surprised the generous builder in their expressions of esteem and appreciation. Congratulatory remarks from various speakers, music, etc., comprised the ex ercises.

One of the pleasantest episodes of the evening was when the Secretary of the Society, Thos. H. Dunham came forward and read a very heartfelt tribute to the unselfish devotion, steadfast purpose and singular thoughtfulness displayed by Mr. Ayer, saying that he had performed a service to Modern Spiritualism second to that of no other person, and that, in behalf of the loyal members of the Spiritual Fraternity, he wished him to accent a clock (which they had unitedly purchased) to adorn the walls of the lecture room, and to mark off the time as they labored with him in the work of the world's welfare.

The gift was heartily received by the assembly, and accepted by Mr. Ayer in a brief speech, in which he expressed sincere appreciation of their regard, saying time been apparent to him, and which he was glad to

"Last Chance" :- We are upon the hither side of the commencement of the millennium, Prof. Totten (of Yale) says. He asserts that "history has no parallel to the generation upon whose final decade we have now entered, nor have the centuries a duplicate to ours, now so near its wane." "Once more I assert." he reiterates. "with deep concern and fully conscious of every responsibility involved, that there are but eight years left to 'that,' i. e., 'to this generation'; and that this very year (April 9th, 1891, to March 29th, 1892) is the final one of grace, of prayer and of repentance; for the seven that follow it will be hurrying ones, and will be loaded with the besom of

Despite, however, the gloomy forebodings with which the coming in of the new century is loaded alike by scientists and theologians, spiritual revela tions promise that it is to be the welcome age for which all good men have prayed and striven-an age such as the world has never known or enjoyed!

THE LYCEUM BANNER .- The June number of thi attractive and efficient aid to the support and growth of Children's Progressive Lyceums is replete with excellent reading. Mr. Kitson continues his serial story and his "Notes" to teachers. "Lessons for June are supplemented with replies to questions bearing upon the conduct of classes. In "The Golden Group Aunt Editha holds a pleasant talk with her nephews and nieces. The "Lyceum Letter Box" is well filled, and a variety of short articles and items are interspersed through the general contents. J. J. Morse, editor. Liverpool, Eng.: 80 Needham Road., Kensing-

Vs. Vaccination .- Dr. Rouse of Bath, Me., gives in The Enterprise of that city some cogent facts in regard to the origin and history of vaccination that will be likely to change the views of many respecting a practice that, while it has been thought a blessing to the world, has been and is one of the greatest evils man has ever had to contend with. Dr. R. has been led to express his views strongly in opposition to vaccination, and to fortify his position by stubborn facts, because of the recent advocacy by the Board of Health that the children of the public schools be sub-

sires to urge all who shall attend their Camp near Anderson to purchase round trip tickets. The certificate plan holds good for only three days. The round trips will be nearly or quite as low-priced.

Bee Line.

The Camp station is Chesterfield, Ind., near Ander-

The first cracks made in the smooth surface of riendship are as dangerous as those which come to the sheeny satin garment of young married love. Freedom of speech and exacting close attention, neglect of due forms, liberties beyond the license of just intimacy-all these are cracks to be stopped in the beginning, else the time will come when no masonry of tact or affection can repair them.-Ex.

W. A. Mansfield, independent slate-writer, has recently held séances in Grand Rapids, Mich., at one of which Mr. H. W. Boozer received messages highly commendatory of the newly-formed Spiritual Phenomena Association in that city, and predicting for it

"The Ghost Dance."-Maj. C. Newell of Portland, Oregon, under "Banner Correspondence" this week, makes a strong point regarding the Sloux, the United States Government, and the "Ghost Dance," which every one should take into consideration.

The well-known healer, Dr. Dumont C. Dake, can be consulted at the American Hotel, Albany N. Y., until further notice. He will visit the Ashland House, New York City, on the 13th, 14th and 15th, and 27th, 28th and 29th of each month.

Mrs. W. S. Butler of this city will devote the next two months to a restful sojourn at Maranacook, Me., which is said to be a delightful summer location, where Spiritualists can enjoy themselves to their

To A letter on our seventh page gives the views of Hudson and Emma R. Tuttle regarding "The Discovered Country" and "Oceanides.

Cut Them Out.

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			AND			<u> </u>	

WISE SAYINGS OF TYPO.

Much evil is wrought By the lack of thought.

When policy infringes on right It puts honesty quite out of sight.

When avarice plays a selfish part It blurs the soul and soils the heart.

There are flends in the air as well as on earth; The law of heredity first gave them birth.

The bigot who snarls until he grows Gray. Will find in the end that such ethics do n't pay,

Those who betray each sacred trust.

In their own souls are doubly "cussed." Beware of the man whose cranium is flat.

For he'll gnaw at your vitals like a hungry old rat!

People who live by false pretenses, Generally sit on rickety fences.

Those who see fraud in others, may be Frauds themselves of a high degree.

The State of Penusylvania is to erect monuments at Gettysburg to Meade, Reynolds and Hancock.

A recent census of the Sandwich Islands makes the population to be 90,046, an increase of 9,468 since 1891. For the first time in the history of the kingdom the native Hawalians, including all of either pure or mixed blood, are an absolute minority of the whole population.—Roston Journal.

LIFE'S CHANGES .- The venerable Bishop Crowther, one of the best known missionaries in Africa, was born a savage in Guinea.

"Yes, he died a natural death. He just went from one sleep into another till he fell into the last sleep." "What was deceased's occupation?" "He was a policeman."—Epoch.

If the same power were given to the spread of new ideas that is used to defend old ones, reform would "girdle the earth in forty minutes."

DANGER.

"Where are you going, my pretty maid?"
"Out to the Zoo, kind sir," she said.
"May I go with you, my pretty maid?"
"They might detain you, sir," she said.
—New York Sun.

Dr. Hermann Adler, the newly-installed chief rabbi of the British empire, was born in Hanover in 1839. but received an English public school and university education. He then took a course of rabbinical and talmudic lore at Prague and Leipsic.

The Salvation Army has 9,349 regular officers, 13,-000 voluntary officers, 30 training homes, with 400 cadets, and 2,864 corps.

Don't be afraid of opposition; it will harm no one who is right.—Zion's Ilerald.

That 's a fact. There is a saying going the rounds on the "street" that there are three features in the market: "Sugar trust, gas trust, and a distrust of the balance of the

Prof. Totten predicts that the world will end at the close of the present century; but Prof. Wiggins has shown his faith in the long continuance of mundane people and things by writing a society novel whose scene, character and incidents belong to the world as it will be twenty millions of years hence.—Minneapolis Tribing.

A man in Fall River has been murdered by Italians.

Lord and Lady Brooke are going to sue all the To the Editor of the Banner of Light: ewspapers in London, r

Who shall say where human love ends and divine ove begins? Who knows that the human love is not

Let me give you a caution. Be very careful how you tell an author he is droll. Ten to one he will hate you. Say you cried over his romance or his verses, and he will love you and send you a copy. You can laugh over that as much as you like—in private.—Holmes.

A young lad was run over by an electric car in Amesbury and badly hurt.

A bill has passed the British House of Commons prohibiting children under eleven years of age from working. This will affect about two hundred and fifty thousand children in the Kingdom, employed in the manfacturing districts as half timers. A clause to include laundries in the provisions of the bill was rejected by a vote of ninety-nine to ninety.

There is trouble in the Tremont Church camp.

Rev. James M. Gray, rector of the First Reformed Episcopal Church of Boston, has preached a scathing sermon against Theosophy. He regards it as a mix-ture of paganism, Buddhism, Spiritualism, hypnotism, Christian Science and, perhaps, "the worship of Satan binest!!! Be-

San José, California, has been visited of late by a lively earthquake.

The city of Dunkirk supplies its own electric lights for the streets at thirty-seven dollars per year, or about eleven cents per light per night for each arc light. Now the city wants to supply its citizens with incandescent lights for domestic use, but the local gas company has served an injunction on the city authorities against such a proceeding. The outcome will be looked for with interest.

The Chingse in Canada are killing their lepers.

An Insult.—"I understand that Miss Rutabaga has broken her engagement with you." "Yes, just because I sent her some blood oranges the other day." "But I don't—" "She's a vegetarian, you know." Six Chinamen were recently burned to death in San

SLAUGHTER OF THE INNOCENTS.—It is announced that a recent consignment to a single London dealer consisted of thirty-two thousand dead humming birds, eighty thousand aquatic birds, and eight hundred thousand pairs of bird wings.—Ex.

A fearfully hot wave roasted the San Franciscans June 20th. The thermometer stood one hundred degrees in the shade.

Who seeks to know too much
Brushes with eager touch
The bloom of Fancy from the brier of Fact.

—Elizabeth Akers Allen.

The veteran Col. Clapp has severed his connection with the Boston Journal. Think of a business system under which over-production brings disaster. That is, the wise men of the age have so legislated that when the nation has an abundance to eat and wear then distress begins!—

The New Nation.

will appear in our columns, the first one in issue of June 27th, page six.

These receipts were contributed to the Cleveland Baking Powder Company, and that company is going to use part of its advertising space for their insertion. Housekeepers should not miss one of these practical receipts. Out them out. They are worthy of a place in your own cook book.

1001 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.

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.

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

LAKE PLEASANT, MASS .- The Eighteenth Annual Convocation 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. CASSADAGA LAKE, N. Y .- The Twelfth Annual Meeting of the Cassadaga Lake Free Association commences July

24th and closes Aug. 30th. QUEEN CITY PARK, VT.—Meeting commences Aug. 2d and

continues to Sept. 6th. VERONA PARK, ME.-Meeting will be held from Aug.

16th to Aug. 30th. SUNAPEE LAKE, N. H.-Meeting commences Sunday, Aug. 2d; closes Aug. 30th.

TEMPLE HEIGHTS (Northport), Mr.-Commences Aug. THE INDIANA CAMP-MEETING will be held in the Grove

at Chesterfield, purchased by the State Association of Spiritualists, from July 16th to Aug. 10th inclusive. VICKSBURG, MICH.-The Eighth Annual Meeting will b

held here Aug. 6th, to continue over three Sundays. PARKLAND, PA.-Meetings commenced for the sea (thirteenth year) June 14th, and will continue to Sept. 16th MISSISSIPPI VALLEY SPIRITUALIST ASSOCIATION .-The Ninth Annual Camp-Meeting will commence at Moun

Pleasant Park, Clinton, Ia., Sunday, Aug. 2d, to close Aug ETNA. ME.-The Camp-Meeting will commence Friday

Aug. 28th, and continue ten days. LIBBRAL, Mo.-The Missouri Camp Meeting will be held at this place Aug. 15th to Sept. 15th.

HASLETT PARK, MICH.-The Ninth Annual Camp Meet ng commences July 29th, continuing to Aug. 31st.

LAKE MINNETONKA, MINN .- A Camp-Meeting under the auspices of the Northwestern Spiritualists will be held at this place during the month of July. SUMMERLAND, CAL .- Commences Sept. 5th and closes

Sept. 27th. RINDGE, N. H.- Meetings will be held at the camp-grounds

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

J. William Fletcher, trance medium, of New York City, can be consulted at 14 Ashburton Place, Boston, until further notice. Hours, 10 to 4.

Mrs. Ada Foye, lecturer and platform test medium, will make another Eastern tour during the season of 1891-92. Spiritual societies desiring her services for Sundays or week evenings will please address her immediately at Chicago, Ill., P. O. Box 517.

Dr. F. H. Roscoe of Providence, R. I. (No. 430 Broad street), can be engaged for lectures for the months of December and January. Societies desiring his services for the season of '91 should address him

F. A. Wiggin, test medium and lecturer, is engaged F. A. Wiggin, test meaning and recurrer, is engaged as follows: Sunday, July 12th, Wolfboro, N. H.; July 13th, Tilton, N. H.; July 14th, Laconia, N. H.; July 16th, Farmington, N. H.; July 16th, Great Falls, N. H.; July 17th, Rochester, N. H.; Sunday, Aug. 2d, and other dates at Queen City Park; Aug. 18th and other dates at Lake Pleasant.

W. J. Colville will lecture in Hartford, Conn., from July 6th to 11th, inclusive: and at Onset Bay from

W. J. Colvine will lecture in Hartford, conn., from July 6th to 11th, linclusive; and at Onset Bay from July 13th to 18th, linclusive; at North Edgecombe, Me., July 21st and 22d; at Cassadaga Lake, N. Y., from July 25th to Aug. 7th; and in Philadelphia, Pa., Aug. 9th. He is open to further engagements during August. Address, Room 14, Berkeley Hall Building, Berkeley street, Boston.

Mrs. E. Cutler, lecturer, platform test medium and psychometric reader, will make engagements with societies on liberal terms. Address Eden P. O., Bucks Co., Pa. (Parkland). Will be at Ouset Bay, Mass., from Aug. 1st until 15th.

Hon, A. B. Richmond, of Meadville, Pa., speaks at Onset, Lake Pleasant, Cassadaga, Parkland, and other camps during the present season.

G. W. Kates and wife may be addressed until Aug. 10th at Anderson, Ind. They desire to complete en-gagements for the following fall and winter.

At Work in Indiana.

Mrs. Kates and self have been holding meetings in Indiana during June, working for the State Association. We have lectured in Anderson, Mt. Summit,

Indiana during June, working for the State Association. We have lectured in Anderson, Mt. Summit, "The Rustic," near Montpeller, Hartford City, West Grove and Camden. Will go next to Indianapolis. The manifest interest is very encouraging for the State to send out some good medium and speaker. This is one of the desired intentions, and is dependent upon a sufficient membership.

If the camp meeting project results in success there will be a stirring of the State to place the Spiritualists more in the foreground of activity. From present appearances the first season of camp-meetings will result in large attendances, pecuniary profit and increased membership.

The arrangements are all perfecting, and a camp of great credit to the Association will ensue. The programme is promising of medial and intellectual excellence. The practical work will embrace daily Lyceum and singing exercises, lectures, tests, séances, a women's convention, mediums' meetings, dances, Indian spirits' powwow, and farmers' meeting.

As donations have been made to provide all this—and more needed to further complete—we conclude that Indiana Spiritualists are a generous people.

The section of the State we have visited is both beautiful and fertile. If the farmers do not become wealthy it will be a marvel. We shall expect to hear great things from them before many years.

It seems strange that farmers no longer burn wood for fuel, and can have gas to light their dwellings, barns, yards and roads; yet such is true here. The natural gas fields embrace much of Indiana. Gas wells are nearly as prevalent as water wells, and their prollife flow can only be comprehended by hearing the roll for flow can only be comprehended by hearing the roll when the angry voice of God in the thundercrash would no doubt think like the modern bigot that these wicked men, are destroying God's fuel in hell and thereby defeating him from punishing sinners. Truly this is an ange when man has no fear of God, but sees that all things are for use, and that, nature works fro

MISSOURI.

St. Louis. - Mr. J. Frank Baxter has certainly made a deep impression among the thinking classes of St. Louis during the month of June. Already have

we endeavored from week to week to let his numerous friends "in the East," as well as the general spiritualistic reader, know of his success.

It is a question whether aught but an extra speaker and medium could draw out in St. Louis, in so hot a month as June '01 has been here, such audiences as have been Mr. Baxter's to hear his Sunday evening discourses and witness his wonderful phases of mediumship.

umship.

On Sunday, June 21st, the day was oppressive and humanity was panting for breath. Churches were nearly deserted, and hundreds, the week previous, had fied to the mountains, the springs, the summer resorts. While the day audience was small to hear Mr. Baxter, the evening attendance was very large. Surprised were late comers to find such numbers gathered. The management has not only been encouraged by the audiences, but particularly by the quality of the same.

aged by the audiences, but particularly by the quality of the same.

On Sunday, June 21st, his subject in the day was "What and Where is Heaven, and Who are Thore?" and while a majority, no doubt, anticlpated thought, yet all were surprised with Mr. Baxter's trend of thinking—delightedly so; for while the subject was hackneyed, yet the matter and method were fresh and unexpected. It proved a sound, well-needed and nost practical lecture, illustrated freely and happily with anecdotes in experience. It made a marked impression. It should be said however, that the subject was taken at the solicitation of one who localish himself a "Unitarian Spiritualist," whatever that means. We opine, judging, one who gets all he can for little or nofhing out of Spiritualism, but who pays willingly and largely in support of the Unitarian Church for policy's, popularity's or sociality's aske,"

In the evening Mr. Baxter gave a lecture on "The Spirit; its Existence, Development and Emancipation," It was a good one, suggestive in its first

half of scientific methods of studying spirit and \$\ellay{\text{possibilities}}\$, without apparently compromising withs a piritualists and Spiritualism—inchods akin to "paychic researchers" manners, yet in spire of prejudices, methods which invariably bring them in contact with Spiritualists, with mediums, and, if not obstinate bigots, into Spiritualism. A good lecture, too, because in its latter half so positive and so conclusive with the facts of science and Spiritualism freely submitted, it could but carry conviction.

At its close a general demonstration of picasure or approval followed. After a song Mr. Baxter exercised his medial glits, and interested deeply and set to long-thinking the great audience on the subject of spirit-presence and interference. The scance was a wonderful one, replete with facts for skeptics, and full of tests for the receptive and unblased. The spirit descriptions were full, names freely and pronouncedly spoken, references to persons and places exactly pointed, and recognitions by parties present unreservedly acknowledged. It was a grand occasion. Warren Chase fulfilled a promise to his old friend Tremiet.

But one Sunday more, and the meetings will close till fall. Mr. Baxter will speak the coming Sunday, forencon and evening. In the fall, beginning with September, it is expected that Mrs. Clara Fichiconant, Miss Jennie B. Hagan and Mr. Moses Hull will glecture a month each (Sundays) under the present management, and in this respective order. Others are secured, and an effort is being made to locate Mr. Baxter somewhere in the next season's work, though, what with his engagements, it must be, if at all, late in the season.

By Kate R. Stiles has brought out a pamphlet of

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

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.

Arcanum Hall, 57 West 25th Street, N. E. corner 6th Avenue.—The Progressive Spiritualists hold services every Sunday at 3 and 8 p. M. Mediums, Spiritualists and investigators made welcome. G. G. W. Van Horn, Conductor.

For Sale at this Office:

THE TWO WORLDS: A journal devoted to Spiritualism, Occult Science, Ethics, Religion and Reform. Published weekly in Manchester, England. Single copy, 5 cents.

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copy, 10 cents.
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10 cents.
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SPECIAL NOTICES.

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

Dr. F. L. H. Willis may be addressed at

Glenora, Yates Ço., N. Y. A. J. Davis, in his office, 63 Warren Avenue, Boston, every Taesday, Thursday, Saturday. Treatment of new cases by mail discontinued.

J. J. Morse, 80 Needham Road, Kensington, Liverpool, will act as agent in England for the BANNER OF LIGHT and the publications of Colby & Rich. James Burns, 15 Southampton Row, Lon-

don, Eng., will act as agent for the BANNER OF LIGHT and keep for sale the publications of To Foreign Subscribers the subscription price of the Banner of Light is \$3.00 per year. or \$1.50 per six months, to any foreign coun embraced in the *Universal Postal Union*.

countries outside of the Union the price will be \$3.50 per year, or \$1.75 for six months. ADVERTISEMENTS.

GROVE MEETINGS AT ONSET BAY!

SEASON of 1891, commencing July 12th and continuing of daily until Aug. 30th. Excellent inusic, the best speakers and mediums. Write for Programme to Dr. H. B. STORER, Onset, Mass. At all stations on Old Colony R. R. call for excursion tickets to "Onset Junction." July 4.

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she will remain for the present.

BANNER

that they had supplied a real need which had for some know their thoughtfulness had removed.

Jehovah's 'judgments.'"

jected to an infliction of this barbarous "rite." The Indiana Camp-Meeting Association de

Special rates are being arranged for points on the

a prosperous future.

Original receipts by Maria Parlon, Mrs. Rorer, Amy Barnes, Mrs. Lincoln, Miss Bedford, Marion Harland, Mrs. Dearborn, and other adepts in the culinary art, will appear in our columns, the first one in issue of

Message Pepartment.

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

It is our earnest desire that those who recognize the messages of their spirit-friends will verify them by informing us of the fact for publication. Letters of inquiry in regard to this Department must be addressed to Colary & Rich.

Notice.

The Banner of Light Free Circle Meetings have been suspended for the summer.

Due notice of their reopening in the fall will be given in these columns.

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

Report of Public Séance held April 14th, 1891. Spirit Invocation.

Report of Public Séance held April 14th, 1891.

Spirit Invocation.

Oh! Infinite Intelligence, oh! most Holy Spirit, we lift up our souls to thee at this time with the desire to be imbued with thine atmosphere of peace and love. Baptize our lives with the grand inspiration which cometh from divine worlds, that we may be infilled with its giory, and stimulated by its power, for we would be quickened in understanding, we would have our minds enlarged to grasp the secret of thy law, and to comprehend thy workings throughout the universe. We know that space is filled with the splendor of thy handlwork; we know that everywhere may be found the manifestations of thy skill; and we would comprehend these more fully, even as thine angels understand them who in spiritual worlds work in harmony with divine law, and achieve great results.

We feel that humanity is filled with the possibility of expression; we believe that the human soul hath powers which may be unfolded, and through which may be accomplished grand works; and so we desire knowledge, we ask for a comprehension of the truth, we seek for wisdom, which, applied to human life, may draw forth these possibilities and powers into beautiful unfoldment.

Oh! Heavenly Spirit, may we become conscious of thy presence in our midst; may we realize that we are upborne upon thine atmosphere of spirituality, and that in thee we live and move, and constantly find that activity and energy which alone is of thy life; and oh! ye bright and beautiful spirits, we desire your companionship, we ask for your association, that from your influence we may be made strong to do and to aspire, and to send forth from our own lives that which shall be of benefit to our kind.

Questions and Answers.

CONTROLLING SPIRIT.—We will now attend to your questions, Mr. Chairman.

to your questions, Mr. Chairman.

QUES.—[By W. L. C., in the audience.] Mrs.
Watson of California said recently if a public lecture in Boston that there were no full-form materializations. At Eagle Hall, last Sunday evening, Mrs. M. E. Huntoon, medium, there were presented physical manifestations, and a full-form materialization of a little child, and this under fair test conditions. Will Spirit Pierpont say what he thinks about Mrs. Watson's statements and these appearances?

ANS.—We think that the statement made by

Ans.-We think that the statement made by the lady mentioned, on her recent visit to Bos the lady mentioned, on her recent visit to Boston, was rather a broad and sweeping one, which might challenge question. We do not believe that any medium, or that the guides of any medium, have the right to say what is not possible in the realm of spirit phenomena, or of the manifestations of spirit-intelligence, for the possibilities of expression from the unseen world have by no means been all developed. world have by no means been all developed. We should hesitate long before we made the statement that any phase of mediumship or any degree of spirit-manifestation is impossible of achievement, because we know that spirit is all-powerful, that spirit intelligence contains within itself the possibility and potency of all manifestations of will-force, and consequently of all expression, we might say, of outward works. We do not yet know what may be in the power may be developed so as to bring to earth indisputable evidence of an intelligence and of a mighty force beyond this physical environment.

It may be that Mrs. Watson herself has as It may be that Mrs. Watson herself has, as have also her attendants, but little faith in the phenomena of physical mediumship, especially that portion of it called form materialization. They may have but little knowledge of this They may have but little knowledge of this particular phase of spirit-manifestation; but it does not follow because they are ignorant of the laws which govern this, and of the possibilities and powers of the spirit which may, under certain conditions, be outwrought in mortal life, that they are justified in making the statement that no such form of manifestation occurs. You who have proved by the serious course. tion occurs. You who have proved by the evidence of your physical senses the truth of the manifestations in this department of occult in-

vestigation, have a perfect right to refute the statement and to proclaim your knowledge of the occurrence of this phenomenon.

The history of the last dozen years of Modern Spirifualism goes far to prove that there is a phase of mediumship which may properly be called form materialization. Independent of all other phases of spirit-manifestation, such as personation, transfiguration and kindred phases, there yet remains that which we call independent materialization. Science, or scientific research and investigation upon the part of minds keen and intellectual and well part of minds keen and intellectual and well qualified to base an opinion upon the result of their researches, declare this to be a fact.

Professor Crookes, in his own study, under the very accurate and delicate conditions which his scientific training led him to pursue, be-came convinced, beyond the shadow of a doubt, that full-form, independent materialization, apart from the medium employed, can and does occur under proper conditions. Other minds, equally keen and intellectual, have learned the

equally keen and intellectual, have learned the same fact, and thousands of intelligent human beings are satisfied, through the evidence of their own senses, that this is true. Independent materialization can and does occur.

The early days of Modern Spiritualism brought forward to your inspection various phases of physical phenomena, among them being the formation of spirit hands, so called, fashioned, however, of material elements from your mundane atmosphere and from the bodies of those mortals who were present at the time of those mortals who were present at the time of sitting; and these hands were able to grasp of string; and these analysis were note to grasp a pencil and write an intelligent message, play upon instruments while moving about from place to place, evoking strains of music, and performing whatever work the intelligent will behind the hands directing their movements

desired them to do.

We think it will not be questioned by our mediums, or even by the lady mentioned, that this phase of physical manifestation has occurred thousands of times in the history of Spiritualism; and we challenge her and her guides to state why, if it is possible for a hand to be materialized apart from the medium and independent of all physical government and directions. pendent of all physical government and direc-tion, it is not possible, under proper conditions and with the amount of force necessary for the and with the amount of force necessary for the work, to fashion an entire body by the same process and under the same law. If a hand can be materialized, then can an entire form; and if an independent hand, dissevered from contact with the medium's physical organism, can be acted upon by intelligent will, independent of any physical brain, then can the entire materialized form be acted upon in the same manner, and be made to respond to the action of that will according to the desires of the spirit operator.

operator.
We certainly believe in materialization. We We certainly believe in materialization. We have every reason to know it is a fact, and that, under proper conditions, with the right kind of mediumship, with the elements necessary for the work, and with intelligent spirit operators who understand something of the laws of chemistry and of assimilation, this work can be performed and a phenomenon presented to mortal inspection which may and will challenge the attention of the world.

Q.—[By "Inquirer."] We understand that circulars are being sent to different parts of the country giving notice of the formation of an "Industrial Investment Association of the United States of America," with its office in Washington, D. C. We wish to; know if the control can and influences, so that it may be known in any whether it is a bona fide institution, or one only organized for the profit of the managers?

A.—It would be impossible for any one spirit to keep track of all the investment societies which are being organized in this country alone. This form of organization seems to have been crowded to the front during the last live years, and one needs to be very careful how he engages in it, or how he identifies himself with such a movement. There are, undoubtedly, genuine investment societies, organizations which are intended to be of practical benefit to their members, but one needs to understand it very clearly before he takes hold of any one of them. But we cannot give stand it very clearly before he takes hold of any one of them. But we cannot give any information concerning this particular association which your correspondent mentions. This matter is something which we cannot, Mr. Chairman, be expected to treat from our side of life. Human beings on earth have certain responsibilities to meet. They must use their own judgment in this particular, and if they feel that they or their fellows are being deceived in this line, it is their duty to have the matter investigated fully by the proper authorities.

Q.—The earth's fifteen hundred millions of human beings speak three thousand and thirty-four different languages, and possess one thousand different religious beliefs! Now, what your fauirer would like to know is, which religious belief is the most reliable? Can the spirit-intelligences at your public circle inform me?

A.—If we were to tell what, in our personal opinion, is the most reliable or correct form of religious thought and belief, we might not be able to substantiate our statement sufficiently to the substantiate our statement sufficiently.

not be able to substantiate our statement sufficiently to your correspondent to have him understand or to rely upon it.

Various forms of religious worship and numerous creeds have existed during the past ages. In looking backward from the present time, we observe that, as man has been clouded by erroneous ideas concerning this vast universe and the operations of its laws, so have his forms of religious worship and belief been more or less crude and built up after a materialistic form; but as the human mind expands, as the spirit unfolds in its perceptions, we find that human life dreams of higher forms of religious worship, grander or more spiritual perthat human life dreams of higher forms of re-ligious worship, grander or more spiritual per-ceptions of spirit-life. Therefore it seems to us that the highest form of religion is that which recognizes the Fatherhood of God and the brotherhood of man. Wherever you find this, it matters not under what name it may be expressed, there is the correct form of re-ligious thought

be expressed, there is the correct form of religious thought.

The Fatherhood of God, the Supreme Spiritual Intelligence, has created his children in his own likeness of spiritualized life, and placed them upon this planet under its physical laws and conditions. Because of varying conditions and environments, these children pursue diverse ways, some coming under forms of development which bring out the higher qualities of their nature, others being restricted, and therefore unable to unfold the same qualities, but each possessing the spark of Divine Life, which links it to the Infinite Soul.

Then, the brotherhood of man comes next to our consideration, since, if all are children of one Divine Spirit, all must be brothers and

our consideration, since, if all are children of one Divine Spirit, all must be brothers and sisters, members of one great family; and if we believe this, all conceptions of caste will disappear, all arrogant pride in station and personal possession will be numbered with the past, because it will be understood that our brother may occupy a lofty eminence of mentality or activity, or he may occupy a lowly plane, and be our brother still; therefore does he call upon us for the exercise of our sympathy with him, and we must extend our love to our brother and to our sister, showing the relationship of our lives.

to our brother and to our sister, showing the relationship of our lives.

This is the highest form of religious conception. The highest form of religious emotion is, perhaps, to extend an aspirational sense of gratitude and thanksgiving to the powers above for the life, the opportunities and the experience afforded to mankind. The highest form of religious worship will not expend the mental forces in offering sacrifices of any kind to an unseen being, in paying homage by honeyed words of praise or petition, but in recognizing the Spiritual Power of the universe as one of wisdom and love, calculated to draw one of wisdom and love, calculated to draw from humanity the expression of spiritual qualities, which will elevate mankind above the material state to the spiritual condition. And the highest form of religious service, to our mind is not that of service to God irrespective of outward care for humanity, but it is service to our kind in helpful ministration and the needy, the sorrowing and the unfor-tunate. If we strive to bless and benefit our brothers and sisters, hiding not from them any light which has gladdened our lives, shutting not out from them any truth that may instruct their minds, keeping from them no possession that may perhaps in some way be of practical benefit to them; if we, instead of taking advantage of a brother's necessities and thus driving some bargain for ourselves, in the time of his extremity, deal with him as kindly and generously as we desire to be dealt by under with a straight and continue to the straight and several way that the straight and several way that the straight always the straight and several way that the straight always the straight al der similar circumstances, we shall be serving der similar circumstances, we shall be serving mankind, and in doing this shall be serving the Great Spirit with the holiest and the truest service. In this way shall we be living out the true principles of religion in our daily lives, and following the golden line of precept and example, which has been given to the world by more than one minister of peace and good-will, doing unto others as we would be done by.

We care not what you call your religion

done by.

We care not what you call your religion, whether Orthodoxy, Methodism, Baptist, Catholicism, Unitarianism, Spiritualism, if in it is service to mankind; if in it you have the conceptions of a Father so broad, so loving, so infinite in his being as to be able to embrace all mankind as his children, and not cast out one soul from his tender care; if in it is also the conception of human life as one great family, all reaching upward and tending onward to the heights of progress, we say that this is the true religion, and that which shall be of the greatest benefit to the world.

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

Report of Public Séance held April 10th, 1891 B. Howard Rowell,

As I take possession of your medium a tired feeling comes over me. I do not have this in the spirit, for there I feel strong and well. I am assisted to manifest to-day by the presence of one in the audience. I feel that this is a of one in the audience. I feel that this is a privilege accorded to comparatively few, when I behold the many spirits who are crowding in upon you. I have been here before with the desire to speak, but I saw so many that I thought it would be useless to try to push in, and so I went away. To day it seems easy to what it did then. I think you have no idea of the crowds of spirits who come to every meeting at this place, hoping to say but a word to their friends.

I am satisfied now with my change. I am growing above the physical conditions and the limitations which the material life necessarily throws around one in trying to gain an expe-

throws around one in trying to gain an experience on earth. I have come into the presence of many bright souls on the spirit-side who are ready to assist me in my studies and in my prac-tice. I have attended schools of composition, where I have listened to wonderful produc-tions that have thrilled my very soul; and I have thought, Oh! could father and mother lishave thought, Oh! could father and mother listen to these as I am doing now, how uplifted they would feel, and how reconciled to the thought that I had been promoted to these schools of training in the spiritual world. It is so gratifying to know that one who has aspirations on earth, who feels certain talents within his being seeking for expression and finding avenues of manifestation, but yet never able to fully express the harmony within, can, when translated to the spiritual world, gravitate to those conditions where he can be stimtate to those conditions where he can be stimulated by the associations and the harmonies of unfolded lives, so as to be able to express more completely those which are within his own nature.

young to pass from earth life, but, after all, it may have been for the best. I think now that it was, and so I come without a regret.

Say for me, please, that I bring my best love home, and I want them to feel that I am with them morning and night, bearing influences of peace and harmony from the spiritual world. Sometime I hope to come again and to give something more, because there is so much in my new life that ought to be expressed, and I feel that I shall only be doing right to try to manifest. Be kind enough to send my message to Charlestown, to Wallace Rowell, and say it is from B. Howard Rowell.

Elizabeth W. Russell.

I hardly know what to do in coming here, but I have heard so much of your office, and but I have heard so much of your office, and have seen spirits who have spoken here who claim to feel better because they did so, some of them saying that they know their friends have received their messages, and others telling me that, though it is uncertain that their mortal friends may hear of their coming, yet they themselves have been benefited, that I feel as if I must rack the effort to come and feel as if I must make the effort to come and speak.

For myself, and for others who are with me in the spirit-world, I send greeting to friends on earth. I left a dear husband and family here when I was taken to the higher life; but though some of the earthly scenes closed to me others did not, and I could keep, in a way, track of what was going on with my own people.

I want to say that Jane is happy in her arisen state, and making herself at home with the dear ones who passed on before her. William, too, is doing well, branching out, I might say, in a line which attracted him when here, following the bend of his mind, for that we can do in the spirit-world better than many can do no earth. on earth.

on earth.

All the dear friends who have been drawn together by the ties of sympathy and of true spiritual affection on the other side join me in sending love to earth-friends, and in assurances that death is no foe to be dreaded, but a friend who leads us on to a brighter state.

[To the Chairman:] I would like, sir, to have my message go to A. S. Russell of Hudson, New York, and you may call me Elizabeth W. Russell.

Russell.

R. W. Ladd.

It may be that friends in New Hampshire will be interested to know I have got back. I hope so. I don't want to be shut out of this life altogether. It seems to me I was hustled out provided by I don't because my ware of life altogether. It seems to me I was hustled out pretty quick. I didn't choose my way of going, and if I had it would n't have been the way that I did go; but I'm all right in the spirit-world, sound and whole as a nut, and not unhappy, either. There were things I would like to have talked over and sort of settled if I had known what was coming, but I'm not the man to brood over what can't be helped. helped.

helped.

I see so much, and have seen all this time since I went away—so much in the spiritworld, as we call it—to draw my mind, why! I feel like a school-boy who is just beginning to learn his lessons, and he finds out there is so much before him to pick up that he is all ready and in a hurry to learn what he can. It is a broad life, and every day brings something new of it to my mind. I have been trying to grow strong, and to take advantage of the instruction that the wise teachers give us. It do n't make any difference whether you are struction that the wise teachers give us. It do n't make any difference whether you are young babes or old men when you come over; if you need to be instructed, why, you will have the chance to gain knowledge; and we find over there that it is just as it is here, "it is never too late to learn."

I thought I would like to come back and send a word to my folks. Tell them all that I am

a word to my folks. Tell them all that I am doing very well, and I hope life is good to them. I would be glad enough to give them something in a quiet way, and perhaps sometime, when I get things all as I want them, I shall be able to tell these things that I would like to oe and to tell these things that I would like to express. I just come in now with a word of re-membrance and good-feeling for my family and friends in Ashland. R. W. Ladd. I want to add that a spirit who once lived in

Plymouth, New Hampshire, by the name of John Lyon, seemed to know all about these things, and he got me to come here; that is, he told me if I did come here it would probably do me good. I thought I ought to say this.

Joseph Topman.

Well, they say this is an open place for every one that can get in, and somehow I find the bars down, and so I stray in to see what you are doing, and to say a word if I can.

I don't come here to preach, but I would tell my people that I find this life a very good one, and pretty much as we make it. I find that it is pleasant or it is sorrowful just as we have made the way for sunshine or for storms, and I don't know as there is any exception to take I do n't know as there is any exception to take

to it.

A man in stepping out of the body gets a great surprise. I think so, because everything is so wide, and he can see things so differently from what he did. In the first place, he can see himself differently from what he did in the past, and he has to look himself pretty thoroughly over, too. Then every man, I suppose, that has had any kind of an experience on earth can see some things that he wishes he had done a little better, and some that he wishes he had n't done at all, and so he kind of reviews his life. But he is given the opportunity and the power to go ahead, and make it just as much better as he possibly can, and I think it is a very good sort of a life for any man to take hold of. But my advice is, though, to friends on earth, to do the very best you know how while you are here. I suppose they think they are all doing that; I thought I was, but I see where I might have done better in some things, and we all can.

see where I might have done better in some things, and we all can.

However, as I said, I did n't come to preach, only to send my thought to my old friends in Weymouth. You may call me Joseph Topman. I would like, if I could, to get a few words of advice and of private information to Joe, and to another in the old town, because I think I could open their eyes a little to certain things that might be useful in a way. that might be useful in a way.

Mary Berry.

Mary Berry.

My name is Mary Berry, and I have friends and relatives in Boston. I do not think I lived so long that I wore their friendship out, and so I think perhaps they may feel glad to hear I have come back.

I have been out of the body a few years, and my husband passed away a good while before I did; but I have seen him on the spiritshore, and I have seen a great many friends who went away, sailing out over the unknown sea. To me it was an unknown sea, for I could not understand this spiritual philosophy; I could not realize that the dead returned to earth to communicate with friends; I had heard of it, and I knew those who believed it, but it did not take hold of my mind as it ought to have done. So I felt it was an unknown world I not take hold of my mind as it ought to have done. So I felt it was an unknown world I was going to, but I found it a natural one; I found it adapted to the wants and purposes of human life, but I found some difficulties there to overcome just as we do here. I do not know how it is that spirits come back and say it is all sunshine and smooth traveling. If you think we never have any lard lessons to learn

lose all consciousness or power because I could not gain strength to remain in the body; no. After I found myself standing as a spirit beside the clay-cold form, new life seemed to surge through my being, and then I turned to find those who were near and dear to me. As soon as I realized my condition, and that I was externally dead, I struggled to speak and make myself known. I tried to tell Luther that I was not dead, and that he must not think of me as far away or lost; but the spirit, although

myself known. I tried to tell Luther that I was not dead, and that he must not think of me as far away or lost; but the spirit, although it speaks loudly to its own sense, cannot always make itself understood in this physical life with its material conditions.

I found a pleasant home in the spirit-world, and I was not unexpected. Welcome was given to me, a place had been prepared, and I was made to feel really at home. This was very soothing to me, because the effects of the shock of separation from the external did not at once leave me; but when I realized that this life of earth is only a little thing compared with the life of the eternities, I began to feel more reconciled and happy in my new lot. My baby was given to me, and I come with him to-day. I want to say that he will not remain a baby, but is growing into a bright little life, full of sunshine and beauty. It is so sweet to me to have him in my care, to watch his progress and know that he is learning many beautiful things of life. Sometimes I bring him back into the earthly atmosphere, because I feel he ought to have experience here, but I do not bring him closely into the material life with its frictions and its troubles, for I know there is much here that is hard and unpleasant that I would spare his tender soul.

I come with love and greeting, and so much of sympathy for all I have known. Tell my

I come with love and greeting, and so much of sympathy for all I have known. Tell my dear ones they are still dear to me, and that though the shadows of death fell over my life yet they have been dispersed in the great light of the spiritual kingdom of love. Mabel

Tom Baker.

Tom Baker.

[To the Chairman:] How do you do, stranger?
[Well, thank you. How do you do?] Oh! I'm tiptop. I thought I'd come around about these parts and see what was going on. I'm a rough sort of a chap; I have n't got on broadcloth or patent leather tips. Well, I was more used to wearing rawhide. I was n't a tenderfoot, you know; I'd just pitch, along. I know more about a western reserve than I do about these parts, but I've been over the border so long that I suppose I shan't be recognized or received, and do n't know but I may.

Some of my old pardners are still pushing along, trying to get their little pile, and sorter settle down in life. Well, I do n't think some of them will settle down at all until they get into the spirit-world, but will keep right on at something else. I reckon it would be a surprise to those I used to know and talk with to hear tell that Tom Baker's got back. Well, I have got back, and I've been back a good many times, only I could n't speak, I'd no trumpet to shout through. I know there have been changes taking place out in old Dakota. That's where I used to be a good bit, and where I'm known as Tom. Now I'm glad it's got into the Union. I'm glad they've sorter come round and made the place more—well, like the rest known as Tom. Now I'm glad it's got into the Union. I'm glad they 've sorter come round and made the place more—well, like the rest of your States. But I don't know. It's good always. We could go it on our own book, anyhow, Territory or State, or whatever it happened to be. There's plenty of pluck out there. There had to be to get along with. I don't exactly know what has brought me here, only I sorter thought I'd like to see what you're doing, and how you send out the mail, whether by the Overland Route, or how you do it. There's no way of finding out a thing like looking it up for yourself.

whether by the Overland Route, or how you do it. There's no way of finding out a thing like looking it up for yourself.

I was down to the old run not long ago. It's changed mightly since I was there in the body, but I got a good look at it, and it did me good.

I've got a friend I used sometimes to call my pard. His name is Bill Thompson. I don't know where he's drifted to now. I think he's left the places where we used to be; but I would like powerful well to get hold of him, and have a good long talk. We could raise your ha'r, I tell you, with some of the yarns we'd spin. Now, I don't suppose you could put me in the way of finding where Bill is, but I was told if I come here I might get into a straight line, and follow up that trail till I found the old hoss; and I'm just going to do it. If I get on the trail, I'll find him, you bet. [To the Chairman:] You send out some kind of a paper, don't you? [Yes.] And you print what the dead talk about? [Yes.] Well, then, I suppose you won't be ashamed to put in my gab? [Every one that comes is welcome.] Well, then, I'm hoping that some of the boys I used to know will sorter hear tell I've come back, or perhaps see your paper, or something, and if they do, I'm sure it'll draw me right to them. That's what I think, and I reckon that 'll be a good thing for me. I don't know how it'll be for them, but I'll chance it. I'm much obliged to you. [You are welcome.] I'd like to pay you back; I don't like to be under obligations to anybody. Perhaps I can help you when you get over our side. I'll lav obligations to anybody. Perhaps I can help you when you get over our side. I'll lay around and look you up. [You need not be in a hurry.] Oh! you do n't want to go yet! That's the way of it, is it? Well, I won't help you over, but I'll help you after you get over, if I can do you any good.

Lucy Allen.

Lucy Allen.

I am Lucy Allen, and I come to my friends, bringing them my love, and asking them not to forget me, though the hours are passing away, and each one brings to the friends new experiences and new duties. It may seem selfish on my part to ask this, but I do not think it really is. While human love and sympathy belong to the spirit, and memory lives in our hearts over there, perhaps more keenly alive than it is here, we cannot forget our friends whom we left on the earthly side, and it is only natural that we should ask them to remember us.

I know that sometimes my friends think of me, but it is more as one who has gone than as one who is present with them, and that is why I make this request. Tell them, please, that I have a bright home in the spirit-world, and I am trying to do my work. I am now able to do what I wanted to do when here, but could not. Some will know what this was, and, I think, rejoice with me that the power is mine, and that the facilities are afforded me to work out and express those talents, if I may so call them, that I felt I had if I only had the opportunity of making them known and felt.

Before I came I thought of many things I would like to say, but since I have been here, with so many crowding around, each one putting a thought on the medium's brain, I feel a little confused, and something of that sensation which came over me a few days before I passed away seems to disturb me now. I know it is

which came over me a few days before I passed away seems to disturb me now. I know it is only temporary, belonging to the outside, and is no part of my spiritual life. If you will tell my friends in Cambridge that I bring them my love I shall be approximately in the state of the control of the state of love, I shall be very thankful indeed

Jessie R. Hinckley.

done. So I felt it was an unknown world I was going to, but I found it a natural one; I found it adapted to the wants and purposes of human life, but I found some difficulties there to overcome just as we do here. I do not know how it is that spirits come back and say it is all sunshine and smooth traveling. If you think we never have any hard lessons to learn and hills to climb you are mistaken; but these very hard things that we have to overcome are just what bring out the energy and the strength of the spirit, and no one falls by the wayside and gets trampled upon in the effort to rise and press forward.

I bring my love to my friends. I want them to investigate Spiritualism, and not put it, away as something uncanny or as something that will do them harm. They have not the right idea, some of them, and I want to tell them of their mistake. If they will try to study it in the right spirit I think they will rind a great deal of good in it, and so I come with a friendly feeling to call their attention to this spirit-life, and to ask them to seek for the truth, which I feel they will find, and that it will do them good.

Mabel Glover.

My thought turns with so much love and sympathy to my friends in Wellington, and to day I feel that in spirit I am very near to them and to the life which for me as a mortal closed on earth nearly two years ago. But I did not this I think they will have a very good idea of this I think they will have a very good idea of

Charles Hall.

Charles Hall.

I felt that I must come and waft a few words of affection and remembrance to old friends in Pennsylvania, and especially to those to whom I am attracted in Corry of that State. Tell them I, as a living spirit, return with assurances of the great good that spiritual life has brought to me. My eyes were unsealed before I entered the spirit-world as an inhabitant, and so I gained some idea of its beauty and of its conditions; but it was only an idea compared to that fullness of light and strength that came to me when I had stepped completely out of the mortal form.

Tell my friends I am working for them as well as for myself, for I want to bear them an influence that will be helpful. I want to do some good in the world; to spread the truth; and I am trying, in my humble way, to do something in that line. I thought if I came to your Circle, and met the spirits who are stationed here, guiding the work of this place, I might be assisted in my desire to do the work I speak of, and thought they might be able to advise me or to give me some new magnetic strength. That is the principal reason why I come here to-day, and I could not resist the temptation to send a good strong, friendly call to those I have known, and to say to them that I still live. Charles Hall.

A. S. Hayward.

A. S. Hayward.

[To the Chairman:] How do you do? Like the gentleman who has just spoken, I could not see your meeting close this afternoon and not take advantage of it to send in another word to my friends generally. You see, I came very soon after going out of the body, and I had a good many things pressing on my mind that I wanted to talk about, and I have been in that condition ever since. There are ever so many things that come to me that ought to be spoken, but when I get hold of the medium to speak, why, some of them go, and then something else, that seems more important, comes up, and they remain unsaid. Perhaps it is just as well—some of the friends might say so, anyhow.

I came to your Anniversary Circle, and I thought I had a right to come in to speak as well as some of the old volunteers who were to manifest; but then it struck me it would be a little rude, where such an army of the old workers stood by, to take advantage of the hour. I held back and looked on, and it was very pleasant for me to do so because such a very pleasant for me to do so, because such a hand-shaking and such a greeting and such a season of social reunion I have not seen for a long time among old Spiritualists and platform

long time among old Spiritualists and platform workers.

Tell my friends I am doing first-rate; I am getting along splendidly—find all I can do—and I think if time was as long again as it is I could find something to fill up every moment of it. I know very well that eternity is opening before me, but I do not think it will be a bit too long for me to make use of.

I want to send a word to the Colonel, of course. Tell him I very often drop in on him, and it does me good. I find the old magnetic forces there; I gather them up, and when I go away I feel stronger and better. Like one of the spirits that came to-day, I do n't want any one to forget me. I do n't want my friends to think I have gone out like a candle. I am more think I have gone out like a candle. I am more like an electric light—sometimes it seems to be almost flickering out, but it comes up again brighter than ever.

I am exercised in spirit over this tendency of

the bigots in this State to encroach upon all the rights and privileges of the people. 1 do the rights and privileges of the people. I do not like it. I want to know what you magnetic healers are doing? If you are wide-awake enough you can snuff out this doctors' candle, but if you don't they may set the place afire, and then you will wish you had had a little more spirit. I really do not think you will be troubled by medical legislation this year; but I do think that the effort will be made over and over again by the regulars to bring forward their petitions, and have them legislated upon, and before you are aware of it they will be en-

their petitions, and have them legislated upon, and before you are aware of it they will be enacted as a law. The friends of this measure are sharp enough to wait until they think the public is asleep or napping, then they will snap their bill ahead, and you will be found wanting. Do your work. I have been doing mine. I have been here, I have been up in the halls of legislation, and down in the city streets, communicating with one and another, putting ideas in the minds of many, and trying in some way to make a breeze. Somebody said that Hayward always was trying to make a breeze; but, then, that was the way to keep alive, and I don't believe in going to sleep, or preeze; but, then, that was the way to keep alive, and I don't believe in going to sleep, or in acting as if one were dead. Stagnation is not good for anybody. [To the Chairman:] Now, Doctor, do your part, and get everybody else to do his, and I think you will still have the liberty of action and of thought that is so precious to all individualized intelligences.

Now I will send just a word home to the dear ones there. They know very well that I am near in spirit, and I know that my presence is felt and appreciated. It does me a good deal of good to feel this, and helps me in my spiritual work. Arabella says, "Tell my mother that I love her better than any one else in the world, and I will telse are of her writing the contents." and I will take care of her until she comes to us in spirit-life, when she will find all the joys and the privileges that she has earned through her strong, faithful, spiritual work." This is as good a word as I can send. I feel that it will convey much, though expressed in simple form.

form.
One of my old friends who went to spiritlife when I was quite a boy stands by my side,
and he says, "Aaron, don't forget to speak for
the friends that went out from the body in the
old place. Tell the folks of Acton that those
who have gone on live, and labor, and express
their energies, and are waiting until all in
whom they are interested shall cross over to
the spirit-life, and find reunion of forces and
of associations there." A. S. Hayward.

INDIVIDUAL SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK.

April 17.—Father Henry Fitz James; John Tochey; Jonas oburn; Mary A. Cariton; Elizabeth Young; J. S. Robbins; ohn McGregor; Lizzle Woods; Jane Thomas.

ORIGINAL. No. 22. Cracknels

BY MRS. S. T. RORER. Principal Philadelphia Cooking School.

Add to one quart of sifted flour a half teaspoonful of grated nutmeg, one teaspoonful of cinnamon, one of Cleveland's baking powder, a half of salt; mix and rub in four ounces of butter. Add sufficient milk to make a dough. Knead and roll out, spread lightly with soft butter, fold in three, roll out again, and cut with a sharp knife into square cakes. Beat the white of one egg, a tablespoonful of sugar and one of milk together, brush over the tops and bake fifteen minutes in a moderately quick

Use only Cleveland's baking powder, the proportions are made for tha



Cleveland's Baking Powder leavens best because its strength is produced by cream of tartar and soda only, not by ammonia or alum.

Verifications of Spirit Messages.

MILITAM SPOYM In THE BANNEH of Nov. 20th I noted a message from William Bloan, formerly of this city, and as I have seen no verification of it by city, and as I have seen no verification of it by his family or friends here, I beg to say I had known Mr. Sloan for many years, and can certify to the correctness of his statement. The large carpet business which he founded and conducted successfully for many years is still carried on by his relatives in this city.

His son Thomas, to whom he refers as having recently joined him on the spirit side of life, died here some months since.

Knowing your desire to have messages verified, I send you those few lines.

New York, Feb. 1st, 1891. WM. Sturigis.

DIANA ATWOOD STORRS. It is with a great deal of pleasure that I see in THE BANNER of Feb. 21st a message from DIANA ATWOOD STORRS. I recognize her in every line, and hope all who read the messages from their friends will be as much rejoiced in soul as I was with that. I thank you for keeping an avenue open, by which our friends who are on the other side can communicate with us here below.

J. W. STORRS.

HENRY TUFTS. I desire to state that HENRY TUFTS, whose message was printed in THE BANNER of Feb. 21st, is James B. Hill's father-in-law, who hopes to hear from him again, and others of the family. At his request I write this, as he is brother-in-law of mine and makes his home with

I also wish to say that I received a message from my husband through the mediumship of Mrs. E. A. Martin, Fitchburg, Mass. I can truly say it is thoroughly characteristic of him. Syracuse, N. Y. Mrs. L. A. McGowan.

DAVID LINCOLN.

In the BANNER OF LIGHT of Feb. 21st was a message from DAVID LINCOLN. He lived neighbor to me when in earth-life. I think the expressions it contains very much like his. I think none of his family profess to believe in Spiritualism. The one he spoke of read the message. He said, "That sounds natural enough, but I don't know what to think of it."

Greenwich, Mass. CHARLOTTE BROOKS.

New Publications.

EPITOME OF THE WORLD'S HISTORY. Ancient, Medieval and Modern. With Special Relation to the History of Civilization and the Progress of Mankind. By Edgar Sanderson, M. A., late Scholar of Clare College, Cambridge. Revised and Condensed, with Emendations and New Matter, by John Hardiman, A. M. Part 1. Ancient and Medieval. 12mo, cloth, pp. 464. Boston: School Supply Co., 15 Bromfield st. The title page of this volume given above sufficiently indicates its character and value. It gives the leading

indicates its character and value. It gives the leading historical events, with more minuteness as the ages advanced, through the successive Saxon. Danish and Norman conquests, and under the rule of the Norman, Plantagenet, Lancastrian and Yorkist dynasties, to the capture of the Sovereignty by the Tudors under Henry VII., which is the close of the Media-val Period, with which this, the first part of the work, terminates.

In the introduction history, in its scope and character, is defined, as also the families and races of mankind. Following, the Ancient Oriental Monarchies are dealt with; next, Greece and Rome; and then, as above mentioned, an outline description of early civilization in England, Ireland, Scotland and Wales. Numerous maps and engravings illustrate and give added perspiculty to the text.

THE STRIKE OF A SEX. A novel by George N. Miller. 12mo, paper, pp. 233 (fourth edition). New York: Wesnage Printing House. An account of a strike of a very peculiar kind-that of all the female portion of a community, and its complete withdrawal to another locality. In reply to the inquiry of one who visited the place and noticed the absence of women and girls, and men engaged in doing what was formerly done by their mothers, wives and sisters, as to how the strike originated, he was ple, in fact, that it reminds me of Artemas Ward's story about the man who was confined for sixteen years in a loathsome dungeon, without food or drink. A bright idea struck him, and he opened the window and got out." The book abounds with amusing situations resulting from the anomalous condition of affairs, while many solid truths are brought to the front with great prominence and clearness.

usefulness. The author, evidently familiar with the sad phases of daily life, has woven them in her work, yet the shadows they cast are lightened by amusing incidents and the witty sayings of "Bob," whose noble qualities appeal strongly to the hearts of all. The book is one that has an excellent lesson for those whose homes abound with luxurious surroundings, leading them to practically consider the less fortu-

Alberty IN LITERATURE. Testimonial to Walt Whitman by Robert G. Ingersoll. An Address Delivered in Philadelphia Oct. 21st, 1890. With Portrait of Whitman. 16mo, cloth, pp. 77. New York: Truthseeker Co. Those who wish to preserve in endurable form this eloquent address, delivered before an audience of nearly two thousand people, and in presence of the recipient of the ovation, will find in this excellent edition all they require for that purpose.

WILLOUGHBY'S WISDOM. A Story of New England Country Life in Bygone Days. By N. W. Gilbert. 12mo, cloth, pp. 238. Boston: Charles H. Huff, 131 Devonshire street.

In pleasantly written verse the author records some phases of rural New England life, social and religious, of half a century or more ago, which he modestly places before the public in an unpretentious manner remarking in his preface that its construction has helped to while away many an otherwise sad and lonely hour, and that if it do as much for his readers it will not have been written in vain.

Ayer's Sarsaparilla, operating through the blood, eradicates the scrofulous taint.

BERLIN HEIGHTS, OHIO, April 5th, 1891. ERNST VON HIMMEL-Dear Sir-I have enjoyed the reading of your two books, "The Discovered Country" and "Oceanides," very much, and thank you for them.

you for them.
Your style is dainty and delightful, and the influence is restful and uplifting. I enjoy a picture or a book which takes me in spirit away from every-day things, and so I have found your volumes especially what I like. Last summer I became so utterly weary of people and their clashings that I got a large study in oil, "In the Rockies," and painted it because it had not a human on it—only two or three gulis around a shadowed mountain-pool of clear water. By the time I had finished it I was ready for company again—feeling entirely rested. Your books have the same quieting effect. I hope other works may appear from your pen.

[The above letter dears the signature of Mrs. Emma R. Tuttle, and is cointersigned by Mr. Hudson Tuttle.]

R. Tuttle, and is countersigned by Mr. Hudson Tuttle.]

"Had your vacation?" No. "Well, don't forget to take along Johnson's Anodyne Liniment."

Passed to Spirit-Life,

From her home in Northampton, Mass., June 12th, of pneu monia, Mrs. Sarah Stimpson, aged 75 years 2 months and 20

days.

Over thirty years a Spiritualist, although an invalid, almost constantly confined to her home, she ever, in her helpful and pleasant way, did what she could to make others feel and know the beautiful truths which brought so much confort to her.

The funeral services were conducted by Mrs. Clara Banks of Haydenville, Mass, and Rev. Mr. Hinckley, of the Free Congregational Society of Florence, Mass.

The beautiful words of Mrs. Banks, and the appropriate remarks and fine poetic selections of Mr. Hinckley, brought consolation to the bereaved, as also did the sweet, sympathetic singing of Mrs. L. S. Davis.

[Oblivary Notices not exceeding twenty lines published gra-

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

A FORTUNE

Inherited by few, is pure blood, free from hereditary taint. Catarrh, consumption, rheumatism, Scrofula, and many other maladies born in the blood, can be effectually eradicated only by the use of powerful alteratives. The standard specific for this purpose - the one best known and approved - is Ayer's Sarsaparilla, the compound, concentrated extract of Honduras sarsaparilla, and other powerful alteratives.

"I consider that I have been

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several hundred dollars' expense, by using Ayer's Sarsaparilla, and would strongly urge all who are troubled with lameness or rheumatic pains to give it a trial. I am sure it will do them permanent good, as it has done me."—Mrs. Joseph Wood, West Platts-burgh, N. Y.

Dr. J. W. Shields, of Smithville, Tenn. says: "I regard Ayer's Sarsaparilla as the best blood medicine on earth, and know of many wonderful cures effected by its use."

"For many years I was laid up with Scrofula, no treatment being of any benefit. At length I was recommended to give Ayer's Sarsaparilla a trial. I did so, and

By Taking

about a dozen bottles, was restored to perfect health — weighing 230 pounds — and am now a believer in the merits of Ayer's Sarsa-parilla." — James Petsy, Mine Boss, Breck-enridge Coal Co. (Limited), Victoria, Ky.

"My niece, Sarah A. Losee, was for years afflicted with scrofulous humor in the blood. About 18 months ago she began to use Ayer's Sarsaparilla, and after taking three bottles was completely cured."— E. Caffall, P. M., Losee, Utah.

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Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Bold by all Druggists. Price \$1; six bottles, \$6. Cures others, will cure you

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Kennedy's Medical Discovery cures Horrid Old Sores, Deep-Seated Ulcers of 40 years' standing, Inward Tumors, and every disease of the skin, except Thunder Humor, and Cancer that has taken root. Price told: "It came about in the most simple way-so sim- \$1.50. Sold by every Druggist in the U.S.

> WHY SHE BECAME Spiritualist. By ABBY A. JUDSON, Minneapolis, Minn.

A QUEER FAMILY. By Effie W. Merriman, author of "Pards," etc. 16mo, cloth, illustrated, pp. 215. Boston: Lee & Shepard.

A story that will inspire the reader to a more active usefulness. The author, evidently familiar with the sad phases of dally life, has woven them in her work.



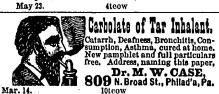
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June 6. 26w*

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

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

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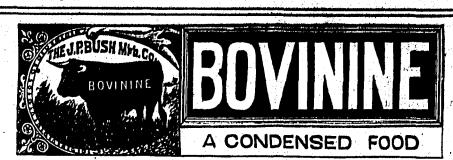
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Panner of Bight.

BOSTON, SATURDAY, JULY 4, 1691.

The First Picule of the Boston Children's Progressive Lyceum

Took place at Downer's Landing, Boston Harbor, Saturday, June 27th. Despite the lowering clouds and cool winds that characterized the weather of the day, a goodly number of children with their elders, from this city and vicinity, gathered at this charming seaside resort, where a round of pleasurable experiences awaited them on this memorable occasion.

From the first trip in the morning until the late one of the afternoon each steamer from Boston brought a large delegation of the Lyceum friends to join in the merry-making of its members at the grove. Among the valued visitors who joined with us in our exercises and sports on that day was a company of sixty members from the North Scituate Lyceum, who came in barges from that quaint old town. After several hours of recreation, during which trips were made by the children and adults to the bear-pit, monkey-house flying-horse ring, dancing pavilion, and other points of interest; and after the inner man had been satisfled by the delicate basket collations, or at the steaming clambake, the company was called to order in the hall by Wm. F. Falls, Conductor of the Boston school, who in a few happy remarks welcomed the Scituate friends, and presented the following pupils of his Lyceum in a choice entertainment of a literary and musical character: In vocal selections, Louise Horner, Lou Kivlan, Josie Smith, with a duet from Gladys French and Emma Mills. Charming recitations were rendered by Flossie Walte, Eddie Hatch, Alice and Winnie Ireland; while the spiritual remarks of the meeting were briefly and pertinently offered by Mrs. Butler and Mrs. Longley of the Boston, and by Mrs. Morris and the lady Guardian of the North Scituate Lyceums. Col. A. A. Wheelock was called upon, but failed to respond. After the exercises mentioned the company adjourned to the pavilion to witness the fancy dancing of Louise Horner, Lou Kivlan and Flossie Waite, whose numbers were finely executed.

Among the friends present at the picnic Col. Tappan of Washington and Capt. Richard Holmes of Boston were observed. The entire affair was one of great enjoyment to all participants, and reflected much credit upon its managers.

Camp and Grobe-Meetings.

Onset Bay, Mass.

To the Editor of the Banner of Light: Mr. W. J. Colville will give a course of five inspirational lectures upon the Spiritual Science of Health, at Onset Bay, on Monday, Tuesday, Wednesday, at Onset Bay, on Monday, tuesday, Wednesday, Thursday and Friday evenings, at 7:39 o'clock, in the Social Hall, Headquarters Building. Answers to questions after each lecture. Terms, one dollar for a course ticket. Single admission, twenty-five cents.

Mr. Colville will also lecture at the auditorium on Wednesday and Friday P. M., July 15th and 17th. All should avail themselves of the opportunity to hear this distinguished expounder of the Spiritual Philosophy.

phy.

Pollowing are the names of speakers and mediums

this distinguished expounder of the Spiritual Philosophy.

Following are the names of speakers and mediums for the Camp-Meeting:
Sunday, July 12th, A. M., Dr. H. B. Storer; Sunday, July 12th, P. M., Mrs. E. C. Kimball, lecture and tests; Tuesday, July 14th, P. M., Mrs. E. C. Kimball, ithursday, July 16th, P. M., Mrs. C. E. Loring, lecture and tests; Sunday, July 16th, P. M., Mrs. C. E. Loring, Sunday, July 18th, P. M., Mrs. C. E. Loring, Sunday, July 19th, P. M., A. E. Tisdale; Tuesday, July 22th, P. M., A. E. Tisdale; Wednesday, July 22th, P. M., Mrs. State R. Stiles; Friday, July 25th, P. M., Miss Jennie B. Hagan; Sunday, July 26th, P. M., Miss Jennie B. Hagan; Sunday, July 26th, P. M., Miss Jennie B. Hagan; Sunday, July 26th, P. M., Prof. W. F. Peck; tests by Edgar W. Emerson; Tuesday, July 28th, P. M., Prof. W. F. Peck, Edgar W. Emerson; Wednesday, July 29th, P. M., address and tests by Edgar W. Emerson; Friday, July 31st, P. M., Mrs. H. S. Lake; Saturday, Aug. 1st, public meeting of the Veteran Spiritualists' Union; Sunday, Aug. 2d, A. M., Mrs. H. S. Lake; P. M. Hon. A. B. French; Tuesday, Aug. 4th, P. M., Mrs. Carrie E. S. Twing; Wednesday, Aug. 5th, P. M., Mrs. Carle E. S. Twing; Friday, Aug. 7th, P. M., Mrs. Carle E. S. Twing; Friday, Aug. 7th, P. M., Mrs. Carle E. S. Twing; Friday, Aug. 7th, P. M., Hon. A. B. French; Sunday, Aug. 9th, A. M. (to be announced); P. M., Hon. A. B. Richmond; Tuesday, Aug. 13th, P. M., Hon. A. B. Richmond; Friday, Aug. 14th, P. M., Hon. A. B. Richmond; Friday, Aug. 14th, P. M., Hon. A. B. Richmond; Friday, Aug. 15th, P. M., Mrs. C. Fannie Allyn; Sunday, Aug. 16th, P. M., Mr. J. Frank Baxter; Sunday, Aug. 16th, P. M., Mr. J. Frank Baxter; Sunday, Aug. 16th, P. M., Mr. J. Frank Baxter; Sunday, Aug. 16th, P. M., Mr. J. Frank Baxter; Sunday, Aug. 16th, P. M., Mr. Joseph D. Stiles; Sunday, Aug. 23d, P. M., Miss Jennie Leys; Tuesday, Aug. 25th, P. M., J. Frank Baxter; Saturday, Aug. 26th, P. M., Mrs. Amanda Spence; Sunday, Aug. 30th, P. M., Mrs. Amanda Spence; Sunday, Aug. 30th, P

o the Editor of the Banner of Light: An interesting developing and test circle was held

at the Pavilion Sunday A. M. at eleven o'clock.

at the Pavilion Sunday A. M. at eleven o'clock.

The afternoon session was opened with music and an invocation by Mrs. Dr. Heath, who gave a short address of welcome and outlined the work proposed to be done in the Pavilion during the season, in harmony with the management of the Onset Bay Grove Association. Dr. Mark McMasters spoke in regard to our duty as Spiritualists to aid and encourage every one who claims to receive messages from the spirit-world. Ridicule and jealousy should not be indulged in or tolerated, but a helping hand extended to ail men who labor for the good of others. The precepts of Jesus of Nazareth should guide us and control our lives. Spiritualism should be a power to elevate rather than to destroy; to make the world better by throwing light upon the pathway of life. This is an age of improvement. We well remember when our fathers used only a tallow candle, followed, as time passed, by oil, kerosene and electricity; so, improving upon old theology, we now find the light of spiritual truth dispelling the darkness of bigotry and superstition.

Mrs. Fannle Stratton gave an interesting inspirational poem, followed by tests of spirit presence, and facial readings. Several clear and convincing tests were given by Mrs. Heath at the close of the meeting.

Evening.—After the invocation Mrs. Dr. Heath spoke upon Spiritualism as an electric force. Mr. F. A. A. Heath spoke upon recognition of friends here as the greatest pleasure which this life affords, and one that will largely constitute the happiness of the future life. Mrs. Heath gave tests, accompanied by the names of the spirits manifesting, closing with an inspirational poem.

Mrs. Nellie S. Thomas gave tests, including the process of Chevic Pills. The afternoon session was opened with music and

the names of the spirits manifesting, closing with an inspirational poem.

Mrs. Nellie S. Thomas gave tests, including the names of Charles Ellis, William Brown, and several others who desired recognition. Several readings were also given by her Indian control, which were well understood and remembered.

The claims of the Banner of Light were presented by the writer, and the paper, as well as the various publications of Messrs. Colby & Rich, will be on sale at the Pavilion, where subscriptions will be received during the season.

Haslett Park, Mich.

To the Editor of the Banner of Light: I write to convey the sad intelligence that James H

Haslett of Port Huron, Mich., passed to the higher life June 23d. I am instructed by the manager to say life June 23d. I am instructed by the manager to say through your columns that there will be no change in the programme of our camp. Everything will be carried out as he would have it done. Mr. Haslett has accomplished a great deal for Spiritualism in Michigan, and it would be a fitting tribute to his work if Spiritualists would come to Haslett Park this summer in numbers larger than ever before and unitedly carry on the work to the proportions he had in view—a grand, successful educational centre for Michigan Spiritual ists.

Yours in the Cause,

Effic F. Jossellyn, Cor. Sec'y.

Grand Rapids, Michi, June 27th, 1891.

The official builetin sets forth that the Ninth Appual

Grand Rapids, Mich., June 27th, 1891.

The official bulletin sets forth that the Ninth Annual Camp-Meeting of the Haslett Park Association will be held at Haslett Park, commencing Thursday, July 20th, and closing Monday, Aug. 31st, including five Sundays. The following is the list of speakers:
Sunday, Aug. 2d, A. M., Address of Welcome by presiding officer, Hon. H. C. Hodges; lecture by Jennie B. Hagan of South Framingham, Mass. Monday and Tuesday, Aug. 3dh. A. M., Reading Circle; P. M., lecture by Mrs. R. S. Lillie of Boston. Thursday, Aug. 3th, A. M., Reading Circle; P. M., lecture by Mrs. R. S. Lillie of Boston. Thursday, Aug. 5th, A. M., Reading Circle; P. M., Lillie. Saturday, Aug. 8th, A. M., Reading Circle; P. M., Lillie. Saturday, Aug. 8th, A. M., Reading Circle; P. M., Lyceum. Sunday, Aug. 1th, A. M., Reading Circle; P. M., Conference. Wednesday and Thursday; Aug. 12th and 13th, A. M., Reading Circle; P. M., Conference. Wednesday and Thursday; Aug. 12th and 13th, A. M., Reading Circle; P. M., Memorial Day, address by Lyman C. Howe. Saturday, Aug. 15th, A. M., Reading Circle; P. M., Memorial Day, address by Lyman C. Howe, and Mrs. Adan Aug. 16th, lectures by Lyman C. Howe, and Mrs. Adan Aug. 16th, lectures by Lyman C. Howe, and Mrs. Adan

Bhechan of Cincinnati, O.; (psychomotric reading after morning and afternoon lectures by Mrs. Adah Sheelan.) Tuesday, Aug. 18th, A.M., Reading Circle; P.M., lecture by Mrs. Sheehan. Thursday, Aug. 20th, A.M., Heading Circle; P.M., conference. Friday, Aug. 21st. A.M., Reading Circle; P.M., conference. Friday, Aug. 21st. A.M., Reading Circle; P.M., Edgar W. Emerson of Manchester, N. H., the noted medlum. Sunday, Aug. 22d, A.M., Lyceum; P.M., Edgar W. Emerson of Manchester, N. H., the noted medlum. Sunday, Aug. 23d, lectures and tests by Edgar W. Emerson. Tuesday, Aug. 25th, A.M., Reading Circle; P.M., lecture by Giles B. Stebbins of Detroft. Wednesday. Aug. 20th, A.M., Reading Circle; P. M., lecture by Giles B. Stebbins. Friday. Aug. 28th, A.M., Lecture by Giles B. Stebbins. Friday. Aug. 28th, A.M., Reading Circle; P.M., Lyceum. Sunday. Aug. 30th, lectures by Hon. L. V. Moulton of Grand Rapids, and Dr. A. B. Spinney of Detroit.
Haslett Fark is a beautiful grove at the west shore of Pine Lake, one-half mile from the dépôt, consisting of about twenty acres timbered with oak, hickory and elm, with a gentle slope back from the lake about sixty rods to a gravelly or sandy ridge where stand the mighty oaks interspersed with smaller lickory with its beautiful follage.

Pine Lake is located seven and one-half miles northeast of Lansing, on the Chicago and Grand Trunk Raliroad. It is one and one-half miles long and one mile wide, containing about one thousand acres.

The Postofice is located one-half mile from the camp, and mail will be delivered to all campers at 11 A.M. and 6 P.M. each week-day.

The Mediums' Protective Union will hold its annual weekly on the 29th of August All medium in the section of the camp and mail will be delivered to all campers at 11 A.M. and 6 P.M. each week-day.

camp, and man will be delivered to all campers at 11 A. M. and 6 P. M. each week-day.

The Mediums' Protective Union will hold its annual meeting on the 20th of August. All mediums interested in the work invited to be present.

The name of the Station and Post office has been changed from Pine Lake to Haslett Park.

A dépôt of supplies will be a special feature this season.

season.
No charge for tenting privileges. Tents put up free

No charge for tenting privileges. Tents put up tree of charge.

A member of the reception committee will meet all trains and care for strangers.

Those wanting tents furnished them should apply to Dr. A. W. Edson, Manager, Lansing, Mich., at once.

The plat of land associated with a part of Haslett Park consists of about one hundred acres. Two hundred and sixty-four lots have been platted. Many very neat cottages have been constructed, and others are in process of construction.

The steamboat Belle Haslett, now plying on Pine Lake, is a comparatively new boat, with a capacity of one hundred and fifty passengers. It is in charge of a competent engineer.

one hundred and fifty passengers. It is in charge of a competent engineer.

Every Thursday evening will be devoted to dancing from 8 P. M. to 12 M.

Miss Cora Denny, the musical medium from Dayton, O. will be present during the meeting. Miss Denny is a young medium of rare musical ability, a planist and inspirational singer, showing marked power, and constantly unfolding in other phases of mediumship.

Many improvements will be noticed this year. The walk has been graded to the Auditorium and seeded down, many unsightly stumps removed and trees planted. Buildings have been improved, committeerooms added to the Auditorium. Mrs. Owen of Lapeer is now erecting a cottage, and others will soon be in process.

neer is now erecting a cottage, and others will soon be in process.

Among the mediums who purpose being present will be the well known veteran worker, Mrs. H. N. Read, a trance medium; Mrs. M. A. Hawley of Westfield, N. Y., clairvoyant and test medium; Mrs. Levi Wood of South Haven, business and test medium; Mrs. Levi Wood of South Haven, business and test medium; Mrs. Lena Bible, clairvoyant and inspirational speaker; Mrs. May Ayers, magnetic healer and writing medium; Mrs. F. V. Jackson of Grand Rapids.

An interesting feature of Mrs. Lillie's and Miss Hagan's work will be an imprompty poem together, each giving the alternate verse of the improvisation. Public circles will be held every Wednesday evening at the "Mediums' Home," and every Friday evening at the Auditorium.

For full particulars address Dr. A. W. Edson, Manager, Lansing, Mich.

Rindge, N. H.

To the Editor of the Banner of Light: Arriving at Rindge on Saturday, we were driven over to these beautiful grounds bordering Lake Madikawando, which have been named the Banner Camp Grounds. These grounds have come under the management of Mr. George T. Albro of Boston, Mass., who has leased them for a term of years.

who has leased them for a term of years.

Mr. Albro intends having a Mediums' Camp-Meeting in every sense of the word, and all workers, in or out of the field, will be cordially welcomed. He will have good speakers, good music, and the best of management.

"Theodore" is now on the grounds, where he will remain during the season, and, as of yore, entertain the readers of THE BANNER with descriptive letters pertaining to camp-life, officers, speakers, etc., which I cannot now mention, as these meetings are not yet in running order.

l cannot now mention, as these meetings are not yet in running order.

The grounds are situated in Rindge, N. H., on the borders of a beautiful lake, which abounds in fish of various kinds; while just across the lake Mount Monadnock looms up in all its grandeur. The drives from all points are charming, as both the towns of Rindge and Jaffrey are noted for their excellent roads.

There are a number of cottages on the grounds; a temple for speaking, dancing, etc. A fine pavillon for refreshments is about completed, and a beautifully-shaded auditorium and speaker's stand, where meetings will be held from the 26th of July to the 16th of August.

meetings will be held from the 26th of July to the 16th of August.

I wish to call special attention to this place as a health resort for nearly all lils flesh is helr to. These grounds are covered with a thick growth of pines, and a medicinal spring is here found whose waters are a sovereign remedy for kidney troubles, while the pines are all healing in lung difficulties, and for those suffering from debility and nervousness.

Later issues of THE BANNER will contain adver-THE BANNER WILL contain adver-

tisements in which full particulars will be given.

ONE OF THE CAMPERS. Rindge, N. H., June 28th, 1891.

Orion Lake, Mich.

To the Editor of the Banner of Light: The First District Association of Spiritualists of Michigan held a successful ten days' camp-meeting at Orlon Lake.

Vice-President Wadsworth, in the absence of the

Vice-President Wadsworth, in the absence of the President, presided with great credit and satisfaction. The morning services were mainly turned into conferences, and unquestionably resulted in general profit and enjoyment to those present.

Bro. Lyman C. Howe was present during the entire time, and his able, logical, inspirational instructions more than met our highest anticipations, while the beautiful scenery offered the visitor at Island Park, Orion, in a measure compensated the earnest toiler in the vineyard of truth and the growing cause of Spiritualism.

ualism.

Mrs. Minnie Carpenter added to the attraction of the meeting by her inspirational song and verse; while Mrs. Ireland of Detroit, with others, might alike be mentioned with due credit for their medial powers and the generous gift of their use for the benefit of the Association.

ASSOCIATION.
Memorial Day was especially fine, with the floral
offerings and tender tributes expressed for those gone

The election of officers was unanimous in its selection, but Mrs. Odell, the Secretary, who has filled that position for the past nine years, declined, owing to poor health, and the office was transferred to Mrs. Owen of Lapeer.

The future success of Orion Camp is felt to be assured Mrs. ODELL, Ex-Sec'y.

ured. Mrs. ODELL, Ex-Sec'y. Lapeer, Mich., June 23d, 1891.

Jottings from Cassadaga, N. Y.

To the Editor of the Banner of Light: The people of this camp are taking steps in the right direction, and are instituting means for improve-ment and enjoyment—social, intellectual and spiritual-not only during the few weeks of camp but for

ual—not only during the few weeks of camp but for the entire year.

Mr. and Mrs. Lillie are located at their cottage in Melrose Park. and intend making it their home for the summer, though Mrs. Lillie will be absent a portion of the time speaking at some of the other camps. She is to speak here morning and afternoon every Sunday until the opening of the Camp.

The Seymore Band are to furnish the music; and



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

the Haturday evening dances which are to be given during the entire summer, and the opportunities which Mr. Powell's handsome steamers "White Wing" and "R. S. Lille" afford pleasure-seekers, will be added attractions of the Camp.
There is also to be a new and commodious bathhouse; and many other needed conveniences and comforts will be introduced.

Mr. Titus Morritt and wife are at their cottage; Mr. Merritt is happily combining pleasure with usefulness, and is busy trimming trees and making many embellishments.

Mrs. Lille has succeeded in awakening a lively interest in the class for mutual improvement. The work before spoken of, by Prof. J. R. Buchanan, is the one used as a text book.

A new school-house is to be creeted and in readiness

one used as a text book.

A new school-house is to be creeted and in readiness for the beginning of the fall term. Friday evening, June 19th, the members of the Political Equality Club and others convened at the Octagon. Our worthy President, Mrs. Marion H. Skidmore, being in poor health, was not present; in her stead, Mrs. Orpha E. Tousey, Vice President, occupied the chair and delivered a brief address. The Secretary, Mrs. H. T. Stearns, also Messrs. Skidmore, A. B. Gaston and Barnsdell, made excellent remarks bearing upon the subject at issue.

Barnsden, made cacencia:
subject at Issue.
The guides of Mrs. R. S. Lillie made some spicy and amusing remarks by which the meeting was closed.
ORPHA E. TOUSEY.

Sturgis, Mich.

To the Editor of the Banner of Light:

June 12th was the commencement of a three days' meeting, the thirty-third anniversary of the first spiritual church building erected in the United States. spiritual church building erected in the United States. The people assembled about two o'clock r. m. Joel Tilfany spoke of his early experience as an investigator of the occult forces. Abram Smith spoke some well-chosen words for the occasion. Mrs. R. S. Lillie closed with a poem for Mr. Kelley, who is in his nine-ty fourth year of earth-life, and has been blind to external things for several years, but the internal sight is clear as to the future. The poem was beautiful, and well adapted to Mr. Kelley's condition.

Joel Tiffany spoke in the evening to a good attendance.

well adapted to Mr. Kelley's condition.
Joel Tiffany spoke in the evening to a good attendance,
ance.
The meeting opened Saturday morning with large attendance, and in looking over the audience I saw many who used to enjoy the conference meetings thirty years ago were absent, as far as mortal eye could see.

Mrs. Lillie gave the address in the morning. Subject (per Dr. Lyman Packard): "If I Am an Individual Being and Am to Continue to Be, What Was I Previous to the Present State?" The question was considered from an evolutionary standpoint, and with satisfaction to the audience.
Joel Tiffany spoke in the evening.
Sunday, conference in the morning, after which Abram Smith gave us a good discourse on Mediumship. Joel Tiffany spoke in the afternoon.
Mrs. Lillie addressed in the evening a crowded house. Subject: "What Are the Functions of the Human Brain?" (per Ir. Packard). As a listener I must say the subject was well treated from my standpoint as an investigator for the past thirty years. Mrs. Lillie handles her subjects as one of master mind, with few equals and no superiors.
Notice was given that one year hence there would be another meeting, and all were cordially invited to be present.

The Indiana Camp-Meeting. To the Editor of the Banner of Light:

This meeting will be held at Chesterfield, Ind., July 16th to Aug. 10th. Direct all postal matter to that ad-

leth to Aug. 10th. Direct all postal matter to that address during the camp.

The special railroad rate on the certificate plan, giving a return rate at one third fare from all points in indiana to Anderson, will be given to only the persons purchasing tickets July 13th to 19th, and who then obtain from the railroad agent the certificate that they pay full fare going. Purchase your tickets to Anderson not later than July 19th, and secure the certificate. After that date purchase a round trip ticket to any point on the Bee Line, and secure there a special round trip ticket to Chesterfield.

Come to the opening meeting, July 16th, or the first Sunday, July 19th, and help the Camp secure the one and one third rate by the certificate plan. One hundred tickets must be purchased before that date to make it valid.

Anderson, Ind.

Sunapee Lake, N. H.

to the Editor of the Banner of Light: We take pleasure in announcing that Mrs. M. E. Williams of New York, the noted speaker and materializing medium, will make Sunapee Camp her headquarters this season, and will remain there through the entire meeting. Mrs. Williams is too well and favorably known to need anything sald in praise of her powers as a materializing medium, or her ability as a speaker. We feel the visitors at Sunapee Camp this season will be gainers in many ways through Mrs. Williams's grand and elevating spirit ministra-tions.

Our old and valued friend, Dr. George A. Fuller, is Our old and valued friend, Dr. George A. Fuller, is also to be with us. His many friends who journey annually to Sunapee Camp will be glad to know that they can have the pleasure of listening to some of his grand and eloqueut lectures this season.

JANE D. CHURCHILL, See'y.

· Etna. Me.

To the Editor of the Banner of Light:

The First Maine Spiritualists' State Camp-Meeting Association has secured the services of J. Frank Baxter, A. E. Tisdale, Frank T. Ripley, Mrs. Juliette Yeaw and Mrs. Abby Morse for the fourteenth annual meeting at "Buswell's Grove," Etna, Me. The meeting will begin Friday, Aug. 28th, and continue ten days.

MEETINGS IN BOSTON.

Berkeley Hall, 4 Borkeley Street.—W. J. Colville conducts public services with lecture every Sunday at 10½ A.M. and, 7½ P.M.; Answers to Questions at 3 P.M. All seats free. Voluntary collections, Lessons in Theosophy in Berkeley Parlors Tuesdays, Thursdays and Saturdays, 7½. Dwight Hall, 514 Tremont Street, opposite Berkeley.—Spiritual meetings at 2½ and 7½ P. M. Mrs. Dr. Heath, Conductor, office Hotel Simonds, 207 Shawmut Avenue, Roston.

John A. Andrew Hall, corner Essex and Chauncey Streets.—Sundays, at 10½ A. M., 2½ and 7½ P. M. Eben Cobb, Conductor. Eagle Hall, 616 Washington Street.—Sundays at 10½ A. M., 2½ and 7½ P. M.; also Wednesdays at 1 P. M. F. W. Mathews, Conductor.

Alpha Hall, 18 Essex Street.—Services every Sun-day at 10% A.M., 2% and 7% P.M.; also Thursday, 2% P.M. Dr. Ella A. Higginson, 85 Dartmouth street, Conductor. Rathbone Hall, 694 Washington Street.—Spirit nal meetings every Sunday, at 2½ and 7½ P. M.

First Spiritual Temple.-Sunday, June 28th, was the closing service of the season, on which occasion addresses were made through the mediumship of Mrs. H. S. Lake. The topic treated by the first spirit was, "The Aspects of Spiritualism in General, and of the Fraternity Work in Particular."

the Fraternity Work in Particular."

He said, substantially, that "everywhere there is to be observed a tendency to think deeply to question continually, and to examine critically. This belongs to Spiritualism generally, because hitherto the prevailing religious method has been to accept unreasoningly, and to endorse without evidence. Hence error has been sustained, which has only been dissipated by the vigorous efforts of spirits (excarnated mortals) who have almost universally proclaimed the fallacy of Christian formula, and the fact of consclous, continued life, demonstrable and definite. As these new views have taken root in the structure of society, other cognate questions have sprung up as to morality and destiny, and the unvarying response has been that right and wrong-doing here regulate results in realms of spirit.

cognate questions have spring up as to morality and destiny, and the unvarying response has been that right and wrong-doing here regulate results in realms of spirit.

Everywhere the enunciation has been that man must rely upon self for salvation from both slavery and sin. Thus the general aspects of Spiritualism are in harmony with the new social order—democracy, equality, fraternity. As in spirit there is no aristocracy, no feeling of assumption and authority, as spiritual states descend into mortal spheres they take root in new parties, new social groups, new orders, working under various distinctive titles for the same end, however vaguely apprehended. Pulpit and press reflect the rising tide of spiritual life, and report for truer relations and more brotherly bearing among mankind. It is true that the discords do not all die away, but there is a fraternal spirit forming which will lead to larger union and more genuine fellowship. This is the general aspect of Spiritualism, the breaking down of castes and creeds and consolidated power, and the diffusion of a deeper sense of duty and delight in doing good.

Bome special aspects of the Temple work have been to bring to outward comprehension the reality of worlds and beings not known among your scientists, enlarging thus the horizon of your thought, and developing otherwise slumbering aspirations. We have aimed, also, to operate on the line of spiritual attraction, and gather in your outward organization such as have felt the spiritual force impelling them to unite and work for special objects, revealed in each individual unfoldment. We have not expected uniformity on all questions, but we have expected that the central ideas would animate all, and produce such comparative harmony as would render it possible for us to ald mortal dwelters in their conflict with material things, and bring an understanding of the reality of spirit."

Following these remarks, the selection, "Beautiful Life." was sung by Mrs. Jennie H. Bowker with much

rial things, and bring an understanding of the reality of spirit."

Following these remarks, the selection, "Beautiful Life," was sung by Mrs. Jennie H. Bowker with much feeling: after which. Margaret Fuller, entranged Mrs. Lake and said: "Were I to discourse an hour I could not tell you what love means to a spirit, yet I am here to-day obedient, to the promise of last Sunday, if can only say that, entering on this inner world I found my conjugal companion was not really Count Ossoil. I beheld the operation of a law but dimly realized while I lived among you. Partnerships based on apparent in-

terests, or transitory necessities, are not what you mean by 'affinities.' The spirit must meet the spirit, and recognize the near resemblance to itself, and so merge and unling together that complement is comparatively ensured. He sure to seek the true, maining it if you can, and trust results to Infinite integrity."

Mrs. Lake then, resuming her normal state, said that so easily did she become entranced, she had taken the liberty to write a few thoughts, and would read them. She urged the formation in the fall of several committees to carry out practical measures, which she named. She stated that the munificent gift of Mr. Ayer should be utilized in every way for the advancement of the people, and said that any funds which might be placed in the hands of the Trustees would be an efficient aid. She thanked singer, secretaries and all who had assisted in the work during the season.

The Chairman then came forward and invited those who had signified their desire to become members of the Society to take seats in front. Eighteen responded, registered their names, and were individually received by the guide with remarks adapted to their several needs, conditions and purposes. This part of the service greatly interested the andience, which had received with apparent satisfaction the entire programme. The congregation then sang the Anniversary song, and the Society adjourned, to resume services the first Sunday of September.

On Wednesday evening, June 17th, Dr. W. K. Dyer spoke very interestingly and instructively upon the

On Wednesday evening, June 17th, Dr. W. K. Dyer spoke very interestingly and instructively upon the necessity of Food Reform. He described the elements of the human body, the method by which the organs take up and appropriate the food substances, and the effect of this upon the system. He enunciated the fact that the analysis to which foods can be subjected showed a large percentage of adulteration, and this had led him, with others, to inaugurate the present enterprise on Boylston street, at which he aimed to supply the public with exactly the thing named, as pure as it could possibly be obtained. He said that doctors and drugglists could approximately prognosticate the effect of medicines, but none of them could pronounce upon the probable result of a prescription of carrots or cauliflower. In fact, the science of food was one yet to be evolved; he was greatly interested in the same, bespoke the intelligent cooperation of his hearers, and was warmly applauded at the close. Mrs. Lake advised the people to call at the doctor's headquarters, and inspect the work which he had undertaken.

R.

First Spiritual Temple Fraternity 8chool.

FIRST SPIRITUAL TEMPLE FRATERNITY SCHOOL -As we are nearing the close of the present season of our school, it is with pleasure we retrospectively view the way we have been led. Our lessons have been given with the idea of drawing from the children their interpetation of subjects presented, and well have

Interpetation of subjects presented, and well have they done their part.

Last Sunday "Is it Heroism to do our Duty?" was answered by A. C. Armstrong, Elmer Packard, John Nolen, B. Russell, Milred Rumney, Lizzle Nolen, Mr. Gregory and Mr. Nolen, and Miss Hattle Dodge, under inspiration. Recitations were given by many of the children. "Heresy" was the subject previous to last Sunday. Among the many answers was one composed and read by Miss Lizzle Nolen, in which she said:

last Sunday. Among the many answers was one composed and read by Miss Lizzle Nolen, in which she said:

"The majority of the people in the world have progressed in all directions, but the one wherein it seems to me there has been the least progression is religion. There have been many and various forms of religion, but the one which has held sway over a large part of the world is the Christian. It has existed many centuries, but now the people are beginning to doubt and question its essential points, and heresies have been the result. Heresy has always been in the world and always will, as long as people are allowed to use their own reason. It is the only thing that has advanced religion, and the only thing by which religion will ever reach its height."

Most of our children are greatly interested in the work of the school, and it is believed the instruction given them concerning the different phases of Spiritualism has had a beneficial and lasting effect. Some of them have become mediums, thereby giving themselves and others direct proof of a conscious existence after the dissolution of the body.

Last Sunday's session closed our services until September. Its exercises opened with singing by the choir of the favorite song, "When the Mists Have Cleared Away," followed by a reading by Miss Rumney, and remarks by all the school and many of the audience on the subject, "The Work We Have Done."

Miss Hattle M. Dodge gave the following original paper thereon:

"As the end of the term approaches, and we look

Miss hattle M. Dodge gave the following original pa-per thereon:

"As the end of the term approaches, and we look back over the ten months through which we have at-tended the services at this beautiful temple, we can-not but feel that we have learned many good and valu

able lessons. "We feel that the time which we have spent here has "We feel that the time which we have spent here has been well spent, and that the thoughts which we have gathered have helped us to become better men and women. We know the lutent of this school is to elevate our minds, so that we may become able to grasp more of the interior life and to more clearly understand that we live for a purpose, and that life is worth living, even to the most unfortunate. All of us may have learned this in a general way, but each mind has been impressed by some particular subject. I think that which most puzzles many of us is reincarnation. With myself it was one of the hardest things to accept: but as I began to understand more of it, it be gan to seem more reasonable, until now there is not a doubt in my mind but that it must be true, for I do not see the use of existing if the few short years we spend here are all the experience we need upon the material plane.

"But this is only a small part of the benefit I have realized. During the past year I have learned more than ever before, and I feel that we all have been benefited to a great extent. May we profit by our lessons; and when we return to commence another term, may we come with the intention to learn as much as nossible.

may we come with the intention to learn as much as

benefited to a great extent. May we profit by our lessons; and when we return to commence another term, may we come with the intention to learn as much as possible.

"I feel grateful to all who have been our teachers. I wish to thank them. May they succeed in the beautiful work which they are doing. I feel grateful to our speaker who occupied the platform each Sunday, because by her own life she has taught us one of the grandest of life's lessons, that of loyalty to principle, and has tried to impress upon our minds the import ance of a true life. May the beautiful thoughts which she utters reach the hearts of many a hungry soul wandering in the uncertainty of life's path.

"I know that Mr. Ayer has been a faithful instructor, never tiring of imparting to us the truths which he loves so well, and that you all join with me in a true appreciation of the work he has done so well. May the golden seeds which he is sowing spring up in the hearts of all, to bring him a bountiful harvest as a reward for his grand and unselfish work."

One of our teachers, Mrs. M. H. Cushing, says: "We have cause to be satisfied with the year's work and the wonderful progress that has been made by the Temple School. The added confidence in expressing original thought, and the breadth and scope of that thought, show that a great work has been accomplished. Young children have expressed grand thought, show that a great work has been accomplished. Young children have expressed grand thoughts clothed in correct, forcible language, that might well confound older minds held in the bondage of creedal servitude. The happy faces and loving greetings of the children show they appreciate the labors of the builder of our home. He has not waited to carry out his plans till he reached the spirit-side of life, but has given his money, his time and his best energies to advance the best interests of spiritual liberty, and has, by so doing, earned the gratitude of emancipated souls; the influence of his work will reach into centuries yet to come."

We in

No. 1 Fountain Square, June, 1891. ENTERTAINMENT.-The exercises at an entertainnent given by the Temple Fraternity School, on the evening of June 25th, consisted of plane music, songs, recitations, etc., as follows: Plane solo by Miss Maude Banks; "A True Story," Alice Bill; "The Battle of Ivry," Miss Abbie Parker; Original Temperance Poem, A. C. Armstrong; "The Battle of Life," Mrs. W. H. Banks; "Spartacus to the Gladiators," Elmer Packard; "Uncle Nate's Funeral," Maude Davis; "The Young Actor," B. Russell; "The Revolutionary Rising," Miss Lizzle Nolen; violin solos, Miss Maude Banks, and Albert Barker; duet, Davis Sisters; quariette, B. Russell, Frank Hall, William Teague and Joseph Jenkins. Additional recitations were given by Grace Dyar, Miired Rumney, John Nolen, Lottle Nutt, Mr. Davis, Fred Jossylen, Hattle M. Dodge. The exercises closed with an original poen by William Teague. evening of June 25th, consisted of plane music, songs,

Lottle Nutt, Mr. Davis, Fred 1985, Na. According to the exercises closed with an original poem by William Teague.

Mr. John Noien has given his time once a week to teach ourchildren the art of speaking and reading correctly, the beneficial results of which were quite noticeable on this interesting occasion. The musical portion of the programme displayed the equally pleasing results of lessons given by Mrs. Jennie Bowker.

A. D.

Berkeley Hall will be closed on Sunday, July 26th, and the first four Sundays in August. It will re open, with W. J. Colville as speaker, Sunday, August

On Sunday next, July 5th, Mr. Colville will deliver an oration at 10:30 A. M. entitled "A Spiritual Declaration of Freedom." Special patriotic music will be rendered. Prof. Shapleigh will officiate as organist. At.3 P. M. questions will be answered; and at 7:30 P. M. the lecture (by request) will be on True Spiritual Marriage; its Possibility on Earth and Certainty in Heaven."

In order to meet the heavy expenses, as there are no subscriptions for the summer meetings, liberal offerings will be required at the day services, which are free to all comers. Ten cents is taken at the door

Ragie Hall .- Wednesday, June 24th, exercise opened with a song by Mrs. Carlton. Remarks and tests were given through Mrs/J. E. Davis, Mr. Tuttle, Mrs. Witkinson, and the Chalrman, Dr. Mathews, Sunday, June 28th, the usual developing circle was

well attended, nearly one hundred being present, and

well attended, nearly one hundred being present, and perfect larmony existed. The afternoon exercises opened with a song by Mrs. Carlton and Mr. Hartleit, Kemarks and tests by Mrs. J. E. Wilson, Dr. Allen Toothaker, Mrs. J. E. Davis, Mrs. Chandler Balley, Mrs. Sosephine Stone, and Mrs. C. A. Smith, all of whom gave entire satisfaction.

Evening.—Bong by Mrs. Carlton and Mr. Bartlett. Abble N. Burnham spoke to good acceptance. Mrs. B. is a fine speaker, and should be kept constantly employed Mrs. Dr. Bell psychometrized correctly various articles. Readings and tests by Mrs. Davis and Mrs. Chandler-Balley, Remarks by Dr. U. K. Mayo of Boston were well received.

Meetings are held in this hall every Wednesday at 3 P. M.; Sunday, 11 A. M., 2:30 and 7:30 P. M.

Alpha Mall .- Last Sunday Dr. Higginson read a selection of scripture and made remarks thereon. Mrs. Locke and Miss Lillie Smith, rendered musical Mrs. Locke and Miss Lillie Smith, rendered musical selections in a very acceptable manner. Tests were given by Dr. Toothaker, Mrs. A. Wilkins, Dr. Bell, Mrs. A. Forrester and the Conductor. Remarks by Mr. Eames. The tests during the three services gave excellent satisfaction. Beautiful flowers were sent from surrounding towns by interested friends, and a number of individuals came from suburban places for diagnosis by the Conductor. Several received treatments between the service by Dr. Higginson.

Every Thursday at 2:30 r. M. services are held at Alpha Hall, at which remarks are made by Dr. Higginson, who also diagnoses disease in public free. Good mediums present; vocal and instrumental music. On Sundays meetings are held at 10:30, 2:30 and 7:30. The public are invited to be present.

MEETINGS IN MASSACHUSETTS.

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

Haverhill and Bradford.-An important change in the situation of Spiritualism in this locality, so far as its organization for future work is concerned, has just taken place. The two societies, called "The First Spiritualist Society" and "The Union Spiritual-

as its organization for fluther work is concerned, has just taken place. The two societies, called "The First Spiritualist Society" and "The Union Spiritualist Fraternity," have become united in one for the support and maintenance of the Cause. The tendency for some time past had been to unity, but how to reach the desired end was not clearly perceived.

It was apparently the thought, also, and the desire of many of the former friends of both societies who have passed to the other side of life, that the two socities should become one. So far had thoughts and events moved in that direction, it became a matter of prediction several years ago, by one of the most distinguished mediums in the country, who then stated, when under control, that "the union of the two societies was sure to take place, but it would not happen until three societies were in existence here." A short time since the third organization made its appearance here, though perhaps not much expected by anybody, notwithstanding its appearance had been predicted by a Secress of distinction, thus being backed by words of prophecy.

The result of union appears to be in the highest degree satisfactory to both societies, and to the liberal public generally. When the question was approached it was not easy at first to see a clear way, but as Horace Greeley said, "the way to resume specie payment is to resume." so these separated Spiritualists saw that "the way to unite is to unite." The result was, a joint committee of ten met armed with "full powers," and finding that there really was no obstacle to union that might not easily and reasonably be dropped by the wayside and forgotien, they concluded that a new departure should instantly be made.

The past, excepting the record made of real advance in spiritualistic strength of position, of action and of spirit and purpose, was left behind, for an organization as one under a new name, "The Spiritualist Union." A declaration of philosophic knowledge, belief, purpose and expectation was agreed upon, a code of b

Worcester .- Our meetings closed for the season

Sunday, June 28th. Dr. George A. Fuller, who has been the speaker for that month, gave us for his farebeen the speaker for that month, gave us for his fare-well addresses: "The Antiquity of Man, and its Relation to Religion," and "The Tendencies of Modern Thought." The doctor was cordially applauded and congratulated on his efforts.

At the annual business meeting of the Worcester Association of Spiritualists the following officers were elected: Woodbury C. Smith. President; Thomas R. Johnson, Vice President; W. C. Keyes, Secretary; Mrs. Georgia D. Fuller, Corresponding Secretary; Mr. Ivers Globbs, Treasurer. The Directors are Mr. Peter Golding, Mrs. Helen E. Smith, Mr. Eaton, Mrs. Lauretta Dodge, Dr. George A. Fuller, Mrs. Ferrin, Miss Florence Nichols.

The Children's Progressive Lyceum will hold a Plenie July 7th at Woodlawn Grove, on Lake Quinsigamond.

amond.
The old-fashioned Costume Party at Grange Hall, GEORGIA DAVENPORT FULLER, Cor. Sec'y. 42 Portland street.

Brockton .- A correspondent writes: "The La-Aid Society closed its season June 7th with a lecture donated by Rev. S. L. Beal, netting to them a most handsome sum. The entire course has proved very pleasing and instructive, and a growing interest is manifest. The platform has been occupied by some of the most eloquent and profound speakers—Hon. Sidney Dean, J. Frank Baxier, Dr. Storer, Mrs. Lilie, Mrs. Byrnes, Miss Jenuie Leys, Mrs. Willis, Mrs. Loring, Mrs. Kimball, J. D. Stiles, and many others. They will redpen their season Oct. 4th with a lecture, to be given by Mrs. E. C. Kimball of Lawrence.

The following officers have been elected for the ensuing year: President, Mrs. M. H. Fletcher; Vice-President, Mrs. S. F. Bicknell; Secretary, Mrs. S. A. Smith; Treasurer, Mrs. D. Gilbert.

All letters addressed to Mrs. S. F. Bicknell, Corresponding Secretary, will be promptly answered. 757 Center street, Brockton, or Onset, during the summer months." lecture donated by Rev. S. L. Beal, netting to them a

Lynn.-At a meeting of Lynn Spiritualists held at Lower Cadet Hall, June 15th, the following-named officers were elected for the ensuing year: President, T. H. B. James; Vice President, John Dowd; Secretary, Mrs. H. H. Lewis; Treasurer, S. H. Alexander; Trustees, T. H. B. James, S. H. Alexander, John Dowd, Mrs. Nora J. Dowd, Mrs. H. H. Lewis. Address all communications to the Secretary, Mrs. H. H. Lewis.

18 Tremont street, Lynn, Mass.

INDIANA.

Indianapolis .- The labors of myself and companion, Mrs. Dr. Buell, as lecturers, have been for some time past mostly local, and her health at pres-

except with open more effectually the work begun her concurrence, ask that our names be omitted from THE BANNER List.

Our labors in the retired field will not entirely cease, except with our physical lives, and on the other shore we hope to resume more effectually the work begun here.

J. R. Buell.

CONNECTICUT.

Somersville.-W. F. Peck lectured here during the month of June, closing with a large and attentive audience, to whom he discoursed upon "The Growth of Splittualism." There is quite an interest manifosted here among the younger people, and two or three new mediums are likely to be the result. A first class test medium would be likely to inaugurate a genuine revival here in a short time.

The man who has the courage to stand up and face a lie when it is armed to the teeth is a man that angels never tire of looking at.—Indianapolis Ram's Horn.

MEETINGS IN BROOKLYN.

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

Spiritual Union, Fraternity Rooms, corner Redford Arenue and South Second street. Meetings Sunday oven-ing at 7% o'clock. Good speakers and mediums always present. Services held under the auspices of the Ladies' Ald. Mrs. M. Evans, President. Conservatory Hall, Bedford Avenue, corner of Fulton Street.—Sundays 10% A. M. and 7% P. M. W. J. Rand, Secretary.

Hand, Secretary.

The People's Spiritual Conference; held every Monday evening at 8 o'clock in the Parlors 161 Lexington Avenue, three doors above Franklin Avenue L Station. Interesting speakers, good music, questions answered, tests given. Admission free; all are cordially invited. Also meeting every Friday at 3 P. M. Mrs. Mary C. Morrell, Conductor. Spiritual Meetings are held in Mrs. Dr. Black's par-lors, 224 Franklin Avonue, near Lafayette Avenue, every Sunday syening at 8 o'clock. Samuel Hogert, Conductor. Eureka Hall. 278 Bedford Avenue, between 80. 4th and 80. 5th streets, Brooklyn, E. D. Mrs. Dr. L., Knowles Douglas will lecture on Sundays at 11 a. M. and 73 P. M. The Woman's Spiritual Conference meets at par-lors No. 231 St. James Place, corner Fulton atreet, every Wednesday evening at 8 o'clock. Seats free; all invited. S. A. McCutcheon, President.