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Original Essays.

"The Darkness of Darwinism" DISPELLED BY THE LIGHT OF ITS OWN ILLUMINATION.

ВУ А. Р. Н.

OGICIANS, among whom are many distinguished clergymen, generally deny that the immortality of the soul can be logically proven. But does not the difficulty arise rather from an unwillingness to grant reasonable premises which conflict with some cherished theory, than for the want of them?

However reluctant man is to acknowledge his slavery to preconceived opinion, careful observation will show it to be a common weakness, and the most persistent of all obstructions to the reception of truth.

With believers in so-called Divine Revelation all facts must conform with their interpretation, or be excluded as false. Hence they re ject evolution as opposed to the tenet of special of misery is abolished, perfect amity is at creation. Thus mind becomes trammeled by accepted authority, and made powerless for further investigation.

The independent thinker is liable to the op posite extreme. If he finds no data for logical proof he declares there are none, and settles into the rut of perverse denial.

> To once affirm or once deny Disarms the will again to try

failed in usefulness to man, are nothing but a | with the soul of vinegar, which is a type of all drag to moral and intellectual progress, and should be superseded by a purer and more rational religion.

It does not require logical erudition to know that reliable inference can only be drawn from verified premises; and yet religious teachers preach from God's authority in advance of proof that such being exists. They tell us he is a Supernatural Spirit, Omniscient and Omnipotent, who created the universe, made man in his own image, and prove it by his "holy word," which they warn us not to triffe with, and threaten the doubter with the torments of eternal hell.

How is that? This reasoning in a circle, has a most significant ring. But the more absurd, if possible, is that the author of this "holy word" has described God with all the attributes of human weakness, as vain, fickle and vengeful. Is it strange that thinking men pronounce it all "a pious fraud"? and yet propagandists are zealously striving to maintain their ground, and have the audacity to petition Congress to "put God in the Constitution," and protect his almighty power with penal law.

Such incongruity forces doubt of sincerity in belief of what they teach.

Can this age of intellectual progress, when science has harnessed "the thunderbolts of God" to do the drudgery of beasts, be content with a fatuous religion? And yet its advocates call Modern Spiritualism "trashy stuff of delusion that ought to be suppressed by law." Yes-and that is what they mean to do with the aid of divinity and physic; it grates on the nerves of both, and their greatness will soon be grated to nothing.

We have faith in the law of progression, in which all that is false must yield to the true, and in which religion must keep pace with the growth of science. Religion has arrived at the culminating intensity of a "struggle for the survival of the fittest." A new era is opening to a brighter light by which man can better comprehend himself and his relation to this and the next life. The tendency is to harmonize rival interests, equalize opportunities, social relations, and elevate the lower to positions of fitness for whatever usefulness best adapted to capacity. When this is done, the world hand, the head and heart are balanced, selfishness resolves into love of neighbor, and the terms of millennial fruition are fulfilled.

Religion cannot be ignored as a part of human nature. It is impressed by the indelible pulsion of elasticity, which gradually relieves imprint of the never-ending now. The present them in a changed state of motion, or in which includes the past, and the future is of the cohesion dissolves to essences prepared for present. What is, forever was and will be,

essences, and corroborated by microscopic revelations. Still another confirmation we have in the fact that the sexual property is developed in the plant by which the germ is completed. Thus a new and more permanent soul is organized with the germ of a plant, which undoubtedly links with the animal, and continues in progression up to the soul of man. Observation teaches that progress in evolution continues from better to better; Natural History and Homology confirm it, and as organi-

zation is nature's method of evolution, so it must be with the soul which is evolved. The fact that matter is the only perishable entity proves it but the means to a more substantial clinched by the terrible alternative in belief, purpose. Hence it is a legitimate conclusion that the soul of organized essences is the real purpose of evolution. Science has demonstrated that neither force nor substance can be created or destroyed. All the forces of nature are invisible, though matter is called a potential or static force, which force is invisible life, upon which the existence of matter depends. The moon is called a dead satellite, and is in corresponding death with its loss of atmosphere.

Undoubtedly suils, planets and satellites have their birth, growth and gradual decay, passing through all datages subject to those conditions. It is pretty clearly determined that comets are but'the roving dust of once living planets; and it is a logical conclusion, from the convertibility and indestructibility of force and substance, that their forms have perished in the service of evolution, and their ashes are distributing to fertilize living worlds or renovate by some unknown process.

Though all phenomena are but modes of mo tion, motion must have a cause behind it. It is quite obvious that where there is change there must be motion. Hence change is motion, and if we find the cause of change we find the cause of motion. Though elasticity is an important means to motion, it is only a force when acted upon, and then it is only a force of repulsion until it gains equilibrium. But it is now ascertained that opposite forces contain the great principle of action, such as attraction and repulsion. Opposites attract opposites, and likes repel likes. This principle constitutes the great Omnific power. There is nothing created but change in modes of motion, which stand for all effects. Chemical affinity is the attraction of opposite forces, and matter is the aggregation of particles by the attraction of unlikes. The particles are held together by cohesion against the constant rehigher service. Polarity is another form of

THE ONWARD WAVE; "LIFE-LINE" OF A SENSITIVE. THE Written Expressly for the Banner of Light,

BY WILLIAM PHILLIPS, Of Clackamas, Ore., author of "Nirva, The Orphan Girl." Etc.

Life Was, Life Is, and Life Shall Ever Be! | ed that they had left the country. The leaves It has been the office of Life throughout the on the trees wore a golden hue. Some of them Eternal Past, and shall be throughout the Eternal Future, to manifest itself in material forms. Life and Substance being the counterparts of each other, and coëternal, are the parents of all forms now in existence-that ever did or that ever will exist.

Life and Substance have peopled the universe with their millions of children-from the mote in the sunbeam to the mightiest orb that rolls in space. The variations in the forms of these children are legion, yet the office of each is the same: The development of Love, of Intelligence, of Will and of Wisdom in one formand this form we call Man. Nor does the Divine impetus end with this development, for it is the office of these children to prepare the way for those who shall come after them, that they may be led to higher and higher grades of existence.

Once upon a time, in the progress of material events, there evolved from these divine parents -Life and Substance-a certain identity in human shape who it is destined shall here indite a history of his experiences in physical life.

CHAPTER I. Spirit Playmates.

It was on a sunny day in June. The fields were roseate with flowers, and sweet odors were wafted on the soft summer air. I sat on my mother's knee, and being fully awake to material consciousness, viewing my surroundings with much precision, I inquired of her the source of the being which had been be stowed upon me. Recognizing that her child was but exercising that innate quality of soul necessary to the progress of humanity, she lis tened to my childish queries, and tried to adapt her information to the conception of the budding mind. Failing to comprehend her, I finally asked if, at least, she was not glad that I had | ly, the larger taking the lead, and also acting

were falling to the ground. The fields of standing grain were ripe for the harvest. Barns and bins were put in good order to receive the harvested crops. The woodshed was filled for winter use

Notwithstanding the cold winds that came from the north, causing icicles at times to hang from the trees, I was glad to be out with the black boys, to see them feed the already fat porkers in the pen, and to arouse the small pigs from their warm beds to feed them the milk which Sallie had saved for them; to hear the lambs bleat, and see the fowls limping over the frozen ground, yet determined to push their way through frost and snow to obtain their daily subsistence. All these things were food for my mind, and their observance but created a desire for more sights and scenes to come.

Frosts and snows at length melted away and varmer winds came from the south. The skates and the sled were laid away : spring flowers were followed by summer birds; the honey bee sallied out of his hive, to return again with laden limbs. The birds, the flowers, and the beauty of the general landscape, caused my feet on a certain occasion to stray from home. that I might drink more deeply their inner beauty. I plucked the flowers as I passed through the valley, listened to the birds as they sang in the groves, watched the fishes as they played among the rocks at the bottom of the brook. Tiring of these, I slept on the bank of the stream-soon to be awakened by the voices of many children, both boys and girls, of about my own age. They came, apparently, from beyond the eastern hills. They all held flowers in their hands, such as I had never seen before. They came close to me, formed a semi-circle, and began singing most beautifulvaried only in modes of motion. This irrepres- this principle, supposed to be the property of been given to her as a participant in the experi- as guide to the smaller. I do not remember the words of their song. After the singing began to question them: "Where do you live?" 'We live," answered the elder, "in a different country from this; not far off, but difficult at times to reach."

This tendency should be corrected by early sible voice of the ages must and will be heard; training; for it not only becomes an offensive and the mistake of materialism, while it had habit, but a sin against the law of progression. the means to satisfy it, was its effort to stran-Neither should faith be assumed as evidence of | gle or pacify it with lullaby. It had the means truth beyond the justification of reason. He to gratify this longing simply by extending who teaches faith to be "holy truth" takes the the logic of its own data; for if mind results fearful responsibility of teaching what may be from the modification of substance, why not false. We have faith in history, and though i the same cause continue its progression indefimodern history is far more reliable than ancient, who dare pronounce it infallible? We regard religion as an element of feeling which | both cause and effect. They also admit that results from the strong impression of eternal all phenomena are but modes of motion. We life, and a belief in the Great First Cause not understood; and though credulity of ignorance is easily imposed upon, it cannot rise above its comprehension. We believe in the law of adaptation, and Fetichism is fitted to the mental state of its votaries; then comes' Polytheism, followed by Monotheism, which, as science advances, is found wanting to satisfy the growing intellect, that demands a religion based upon known facts, and this must come, as conditions are rapidly approaching, for we hear the firm tread of triumphant hosts who have seen to learn and know from having seen.

Furthermore, with due regard for other causes, this gloriously great advancing army should not forget their indebtedness to materialists. Had it not been for the bravery of a few such men as Emerson and Parker, who prepared the way by victory over fanaticism, by demolishing the authority of creeds, every medium would have shared the fate of Salem witchcraft. Still, materialism is denounced as the enemy of morality and social order; and old religion finds its principal support in the belief that it has a restraining power over the passions and vices of men, which makes it an indispensable agent for good. But the charge and conclusion are both false, for we know that the moral rectitude of skeptics does not suffer in comparison with any class or sect which constantly besieges heaven with plaint and prayer; and the much-abused skeptics are generally foremost in efforts of social reform, with the lofty sim to develop the highest good.

Why Ecclesiasticism is not more elevating in moral tone is because it does not teach that morality is a saving virtue. The services to propitiate the Great Unknown are intended to excite awe and fear, which have no moral sentiment in them; and belief in the efficacy of prayer encourages the indulgence of wrong by the facility of escaping the consequences. Again, the importance attached to creeds has a pernicious influence on parental duty of moral teaching. Home, above all, makes the lasting impression, and is the place best adapted to illustrate moral duty to the understanding of tender youth

Make children understand and feel that duty to one another, is the highest service they can render to God, and that all attainments depend on self-exertion, then they are qualified for good and useful oitizens. 「いっけんひちょう」

Churches which deal in ritualism, and make dogmas of paramount virtue, have signally soul and life are inseparable, as we have seen

nitely? Materialists maintain that substance is self existent, and embraces all conditions of consider these data all-sufficient to logically prove the immortality of the soul. And we do not understand that materialists deny the existence of the soul on other grounds than the supernatural, and so far they are justified by reason. It must be granted that all effects take place through the action of natural forces, and what nature produces must have its elemental source in her being. So far we are in accord with materialism, and we have only to analyze these data to find what they logically prove.

First, we will make two grand divisions of substance-the visible and invisible. Matter or form. which is condensed substance, includes all that is visible. Matter is not only modified substance and modified motion, but is the means of creating new modes of motion in its essences: that is every form of life, from the mineral to the animal, is ensphered with its peculiar free surface-essences called the oversoul. These essences are invisible and of as

many varieties as there are of visible forms. The earth and its atmosphere will illustrate this grand duality of visible and invisible relation, between which there are constant interchanges through chemical action and other agencies that are constantly elaborating conditions for its interforms, which continue the more complex process in dual likeness.

Most of these invisible essences are distinguished by smell or taste. The various kinds of and order by which evolution is never ending, earth, metals and organic forms emit their and which explains the argument of "design peculiar odor, taste, or are distinguished by other means. We know a flower by its fragrance, fruit by its taste, iron by its odor. Give a few raps with a hammer to a bar of steel and it will attract iron filings. Place a cruet of vinegar in the sun-rays, and the surface will be seen alive with wriggling animalculæ; and when they escape the life of vinegar goes with them.

So it is with all forms: life goes with the soul or essences, and the form disintegrates, leaving nothing but ashes, which proves that composition and decomposition are necessary to evolution; and vanish when they have accomplished their end.

Another important fact is that while there is no provision for mineral propagation, a new. of evolution, and there can be no progress order of evolution commences with the es. either way from perfection." sences of the organic world, by which a germ is Again, mind has no creative power, for it is created to continue the species. This germ simply the knowledge of natural laws which it

the atom, but increases in volume in ratio with their blending in the aggregate. This force builds the crystal, commencing with a nucleus, and by adding units to units completes a symmetrical structure.

It rejects all foreign substances, showing the principle of selection and adaptation, and also when a crystal breaks during its formation, it is repaired and restored to its natural outlines. and thus manifests the power of healing. This same process is repeated through the vegetable and animal kingdoms with the addition of supplying functional need. What, then, is polarity but the principle of life? There is no stronger evidence of analogy. Expose a magnet to a certain degree of heat, and it loses polarity. Polarity is force which cannot be destroyed, but does separate from matter; and life cannot be less indestructible. During the process of crystal-formation heat is generated, and light is sometimes seen. The same is the case with chemical action; but the animal retains heat during life, for the reason that the work of elimination and repair is constant in

holding conditions for an interior structure. Another phase of opposite forces is that of need and supply; and through all disguises of this same principle, the law by which need attracts supply seems to us the most comprehensive exposition of nature's causative powers yet discovered. This power to attract fitness and reject unfitness is more than human intelligence can accomplish, and yet in likeness of it. It is the law of selection, adaptation and adjustment, by which everything must gravitate to its place of fitness. Want and supply are counterparts, which have no apparent polarity, and yet whatever attracts must have its opposite. Likes have no need for likes, and repel them. Need can only attract fitness, which is in the opposite.

Hence there is mutual attraction in opposites, which is the great law of compensation immanent in the fitness of things."

To suppose that nature was endowed with this principle is to assume that nature had a beginning, which has not the slightest evidence, nor is there necessity for it. Whatever is, was and forever will be, subject only to change in modes of motion. We say motion is the only element of change, because it is iden tical with the modification of substance.

We are told that mind is the Great First Cause, and that omniscience is necessary to creation, or all effects must come of chance But the uniformities of nature prove the impossibility of chance, and experience teaches that mind is the effect of evolution. To de scend from omniscience would invert, the law

[Continued on third page.]

"Yes, darling, ences of existence. she re plied: "Mother is so glad!"

I nestled in that bosom of love with confidence and security, and wondered why mother held me so much closer to her heart than on occasions before. But future years revealed the fact that at that moment both mother and child had advanced to a higher plane of insight and affection.

I had one brother-we called him "Tom "-(older than myself) and two sisters, Jennie and Susie, while I answered to the name of "Jack" -a contraction of Jackson in this case. My father's name was Thomas Draper, and my mother's name was Jennie Draper. I was informed that I had been named Jackson in remembrance of Gen. Andrew Jackson, who so bravely defended the Southern people and States in the last war with Great Britain.

Asking my mother who sister Sue was named for, she replied: "Susie was named for my mother, your grandmother, whom you never saw; she died before you were born."

At the ending of these words I heard some one say: "No! grandmother never died." Looking in the direction where I thought the

speaker stood I replied : "What makes you talk that way, Jen?

Mother says she died before I was born." At this mother turned to me and said:

"Who are you talking to, Jackson?"

"Why," I replied, "Jen says grandmother never died."

• "Jennie is not in the room, Jackson; did you think you heard her speak?"

"Yes, mother; somebody said grandmother was n't dead."

To this mother gave no reply, but seemed to be thinking deeply about some matter. At length she bade me go out and play with the other children; but just as I entered the hallway leading to the front yard I met an elderly, well-dressed lady. She smilingly looked at me, and seemed to say, "Good-morning, Jackson." I bade her good-morning, and invited her into the room where my mother was, leading the way and placing for her a chair. To my surprise no lady followed. I rushed to the hallway-she was gone. Turning again to the room I met my mother, who said :

Who were you talking with, Jackson?" "Why, the nice lady who just came in here; and now she is gone.'

I then gave as minute a description of her appearance as I could, at which mother seemed much agitated.

My father was a farmer, owning a large tract of land in the southern part of Kentucky, with many slaves to cultivate its surface. The place was known in that part of the State as "Paw-Paw Grove Farm." The stage road leading from Louisville to Nashville ran through the place, and the road leading from Paduca to Bowling Green passed by it. A State The autumn breezes came, with chilly mornhas life, and what has life has a soul, for the can utilize or counteract by change of condi-ings; and when I listened for the songs of the be at home all right." summer birds their notes were silent. It seem-

I suggested that the roads would probably be better by-and-by, as the season advanced.

"We do not need earthly roads on which to travel. We pass through the air. Did you not perceive our coming?"

He then waved his hand for silence, and, reaching for a flower at his feet, said: "Can any one here tell how this flower was made?" A dark-haired little girl raised her hand and said :

"There was once a little germ lying here in the ground. The warm sunshine came and vivified its latent life-forces. These forces were positive enough, and of such a nature as to attract from the surrounding world just such material as would make it what it is.

Then a blade of grass was taken: "Who can tell how the grass is made?"

This question was answered by another on much the same principle as that of the previous reply.

The company then began to make preparations to depart. A few of them were to remain with me. The departing ones seemed to rise a few feet from the ground, and then waving each the right hand bade me "good-by" and moved on, higher and higher, until lost to sight. This view filled me with wonderment, seeing which the remaining ones smiled, but said nothing. I ventured to ask: "Where did the boys and girls go to?"

"Oh, they went home."

Marking my astonishment, my visiting friends seemed to think best to direct my attention to other things. They led me across a hill and a valley to rising ground beyond, from which place my friends told me I could find my way home; then bidding me "good-by," left me as the others had done.

I at once observed the day was far spent; the sun was sinking low; I hastened my steps in the direction of my home, running as fast as I could all the way, and reaching there just as the first stars of the evening appeared in the blue sky above.

The family were much alarmed at my absence, for I had left home early in the day; my brother and sisters had been sent to the neighbors' to inquire for me, and mother had called again and again. After she had called many times, and despaired of making me hear, she saw her mother coming across the heath from the direction which I had been seen by sister Susie to go, and said to my father: History

"Jackson will be home soon " est until

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"How do you know, mother?" was his reply. "Because I just saw mother come from across the heath from the way Susie says Jackson went; she went straight to the door and passed into the house. I know that is a sign he will : 4) - s i - i - i

To the demands of all as to where I had been

flotsam.

No Obstructive Wires in Paris.

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It should be noted that the question how to dispose of wires-a question that makes so vast and so continually recurring an agitation in

all American cities-never comes up at all in Paris, and is soldom montioned in any European city. There are absolutely no obstruc-tive wires in Parls. The government has purchased the tolephone as well as the tolegraph system, and all the wires for these services are placed in the subways of sewers. The wires of the electric companies are buried under the sidewalks.

sidewalks. Armored cables are laid in simple conduits, or even in the bare soil, without the slightest difficulty from any point of view. In crossing streets it is forbidden to break the paving, and underground connection is made from the manholes of the sewers. The whole city of Paris will have been laid with a network of electric-lighting cables a few months hence, and traffic on the sidewalks and in the streets will have suffered a minimum of obstruction, while no injury whatsoever will have been

while no injury whatsoever will have been done to pavements. All these minor questions of practical muni-cipal engineering that we in our cities are at-tacking in a fumbling, rude, original way, heedtacking in a fumbling, rude, original way, need-less even of the experience of our nearest neighbors, while densely and contentedly ig-norant of the experience of foreign cities, have been thoroughly solved in Europe. Instead of leading the van, we are from ten to fifteen years behind Europe in all these matters. Even in our own field of electrical methods, as a president American electrician methods.

as a prominent American electrician assured me in Paris last December, we are now five years behind the Continent. He declared that years behind the Continent. He declared that the difficulties our American corporations still complain about, when asked to bury their tel-egraph, telephone and lighting wires, were all met and vanquished in Europe several years ago, and that our fellow-countrymen insist upon remaining in a state of invincible igno-rance rather than learn anything from the technical and scientific achievements of Eu-rope. — Dr. Albert Shaw's Paper on Paris, in the Century for July. Century for July.

The Prince of Wales's Great Income. The Prince of Wales's budget consists of £100,-000 of civil list and the revenues of the duchy of Cornwall, amounting to from £38,000 to £40,-000 a year. The princess on her marriage received a more than modest dowry from her fa-ther, the King of Denmark, and she would have been positively poor in her own right had Parliament not voted in her behalf a civil list of £30,000. Each of her children receives from the country an annual income of £6,000. The Prince has three fixed residences basides

The Prince has three fixed residences besides The Prince has three fixed residences besides the houses he temporarily rents on given occa-sions — Marlborough House, where only the building is looked after by the State; Sand-ringham, in the county of Norfolk, and Aber-geldie, in Scotland, which, although in the gift of the Queen, has to be kept up on his private purse. These three residences entail the pres-ence of an army of retainers — care-takers, coachmen and grooms, keepers, beaters, gillies, gardeners and hangers-on.

gardeners and hangers on. Independently of these the household of the prince consists necessarily of a great number of functionaries and officials with whom he is bound to surround himself. He has a comp-troller-treasurer, who is no less a person than a lieutenant general; three chamberlains, four equeries in chief, and six others who are sup-plementary, a private secretary, and a libra-rian, a superintendent of the household, with two assistants; a house and three honorary chaplains, three house and five honorary doctors, three surgeons and a substitute, and a dentist with a yearly appointment.-St. Louis Globe Democrat.

Hanging as an Experience.

As to the feelings which a man has when he s dropped from the scaffold, there is very little opportunity to know. A drowning man, it is said, in the last moments of his peril, sees, in a flash, all the deeds of his life pass in review before him, and the story goes that a man who had lived in poverty most of his life because he had forgotten where he had placed a certain box of valuable papers, and who at last, in despair, jumped into the river to end his misery, suddenly remembered where the box was, struggled and shouted for help, was rescued, and afterward lived in affluence.

Tescued, and alterward lived in alluence. There is also on record the case of a man who, just after he had been swung off the scaf-fold, was saved by the sudden rush of a mes-senger with a reprieve. The poor fellow was cut down, and when he perfectly recovered his senses, was asked what were his feelings at the time of execution. He replied that when he was ensure of he was forced.

and what doing, I could make no intelligent reply; and the patience of my father being exhausted, and results were in prospect for met akins of their jaws pecans and beechnuts, and but the intercession of my mother saved "the carry them to holes in the trunks of trees, or to runaway" from punishment for the night. I did not see my father in the morning, and at both interesting and instructive. I seemed to noon Paw-Paw Grove Farm was visited by one understand that the wild animals of the woods of father's brothers and his family from the city, who had come to stay several weeks. This has; while man has reason, observation, exgave me a respite, and a great relief of mind. | perience and intuition to prompt him, the lit-

cousins had many romps and plays. Country guided by the unerring voice of nature. life to them was a series of pleasures: So many wild flowers growing everywhere which could be had only for the plucking; so many pretty | to a more southern clime; his single note, high birds with sweet songs; so much early ripening fruit, and the herds of stock of most all do- indicated his rapid flight in that direction; mesticated kinds, gave them great amusement | the blackbirds were seen to gather in large as well as instruction. The two elements, the flocks in the tops of the trees and sing for city and the country, being brought together, each had a good effect upon the other. The there to repeat their songs again, seemingly city family learned to become more natural, and to understand there was a philosophy in the most common things of life; the children learned to know where their bread, beef and potatoes came from; while upon our side there were refinements among city people we had lengths on the ground. I then thought to renot yet attained to, which seemed to have a marked effect on every member of my father's { by one, to peep through the sky. I ran as fast family. Then, in addition to this, Aunt was a believer in what were called "ghosts," also in that of my home until I came to a dark forest "second sight" and in "second hearing," and was a bold proclaimer of her convictions. My father was, however, a pronounced doubter of all such matters, having ready—and often gruff | the other side; but had proceeded but a few and narrow—replies to all my aunt and mother | hundred yards when I found myself entangled had to say on these subjects. I was greatly in an undergrowth of brush and briers; I re-interested in what they called "second sight" traced my steps a few rods to a small open-(which I subsequently learned is called clair-voyance) and "second hearing" (clairaudi-but received no answer. Suddenly, in a pause ence); and began to reason within myself that of my childish fright, I perceived coming something of the kind must be in existence through the brush a human form, which within my organism, as I reflected on the mys- proved to be a negro, bareheaded and without terious children I had seen by the bank of the brook, and remembered that real children wool. He came near, and taking me by the such as I could not have moved through the air as they did.

On a subsequent occasion I again met my singular playmates, under much the same conditions and surroundings as before. They pleasantly addressed me and gave me flowers, which I promised to keep as a memento of their visit. Their spokesman said to me:

"Jackson, these are 'second-sight' flowers. You are now in the 'second-sight' condition, or you could not see them, or us. This 'second sight' will follow you all through your earthlife (not only this, but 'interior hearing' also), and will prove a blessing both to you and to others."

I asked: "What is your name, and where do you live?'

"My name is Carlos Dean," he replied, "and our home is in what you have heard called heaven,' though it is a world like yours. We go where we please, when everything is right for us to do so. We found it was easy for us to come to you at this time, and we came."

They then took their departure as before but when they had again ascended into space, and their voices were heard no more, I found that the flowers they had bestowed had vanished too, and was sadly troubled, for fear that, after all, I had been a victim of delusion, just as my father had intimated others were who believed in such things.

I walked slowly toward the house, the big tears coursing down my cheeks, but had not proceeded far when, feeling a warm pressure on my left side, I turned my eyes in that direction, and saw the same boy who had acted as leader of the company of children a few mo ments before. He approached me and said :

'Jackson, those flowers were real spirit flowers, and we are real spirit children. Remember, you are one of those who live a double life-partly on the earth-plane and partly on the spirit-plane. When you are on the spiritplane you can recognize us, hear us and see our flowers.

Then, turning, he sped away quickly in the distance, leaving me filled with wonder at what I had seen and heard.

I was also interested in the little squirrels of the woods, to see them gather within the loose excavations made under huge logs. This was had as sure a guide to solf-preservation as man During their stay, we children and our city | the squirrels and all other wild animals are

Then again, there were the wild birds of the woods: The woodpecker was taking his flight in the air, at an interval of each half-minute. hours, then rise and fly to another tree-top, bidding good-by for a season to the land of their birth.

I had watched such scenes as these on one occasion until the day was far spent, and the shadows of the tall trees were measuring long turn to my home. The stars had begun, one as I could in the direction which I thought was lying directly across my path, and which I feared to enter I turned to skirt the forest and go around it, believing our house was on coat or vest, with hair and beard as white as hand, said:

"Come, boy; 'Cuff' take you home." [To be continued.]

The Spiritual Rostrum. [From the Medium and Daybreak, London, Eng.] MODERN SPIRITUALISM.

A Lecture delivered before the Bath (Eng.) Literary and Philosophical Association, by C. W. DYMOND, F. S. A.

[Concluded.]

[Concluded.] OBJECTIONS. -- How differently are these things regarded by different minds! Heredi-tary bias, early training, the sentiment of our "set," the zeit-geist, and the quantity and the quality of our knowledge, all share in leading each of us toward or away from this kind of study. Jog-trot people, who have not enter-prise enough to look at aught on either side of the bealen track are not the only ones who of the beaten track, are not the only ones who are indifferent to such matters. Neglect of them may be due to the intuitive faculties being either naturally defective or atrophied from lack of exercise in a mind intensely devoted to external observation; as in the case of Prof. Huxley, who said: "Supposing the phenomena to be genuine, they do not interest me." Too commonly, however, among men calling themselves scientific, instead of apathy The is antipathy, however, alloing them calling themselves scientific, instead of apathy dice against that which has freaks of its own, and is apt to play with their most unscientific "stand and deliver" methods. Such may, like Prof. Ray Lankester, condescend to grant an impatient hour to what they call an investiga-tion of one of the phenomena, only to find— that which they came determined to find. They demand proofs. They can have them if they will be humble enough to take Nature's way: "but the slippery Protens will not be so caught." Learned doctors are apt to rush in where plain people—not so learned, perhaps, but better informed—find it needful to tread with utmost caution—the conditions affecting results being complex and sensitive beyond comparison with those involved in the most delicate physical experiments. It is here that the novice, on the lookout for fraud, is sure to stick! delicate physical experiments. It is here that the novice, on the lookout for fraud, is sure to stick. How different the attitude of another scientific man of eminence, Dr. Alfred Russel Wallace! "The true student of science," says he, "neglects nothing and despises nothing that may widen his knowledge of nature; and if he is wise as well as learned, he will hesitate before he annies the term 'innoscible' to any if he is wise as well as learned, he will hesitate before he applies the term 'impossible' to any facts which are widely believed, and have been observed by men as intelligent and honest as himself." Multitudes, too idle to inquire, and ignorant of their ignorance, go out of their way to poke cheap and very poor fun at Spiritual-ism. What matters it if such do not believe? The facts can easily wait. With some who think they have a key that will open every lock, it is a favorite notion that all is due to hallucination. They may not be so rash as to deny that some of the phenomena seem to be real, but, say they, it is an appearance-noth-ing more. To such I would commend the words of Archbishop Whately, which he applied to of Archbishop Whately, which he applied to the study of the kindred mesmeric mysteries "To suppose that we are all so mad as to be-lieve that things take place before our eyes which do not, and all mad in the same way, is utterly incredible." One observer may be hal-lucinated, but the chances that others are simultaneously so diminish at a rapidly increasing rate with every additional person concerned; so that in an ordinary company they are prac-tically nil. Not a few people, moved by consti-tutional fear, instinctively shrink from these things, deeming them uncanny. In most cases familiarity with them is all that is needed to create confidence. It is very touching to ob-serve how soon little children are at home here --conversing with beings of another sphere as naturally and fearlessly as with those in the flesh. Does this lend any support to the devil-theory, favored by some, who, not daring to dis-pute the reality of the occurrences, apparently have no confidence that, in a spiritual sense, "they that be for us are more than they that be against us"? But perhaps we hear the famil-iar objection that, if true, these would be mir-acles; and, you know, there are no miracles now. Indeed! can any good reason be urged for limiting them almost to the acade of any now. Indeed! can any good reason be urged for limiting them almost to the people of one small territory and to a few centuries of re-corded time? They are miracles, the evidence for which is a thousand-fold stronger than that for the ancient ones; yet those — viewed through colored magnifying glasses — are be-lieved without question; while these, identical in kind, and many of them not a whit less dig-nified, though at our own doors, are neglected or denied. or denied. But what is a miracle? Not as was once thought, and as some still think, a contraven-tion of the laws of nature. This is impossible. A miracle is merely a wonder-an event so transcending, or setting at naught, our ordi-nary experience, as to cause us to marvel, because its processes are hidden from us. Our amazement thereat is in proportion to our lack of knowledge; and, as inquiry invades its realm, miracle becomes naturalized: with the result that things which are miracles to day, and to some persons may not be so to-morrow, or to other persons. In a deeper sense, how-ever, miracle never ceases. To the reverent student of God's wonders is not all, even the would watch the wild geese winging their way to the milder south, there to remain until the appearance of the daisies of another year. The sand-hill orane with his peculiar notes when circling around in the upper air, seemingly to ascertain his true course of flight, was watched by me with much interest, and I wished I could have wings just for a little while, that I result with the and direct the way I believed his he wished to go. -a spiritual sky to cheer us with glimpses of the

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home that is to be when this poor mortal frame ahall have mouldered into its kindred dust? We read in an old book that "when there is no vision, the people perish" (and, I ask you, is it credible that these "aids to faith" should be withheld just when we so sorely need them? And here they are; but many think them mean, and unworthy of such a cause. Is it, then, so hard to realize that when great lossons are to be faught to people when are not great. then, so hard to realize that when great lessons are to be faught to people who are not great, nothing which tends to enforce them deserves to be called "common or unclean"? Says a poot: "There is no great and no small to the God who made all.". It still remains true that "God hath chosen the foolish things of the world to confound the would be wise; and base things, and things which are despised; that he may bring to naught things that are." Grant-ed that not a fow of the manifestations are un-dignified; and that many of the messages are frivolous or untruthful. What then? Are all so? And wherefore and whereunto this leaven of the objectionable? Does it not indicate that some foreign agency may have a hand in of the objectionable? Does it not indicate that some foreign agency may have a hand in the work? For, as the wishes and predilec-tions of mediums and sitters greatly help to mold the form and influence the character of these doings, we may suppose that in as far as they surprise a company whose expectations are formed upon a mistaken persuasion as to the inherent majesty and truthfulness of a spirit, they are due to extra-human action. But beneath this traditional bias, there is, in most people, a substratum of frivolity which unwittingly attracts spirits of the lighter order. That such visitations are so often wol-come, shows that they suit the popular taste; and we must expect them to continue until that taste shall have been improved. People who imagine the unseen world to be separated into only two distinct and opposite regions, do who imagine the unseen world to be separated into only two distinct and opposite regions, do not realize its amazing scope and infinite vari-ety. Nor do they realize—what is hardly open to doubt—that each inhabited globe in the uni-verse is immersed in its own spirit-spheres, with which (though, perhaps, not in exclusive connection) it is much more in sympathy than with those of any other globe; not that our own world is but one out of these myriads; it in inconnection) it is much more in sympathy than with those of any other globe: nor that our own world is but one out of these myriads; its in-corporeal expanses peopled by beings of every grade, from the "rulers in heavenly places" to the scum spawned by earth upon the spirit-shore. Now, converse between the natural world and the spiritual is subject to restric-tions like those which limit the freedom of social intercourse here only in the former case these are wholly natural; while in the latter they are largely artificial. Like comes to like; and it would be more easy for a mighty mon-arch to hob-nob with the tag-rag and bob-tail of his subjects than for angels of the higher orders to come directly in touch with our crude humanity. It needs small acquaintance with men and women to see how providential it is that none of the matters communicated are much ahead of our present knowledge; that they are suggestive and stimulative to thought, rather than directly teaching; that in all of them there is an admixture of human fraility and ignorance: and even that some of the messages are of questionable character. Were it otherwise-were such phenomena al-ways of noble aspect, and the communications always true-what a blow would be struck at mental freedom and individual responsibility! always true-what a blow would be struck at mental freedom and individual responsibility!

mental freedom and individual responsibility! The world, once convinced, would rush with one accord to this new idol (as, alas! too many do now), grovel at its feet, and hang upon its infallible words, not daring even to think; and mankind would soon be sunk in a childish leth-argy, fatal to all manliness and all progress. Lest any should think that, in offering these defensive arguments. I have been fighting shadows, permit me to point to what is going forth as the highest teaching in the land; a fair specimen of one form of the vehement op-position with which the study of Nature in her higher realms has to contend. Only a few weeks ago, the bishop of Rochester, preaching in the metropolitan cathedral on "The Divine Silences", and, apparently, forgetting that it Silences"; and, apparently, forgetting that it has been the common fate of great discoveries to be at first ridiculed and denounced; cited such problems as the origin of evil, and those referring to the border-land between sense and spirit, between the visible and invisible worlds, as "dishonest, presumptuous, speculative and controversial"; pronouncing them "questions controversial"; pronouncing them "questions on which neither of the three great revelations vouchsafed to man (in Scripture, and con-science, and nature) cast one gleam of light, questions for which science, properly so-called, has nothing but unspeakable disdain; and re-ligion a solemn indignation." Ohi shade of dominie Sampson, was not that—"prodigious"? Truly, "one must study, to know; know, to understand; understand, to judge." Contrast this sounding declamation with the sober and weighty opinion of the father of modern sci-ence, drawing the very opposite conclusions from the teaching of the same "three great revelations." "As to the nature of spirits and angels, this is neither unsearchable nor forbid; but in a great part level to the human mind. angels, this is neither unsearchable nor forbid; but in a great part level to the human mind, on account of their affinity. The knowledge of their nature, power and illusions appears from Scripture, reason and experience, to be no small part of spiritual wisdom." To this an imaginary skeptical opponent may reply: With Scripture, I am not concerned; but, as to the bearing of reason and experience upon the existence and nature of spirits-well-in short, Bacon must be regarded as an old fossil who lived in the pre-scientific age; for, in these the existence and nature of spirits-well-in short, Bacon must be regarded as an old fossil who lived in the pre-soientific age; for, in these enlightened days, we know better. It may be so. "There is no doubt that ye are the people; and that wisdom will perish with you." But will you listen to a modern opinion of your own school-that of the Scientific American, a journal which cannot be suspected of any lean-ing toward belief in such things: "If true, it will become the one great event of the world's history; it will shed a 'lustre of glory on the nineteenth century." Or to another-that of Dr. A. R. Wallace (I suppose he would be called "poor Wallace"), a man who, at least, knows what he is talking about: "The fact that Spir-itualism has firmly established itself in our skeptical and materialistic age; that it has continuously grown and developed for more than forty years; that, by mere weight of evi-dence, and in spite of the most powerful pre-possessions, it has compelled recognition by an ever-increasing body of men in all classes of society; and has gained adherents in the high-est ranks of science and philosophy; and, finally, that, despite abuse and misrepresenta-tion, the folly of enthusiasts and the knavery of impostors, it has rarely failed to convince those who have made a thorough and pains-taking investigation; and has never lost a con-vert thus made; all this affords a conclusive answer to the objections so commonly urged against it." ORDER of INVESTIGATION.-But when some, to whom "we testify of, that which we have ORDER OF INVESTIGATION.—But when some, to whom "we testify of, that which we have seen," exclaim: "Thou bringest strange things to our ears"; the reply comes: Strange, they may be; but not, therefore, necessarily new. That the Spiritualism of our day is called "mod-ern" implies that there has been an old Spirit-ualism from which it in some way differs. Were it altogether an original thing in the world, breaking away from the teachings of old, and going in the teeth of experience, you would not have been gathered here this evening; for, in the main, it holds good in all matters of great moment that "what is true is not new; and what is new is not true." Well is it, then, if strangers to the subject, like the Athenians of what is new is not true." Well is it, then, if strangers to the subject, like the Athenians of old, wisely go on to add: "We would know, therefore, what these things mean." To gain this knowledge, much may have to be done; and care should be taken not to begin at the means and care input in the taken have to be done; this knowledge, much may have to be done; and care should be taken not to begin at the wrong end, as impetuous people are apt to do. The Rubicon crossed, we first have simply to determine whether or no the alleged facts are really so. In this elementary inquiry no pre-dilection should be allowed to hasten or to hin-der. It is solely a question of the evidence of our senses, and the trustworthiness of human testimony. If these provefalse, there is an end of the matter; but if not-then, regardless of ulterior considerations, we enter upon the next or scientific stage of the investigation, touching methods, conditions and proximate causes. By all means, if you can, show that the only activities operant in the phenomena are those consciously or unconsciously generated by or excited in the human organism. By all means follow Brewster in resolving that "spirit is the last thing I will give in to." But do not, out of sheer unwillingness to face the whole problem, strain such theories beyond reasona-ble limits, and make them a laughing stock to sensible men. "Rats, cats, clattering blinds, the sensible men. Rats, cats, clattering blinds, the | served for another volume. 29 94 B

Garage Barris

wailing of the, wind through empty pipes, and so forth, may terrify the nervous in the night-watches. No one doubte it. A gaa-lamy throw-ing the shadow of a waving bough on a white ourtain may persuade you of the real presence of your dear departed grandmother.* But do you call that evidence? Ohi how easy some people find it to "strain at a gnat, and swal-low a cancel" But "I'll have grounds more relative than this." Unconscious corebration, telepathy, thought-transference, hallucination, may be admissible as provisional working hypotheses, when seeking to explain many experiences held to be subjective; but you have no right to

admissible as provisional working hypotheses, when seeking to explain many experiences held to be subjective; but you have no right to limit inquiry to these; no right to plek and ohoose these phases only which seem to suit your purpose; rejecting all else. You must tackle the whole, or leave the work to those who do not think themselves where than na-ture. In most cases admitting of various ex-planations, the broadest and simplest is that which is the most likely to be true. It is enough if such is the only one which covers the facts, and fits in with all kindred facts. The ques-tion is: Can all the phenomena be satisfac-torily explained without recourse to extra-mundane interference? If not; if we have to admit that a single one is certainly of spirit-origin; then the belief that human agency is the sole cause breaks down; and the door is opened wide for seeking an answer to the ever-recurring query: How much of the spirit-ele-ment and how much of the human is con-cerned in each manifestation?

ment and how much of the human is con-cerned in each manifestation? Please to note that, up to this point, the in-quirer will have been concerned only with the phenomena—the alphabet, spelling-book and grammar of the subject. With the adaptation of these to our times, the little that is modern in Spiritualism is left behind. Useful and ne-cessary, however, as they are, there is nothing in the study of them, per se, to satisfy the high-est aspirations of man, or to appeal to the heart. But this is not the end of a journey, which, indeed, has no end. It is of the very essence of the spiritual ever to drive inward, in search of central truths, and soar toward essence of the spiritual ever to drive inward, in search of central truths, and soar toward heights from whence it may be seen that "all are but parts of one stupendous whole." With this expansion of scope, Spiritualism ceases to be any longer an "ism." Scorning limitations, and rising altogether above the shibboleths of earth, it merges into the comprehensive phi-losophy which aims at coordinating all things, and unifying them into a perfect system, "whose body nature is, and God the soul." Thus exalted and transformed, the knowledge of spirit becomes that Science of Life which, vivilled and glorified by union with Religion, of spirit becomes that Science of Life which, vivified and glorified by union with Religion, has power, if obeyed, to become the source of untold blessings to the world, and to all with whom we, the dwellers on this earth, are brought into relation. In laying down the foregoing as the logical order of procedure, I do not wish it to be inferred that any one of these stages should be completely traversed before the next in advance of it is entered. To do this would practically be impossible. An do this would practically be impossible. An all round student may-and many do-pass through them almost pari passa; but the steps in the lower ones will be somewhat in advance of those in the higher. To attend only to the latter, while unacquainted with the former, is almost inevitably to become a faddist, ever liable to mistakes, because without sufficient

hable' to mistakes, because without sufficient experimental knowledge. THE OUTCOME.--This leads me very briefly to refer to a few of the benefits accruing from the revival of Spiritualism. The most obvious and immediately welcome one is the reäffirma-tion of the persistence of our conscious indi-viduality after the crisis called "death," and, we informed the immediate of the continue viduality after the crisis called "death," and, by inference, the immortality of the sentient ego. Death, thus robbed of his terrors, is trans-formed into "an angel of light." Indeed, "there is no death; what seems so is transi-tion." Though the representations which we receive of life in "the spheres" are necessarily distorted by passing through refracting media, there is enough in them that is reasonable and coherent to enable us, more clearly than here-tofore, to discern the drift and meaning of this earth life which is the prelude to it; seeing that man enters the spirit world exactly as he leaves this one; and that character-development, not limited to this brief span of existence, goes on forever. But, concurrently with this individlimited to this brief span of existence, goes on forever. But, concurrently with this individ-ual evolution, a parallel process is going on everywhere and in everything; so that one who looks within may see how "through the ages one unchanging purpose runs; and the thoughts of men are widened with the process of the suns"; and how, through the trials, struggles and discipline of the present (heir of the past), higher and yet higher social states are being continually generated. And there is dawning upon the human consciousness a clearer—in-deed, an almost new—conception of the solid-arity of the race—not only us who are dwellers upon the earth, but those also who have passed upon the earth, but those also who have passed beyond the veil: for, as even Cicero wroteupon the earth, but those also who have passed beyond the veil: for, as even Cicero wrote— "the entire universe may be looked upon as forming one vast commonwealth of gods and men." We are also beginning to understand something of the true nature and causes of disease—pointing to direct and simple curative methods. But, over and above these, and many other acquisitions of knowledge, I think that one of the greatest gains of this study is that it fosters that most precious mental habit of piercing through the shell of external forms and appearances to the very kernel of things. The man so centered is glad to escape from the despotism of shams and illusions—proline parents of error and disappointment; and is privileged to rise far above sects, cliques, castes, parties and nationalities, fretting with feet upon earth, and his head in the heavens, casting away fear, he can tread firmly, walk-ing by sight as well as by faith (which itself an inner sight), and cultivating a charity which "thinketh no evil." • These "explanations" were adduced in a recent lecture • These "explanations" were adduced in a recent lecture • These "explanations" were adduced in a recent lecture • These "explanations" were adduced in a recent lecture • These "explanations" were adduced in a recent lecture

CHAPTER II. A Spirit Guide.

A few days after this our city cousins returned to their home, as they said not to "be in the way" during harvest time; for the clover, with its bright red blossoms, was ready for the scythe. and men with sharp and shining blades, swung to nicely-polished and conveniently-shaped snaths, were on hand to mow it down that it. might cure in the hot sunshine for hay. The harvest went on for several months after this: after clover came the timothy harvest; after timothy came the oat harvest; after oats came the wheat harvest; after which came the corn harvest, coupled, as it always is, with the gathering in of the winter apples and the making of barrels of cider.

Now it was father's custom, during these busy times, in addition to his field hands, to keep several white men in his employ; and it fell to my lot to act, in part, as errand-boy during these harvest seasons. Water was to be carried to the fields for the men at work; also lunch, consisting of cake and beer twice each dayforenoon and afternoon. The water and beer were carried by the boy "Pete" in two large jugs: one tied to each end of a four-foot piece of heavy cane-the cane then being laid across his shoulders; while I carried the cake in a basket. Although the load I had to carry at each lunchtime was wearisome to my immatured muscles. yet the shouts of welcome of the men on the appearance of their lunch compensated in great part for my fatigue.

But it was not until the husking days came that the harvest season closed. Now those husking days were when the corn was all transported from the fields and dumped down in great heaps, of several thousand bushels each, by the side of large cribs prepared to hold it after the husks were taken off. Men, women, girls and boys were invited to come to the huskings-the planters assisting each other on these occasions, with from one to a half dozen slaves each. They would gather to the number of fifty to one hundred, surround the huge heap and each begin to strip off the husks and toss the ears into the cribs, the roofs of which had been left off for that purpose.

The corn harvest was soon over, and leisure days for me returned : but with my ever-active temperament, I found something still to do. I would watch the wild geese winging their way ener traditioner Riwhe wished to go.: would be available with

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* These "explanations" were adduced in a recent lectur on "Hallucinations" delivered before the same Society.

The Rebiewer.

SPEECHES, LECTURES AND LETTERS. By Wen-dell Phillips. Second Series, 8vo, cloth, pp. 476, with portrait. Boston: Lee & Shepard. In 1863 Wendell Phillips, at the solicitation of many rlends, revised for publication a selection of his speeches, lectures and letters. At the time of his decease he had partly prepared another volume, and this is a partial fulfillment of his own purpose, no less than a response to a popular demand. It opens with the earliest of his speeches, that delivered in Lynn March 28th, 1837, and which marked the entrance of Mr. Phillips upon the anti-slavery movement. It closes with his last public utterance in memoriam of Harriet Martineau, the last of a group of eloquent tributes comprising those to Theodore Parker. Francis Jackson, Abraham Lincoln, Helen Eliza Garrison and William Lloyd Garrison.

The contents, as a whole, cover a wide field of prac tical humanitarian effort; for, though Mr. Phillips was chiefly known as a leader in the anti-slavery movement, he was an able advocate of Woman Buf-frage, the labor agitation, temperance, and penal legislation. In addition to these, when he gave his attention to literary subjects as a platform lecturer he had no superior, and but few equals. Contemporary of Theodore Parker, the two were a well matched pair of iconoclastic heroes, battering down walls of mental prisons, and breaking chains and fetters which the bigotry, superstition, and the power of wealth and position had forged upon mankind. While he held in good esteem the spirit of Christ, Mr. Phillips eloquently and forcibly condemned the weaknesses of Modern Christianity, and its subserviency to popular public opinion, vide his lectures: "The Pulpit" and Christianity a Battle, not a Dream." The lighter play of his genius is seen in his " Letter from Naples' (1841) and "Address to the Boston School Children' (1865). His famous lecture on "The Lost Arts" finds place in this collection, which, we are informed, is but part of a larger plan, the history of Mr. Phillips's relation to the anti-slavery movement, the growth of his views and sentiments, and the gradual development of his power and fame as an orator being rethe met of the life life part of the

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border of one of the lakes determined to make their gardens larger by running their side walls their gardens larger by running their side walls out into the lake and building a wall across to shut out the lake. Then they were going to fill in the space thus inclosed with mud taken from the lake bed. When they commenced to dredge they came upon a quantity of spiles, and ivory and stone and bronze tools. Inves-tigations proved that above this lake and, in-deed, above others in Switzerland hed once tigations proved that above this lake and, in-deed, above others in Switzerland had once risen the homes of a people who lived in dwell-ings built high above the water on spiles or logs driven into the bed of the lake. One lake having been drained, two settlements were found in it, one at each end. The part of the eastern settlement which used to stand above the water had been destroyred by fire, and the charred remains could still be seen. Nobody had ever dreamed of the existence of such peo-ples. They are now known as the "Lake Dwellers."-Teresa C. Crofton, in July St. Nich-olas. olas.

"Some" Waves.

The waves that hurl themselves against Lot's Wife," one of the Mariana Islands, lrench it to its topmost pinnacle, about three hundred and fifty feet above sea level. A trenundred and fifty feet above sea level. A tre-mendous surf sometimes runs at Baker Island, even without any strong wind, or perhaps the wind blowing from a contrary direction. An unbroken wall of water twenty-five feet high and one quarter of a mile long rolls in, threat-ening to deluge the island, and affording one of the grandest sights imaginable. These waves are said to be due to the southwest monsoon blowing strongly in the China seas, many miles away.—Chambers's Journal.

Adults take two teaspoonfuls of Johnson's Anodyne Liniment in water for oramps and chills.

'If a Man Die, Shall He Live Again?"

"If a Man Die, Shall He Live Again?" The world-wide reputation of Prof. Alfred R. Wallace as one in the foremost ranks of solentists imparts an added strength and value to the clear elucidation and masterly advocacy of the truths of Spiritualism given by him in his lecture having for its theme, "If a Man Die, Shall He Live Again?" published in a pamphlet of twenty-four pages by Colby & Rich, and supplied at the very low rate of 5 cents a single copy, "thirteen for 50" cents, or thirty for \$1.00. Let it do its work: buy it and orculate it. a per a tata all of bold as de

[Continued from first page.]

tions, but creates nothing. The artist finds his ideals in nature, where the inventor gets his principles, and design is inspired by the knowl edge of them. Even imagination cannot transcend the inference of knowledge. It can exaggerate, depreciate, mutilate and displace; and this extent limits the faculty of fiction and poetic fancy to the compass of what is known.

The hypothesis to account for the human mind by the supernatural not only explains Man follows as the rest, in the great march the lesser by a greater mystery, but contradicts the axiom that whatever nature evolves involves the means within her own power.

None deny a Supreme Power; but to look beyond nature for it is to follow speculative fancy, and to neglect evidence within our reach. The method to account for the origin | But each leads on, the mighty and the small of things before the things in themselves are understood, must be admitted as very faulty.

Mind is potential in everything which exists, because everything is convertible into thought | Onward and up to your appointed seats. when brought in contact with the conditions of consciousness. Mind is but nature made For, if a wave rolls back, the outgoing tide conscious; and this fact implies eternal progression afforded in the boundless regions of so life mounts upward, through earth's shoal and unexplored truth. That it is the purpose of evolution is assured in "the survival of the Be it of blinding dust or mould, that lies fittest," and the immortality of the soul is proved as a necessity to the conditions of mind. As every event depends upon some law, so every step in evolution depends upon conditions prepared for it. The soul is necessary to consciousness; consciousness is necessary to ideas, and ideas are necessary to mind.

Motion implies something to move-acted upon by objective influence. Consciousness is a mode of motion which necessitates a sentient soul in order to feel and know that it feels. Feeling has two relations, the positive and negative. The principle of feeling exists in the action of one force upon another. Whatever is attracted or repelled must feel the effect or it could not respond to it. Consciousness is only necessary to know we feel, which is the positive state, and the soul is the only condition of conscious feeling, and it requires a mobility of sensitive refinement to take the motion of objective emanations by which the object is impressed upon it.

Mere nerve matter is senseless. Cut the nerve of sensation, and below the severed part there is no feeling, because disconnected with the soul of sensation. The nerve is the channel of conveyance to the seat of consciousness, like the telegraphic wire that cannot carry a dispatch beyond a break.

Feeling is the foundation of the whole intellectual superstructure, and sensation results from consciousness of it. A thought and consciousness are identical, for one cannot exist apart from the other. An idea is begotten by its object, which generates thought, and its birth can only be explained by the emanations from the object, which come in contact with the sense impregnated with them. That an idea must be a substantial entity is evinced in the fact that it creates the motion of consciousness and remains in memory subject to revival at will, or by association. That an idea is created none will deny; and that duality is the creative principle has already been proved. And to be in harmony with this well-established law, an idea must be generated by the object which it represents or takes the image of. It is generally admitted that ideas of sensation are the basis of the inferential, and it takes at least two ideas to get an idea of relationship. So by adding ideas to ideas mind becomes a microcosm, and forever progressive in virtue of the stability of natural laws. [Concluded next week.]

Written for the Banner of Light. PROGRESS.

BY MARY WOODWARD WEATHERBER. All things move onward, 't is the hidden law: Creation's first—the underlying will That makes the universe His mind fulfill.

No star declines in His great firmament, Nor loses place in the great onward sweep Of suns on suns to the great central keep.

Of heroes, rank and file: Soul-forces they, Empowered of heaven they cannot know dismay.

Nor is there halt in this great caravan; Skyward and heavenward still a voice entreats, Onward and up to your appointed seats.

Nor is there halt in this great caravan; Just to the footfall of the spirits' call.

Not of themselves they strive, earth-worm and clod. Skyward and heavenward still a voice entreats.

Look not too near to scan the mighty whole, Stretches and reaches to the ocean wide.

drift,

So close its heart vitality defies.

How were it else, for God, the central sun, So all embracing by its light and heat, Draws all life upward by a chain complete.

Banner Correspondence.

New York.

ROCHESTER. - Latham Gardner writes: 'Since man had existence there have been creeds. Moses on a mountain wrote out the law; that was the first independent slate-writlaw; that was the first independent slate-writ-ing received by man, and nothing better has been written to guide us to physical health. There was a John Calvin who knew all about God's plan of damnation; he had a creed. Later on came Jonathan Edwards, very strong in creed. Four words cover the ground he stood on: Election, predestination, total de-pravity and infant damnation. Then, as now, mothers were called on to lay away their lit-tle ones, and he, the good God-man, could not lead them a quarter of an inch beyond the open grave. But in this our day all this has changed, and we hear from the same pulpits, 'Fear not. grave. But in this our day all this has changed, and we hear from the same pulpits, 'Fear not.' So hope has given place to fear. To-day the minister will say: 'Thy loved one is not dead nor sleeping; she will meet you at the gate Beauti-ful, and lead you into green pastures, and by the side of still waters, for Jerusalem is free, and is the mother of us all.' We are getting out of the creedal age. Creeds are shaking, the devil is losing ground, and the people are singing, 'Nearer, My God, to Thee.'"

NEW YORK CITY .- A correspondent writing on the topic of mediumship and its importance, says: "It (Mediumship) is not a plaything that may be desired; it is a most serious and solemn office. It is a medium's duty to study his or her own gifts, for each is responsi-ble for these gifts. Mediums should keep free ble for these gifts. Mediums should keep free from all incrustations of vice or ignorance. Very truly has Mrs. Spence said, 'Humanity is so much interested in these communications from another world because there is such a thing as death in this world. Every heart sinks at the loss of friends: how intensely the aspiration goes up, "Oh! if I knew of their des-tiny!" We get no relief from the church; it is here we catch the first proof that our dead do not go away, but are ever here.

The spirits do not always explain why they do things. While we merely see the out-ward form of our friend in this country, are we aware how his work may expand? He lives in another country and under a different covariant in the second to be a set of the second to be aware how his work may expand? lives in another country and under a different government; spirits have to bring about cir-cumstances and events to accomplish their purposes. Do you know how far the lines of a republic are carried? perhaps back and forth by the interchange of our mediums so as to make a great republic of the earth. So they work faithfully with their mediums; they be-work faithfully in our country of free institu-A NEW TRINITY. As a sign of the expansion now going on among minds whose high theological training and noted ability have placed them in the front rank of the Church to day, it is well that at-tention he given to the officially experience. WORK faithfully with their mediums; they be-gan their work in our country of free institu-tions, but it is not to be limited to this. All way to their influence, which shall revolution-ing activity of individual life; wherever the spirits can bring their mediums they will revo-lutionize society. This must come through the puls-ing activity of individual life; wherever the spirits can bring their mediums they will revo-

BANNEROF

pose, conditions must be sought out and em-ployed to bring about the accomplialment of that purpose. For instance, to generate, apply and utilize the force in steam: one condition is suitable machinery, another water, another fuel, another air, another suillelent heat, and so on. To destroy even one of these conditions would destroy all, or bar the object sought.' He then shows by facts from every-day life that there are invisible forces that are more potent than those that are visible; that these, even, owe their potency to certain conditions; and closes his very just treatment of the subject by remarking that 'in bringing out or developing the forces of nature it is evident that we must adapt the conditions to the forces, for we canadapt the conditions to the forces, for we can-not adapt the forces to the conditions. If those who are investigating or looking into the phe-nomena of Spiritualism, so-called, and demand their own conditions, would look a little deeper into the matter, I think they would conclude that their demands are inconsistent."

Oklahoma Territory.

OKLAHOMA CITY .-- F. M. Hawley, M. D., Sec'y, writes: "Prof. J. M. Allen has just finished a course of lectures in this place which re-Isned a course of lectures in this place which re-sulted in the formation of 'The First Spiritual Society of Oklahoma City.' We begin with twenty six charter members, and very flatter-ing prospects for future success. We hope next autumn to have good mediums and lec-turers visit us, and would be glad to corre-spond with any such who think they might like to visit this beautiful land."

Massachusetts.

FALL RIVER.-Charles M. Holway writes: Being a skeptic-but also an inquirer-I have recently consulted Mrs. Lizzie Kelley, business and trance medium, at 823 Washington street, Boston, and have found her to be re-markably gifted in these directions."

A gray beard on a man under fifty makes him look older than he is. The best dye to color brown or black is Buckingham's Dye for the Whiskers.

July Magazines.

MAGAZINE OF AMERICAN HISTORY .- The Royal Society of Canada and its Congress in Montreal last May form the subject of the opening paper by the able and reliable historic writer, Mrs. Martha J. Lamb. A full-form picture of the Society's first President. Sir J. W. Dawson, is given as the frontispiece. and several fine engravings, including a portrait of the Marquis of Lorne and a street scene in Montreal, illustrate the text. Following this, Rev. W. C. Richards contributes an illustrated article respecting 'The Fairy Isie Mackinac," a locality invested with the three-fold charm of historical, topographical and romantic interest. Mr. C. H. Shinn, in an article upon "The Past and Future of Mexico," gives two hitherto unpublished letters from Gen. Vallejo. Few readers are aware that for two years one of our States prospered under the name of Franklin, a brief history of which is given by L. F. Bower. A short biography of the distinguished Seneca Indian, Gov. Blacksnake, a paper upon the "Evolution of Names," "Original Dociments," "Notes," Queries, etc., complete the contents. New York : 743 Broadway.

WIDE AWAKE .- An interesting description of "Ye Boston Grasshopper" includes points of history re-lating to the vane on Boston's famous Cradle of Liberty, illustrated with pictures of Faneull Hall as it has appeared at three different periods. Two illus-trated stories are: "The Anti-Boy Picnic" and "The Rogue's Path," the latter a historical sketch of plucky children. A very readable history of cats is given in " Pussy in Private Life," commencing far back among Egyptian bronzes and including the feline pets of Mahomet and Petrarch. An anecdotal natural his-tory paper has for its subject "The Chimney Swal-"Amy Robsart's Embroidery and the Gates low. of Warwick" is a finely-illustrated narrative of Eng-Ish life. "How Teddy Morris Made the Weather," "My Daisles," "Mosalc Work" and a score or more of poems and prose sketches complete the contents.

Boston: D. Lothrop Co. OUR LITTLE ONES .- "Fourth of July" leads the contents in verse and in picture, followed by "Harry's Bug-a-Boo," which proved to be only a "Jack o'-Lantern." "A Patriotic Dog." "The Cow that Cleared the Table,"" A Hard-Shell Horse" and "An Amateur Hen" are among the remaining contents. Boston: Russell Pub. Co.

THE HOUSEHOLD contains three short stories. each complete. In the department of "Helps" the "Domestic Money Question." the second lesson in



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

tention be given to the officially expressed views of Rev. Dr. Lyman Abbott, successor to Henry Ward Beecher at Plymouth Church.

According to his published utterances Dr. Abbott holds that his faith in God rests on his faith in Christ as God manifest in the flesh, as God in man. The Latin notion of an anthropo morphic Jupiter, renamed Jehovah, made to dwell in some bright particular star and holding telephonic communication with the spheres by means of invisible wires, which sometimes fail to work, dies; and the old Hebrew conception of a Divinity which inhabiteth eternity, and yet dwells in the heart of the contrite and the humble, takes its place.

God is in nature, filling it with himself as the spirit fills the body with its omnipresence, so that all nature-forces are but expressions of the divine will, and all nature laws but habits of divine action-this is the doctrine of the Fatherhood. That God was in Christ, so what Jesus Christ was seen to be in the three short years of his public life, that God is in his eternal administration of the universe-this is the' and circumstances with surprising accuracy, doctrine of the Divine Sonship. That God is and has the confidence and sympathy of her doctrine of the Divine Sonship. That God is in human experience, guiding, illuminating, in-spiring, making all willing souls sons of God and joint heirs of Jesus Christ—this is the doc-trine of the Holy Spirit. And this threefold faith is the doctrine of the Trinity stated in faith is the doctrine of the Trinity stated in terms of his (Dr. A.'s) personal choice.

This, as the reader will at once see, is quite a new idea of the Trinity-that moss-grown triune puzzle over which the brain of many past generations has perplexed itself, only to sink back finally, exhausted, upon the support of the clinch-text: "Great are the mysteries of Godliness"!

Rev. Dr. Abbott further expressed himself (as reported) that while the doctrine of a "second probation" did not present proof sufficient for his full acceptance, yet, he said: "I refuse to believe that the accident of death transmutes God's mercy into wrath and makes repentance impossible, and so closes the door of hope upon the soul forever." What may be the resources of God's mercy in the future, he confessed he did not know, and he shrank from the dogmatism which attempts to define them.

These certainly are advanced ideas, and come from a mind eminently gifted to enforce them through its work in press and pulpit upon the public attention. All things are working together to bring on the "new day."

PALIMPREST.

The Importance of Phenomena,-"We give facts' the place of honor this week," says a recent editorial in the Medium and Daybreak, London, Eng. 'There are some persons so 'spiritual' that they affect to despise phenomena. It would be much more to their credit if they evinced mind enough to under stand them." egit site og wind dr

If the Baby is Outling Toeth, Be sure and use that old and well-tried remedy, MRS. WINSLOW'S SOOTHING SYRUP, for children teething. It soothes the child, softens the gums, allays all pain. cures wind colic, and is the best remedy for diarrhce ...

biritation in the second secon come to you the conclusion that life is not in vain.

California.

SAN FRANCISCO. - R. B. Hall writes: Spiritualism on the Pacific coast was never more alive and prosperous than now. Medimore alive and prosperous than now. Medi-ums are having all they can do in this city, and the several Sunday, week-day and evening meetings are fully attended. Rev. N. T. Rav-lin presides over the Washington Hall Society; Mrs. Briggs, Dr. Temple and Dr. Bandy over other societies, all of whom have good audi-ences and are fairly prosperous. Then there is Mrs. J. J. Whitney, the well-known trance medium, who as a platform test medium has no equal on this coast if she has on this conti-nent. She now occupies the rostrum at 111 nent. She now occupies the rostrum at 11 Larkin street, filling that large and commodi-ous hall and its galleries to overflowing. Her tests are numerous and often marvelous. She unhesitatingly gives full names, times, places

preachers and scientists. How came these correspondents to be Spirit-ualists but by investigation? All are welcome to investigate, and no one can be excluded. If these preachers have been tardy in waking up to the subject, it is no more than others have been. Do n't abuse them, but give them a helping hand. Their final report, for or against us, will make no difference with Spiritualism. It has come to stay, and the adverse reports of its investigators, whether of priests, laymen, solentists or infidels, will not clog its wheels or stop its progress."

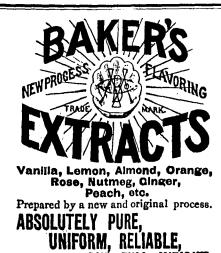
BAKERSFIELD.-Solomon W. Jewett says that the statement appearing in THE BANNER for April 25th "on the important subject of La Grippe-the cause, the remedy and the cure-ns made through the mediumship of Mrs. Long-ley by our spirit friend Dr. Rush, is well worthy of the lattention of the reading public, and more especially of the thomands now suffering from this contagion all over the world."

Missouri.

KIRKSVILLE.-A correspondent writes that Mr. William Hart of this place has recently contributed to The Ironclad, published at In-dianapolis, Ind., some, very sensible views re-garding the reasonable ness of admitting that certain conditions are called for the occurrence of spirit phenomena. "Mr. Hart," says our correspondent, "does not claim to be a Spiritu-alist, but simply an investigator, and as such desires to act in conformity with natural'laws. Man in this life is subject to conditions, and it is not to be supposed the will be free of them when he shuffles off this mortal coil, and exists only as an excanated spirit. Here man is de-pendent upon food, air, water and sleep. "All these, says Mr. H.; "are necessary to the main-tenance of the body, and the development of the mind or faculties. "The removal of one of these, would destroy the general conditions, and the forces of the body would cease to act; If it is desired to apply any of the forces inhe-rent in nature to the accomplishment of a purcontributed to The Ironglad, published at In-

'Sketching from Nature," and the third in "China Painting" are given; and those of "Home Garden-' " The Mother's Chair." " Summer Amusements,' ing.' "Sewing Room," " Pleasure Work," " Health Talks," and "The Kitchen" are entertainingly filled. Boston: 50 Bromfield street.

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The function of the bankers are should be taken to distinguish between editorial articles and correspond-ence. Our columns are open for the expression of imper-sonal free thought, but we do not endorse the varied shades of opinion to which correspondents give utterance. The notice will be taken of any letter or communica-tion which does not come authenticated by the name and address of the writer. Newspapers sent to this office containing matter for article or articles.



BOSTON, SATURDAY, JULY 11, 1891.

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

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

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

The Work for Spiritualists.

The mission of Spiritualism to this age is not to expend itself mainly in the exhibition of hostility to existing conditions, but to deliver its divine message with the utmost sincerity, and leave current brazen antagonisms to truth to take their own course and finally die for lack of something to invite contention.

Spiritualists are not called upon so much to anathematize the old forms, as to announce and bear witness-to declare the new tidings and testify. What though the listeners may for a time scoff and jeer, it is not for Spiritualists to accuse and vilify; they can well afford to let truth have its own time and way; as they themselves know, of all others they should be willing to wait; theirs the simple duty to publish and make known continually, leaving all to the invisibles to complete.

By brusquely antagonizing sect and creed Spiritualists frequently encumber themselves with armor for which they have no need. Let us all look carefully around and note what is transpiring on every side of us. Spiritualism is stealing noiselessly with its light into the churches; penetrating the intelligent sympathies of the people; coloring and transforming current literature; silently but persistently refusing to be shut out by that great modern teacher, the press; shedding its inspiring influence upon the minds of the foremost thinkers and writers; it is believed by those who conceal their belief; and at last investigated, no matter if but professedly, by select associations of clergymen of various denominations, joined with men of scientific tendencies and other special accomplishments. All this within the first half century of Modern Spiritualism. It could never have been done if Spiritualists had chosen to organize and establish themselves merely in a hostile camp, instead of becoming the torch-bearers for the new light that is to drive out the darkness. and in due time to illumine the world. Here lies the path, and this is the way. Not through antagonisms and contentions, but by helping the light to shine and spread everywhere. Not by enlisting for strifes and engaging in battles, though they are only strifes of words and battles of doctrines-but by constantly affirming the truth as it continues to discover itself, by making known the real its inconvenience and absurdity. It is well facts as they accumulate, by obediently carrying the new message to all who will hear it uttered. There is danger from popular favor for Spiritualism, far greater than from popular resist ance. In the fierce winds one can keep his feet, when the blandishments of sunshine might tempt to relaxation and slumberous yielding. The invisibles who have charge of this latest and greatest mission to the world are best capable of choosing the method that shall most effectually make their work a suc-C688. Thus far it has been by simple and persistent affirmation, rather than by criticism and contention, that Spiritualism has advanced to the stage it has reached in the popular mind and heart. Spiritual employment is far more akin' to instruction than to destruction. It came, not to destroy, but to fulfill. It teaches all who will learn the vital, the priceless truth of spirit nearness and communion. It excites to no strifes between different beliefs. It has Then came Belgium, Great Britain and Switznothing to do with anything but the truth- erland. Germany is a bit slow as yet.

the great and absorbing KNOWLEDON OF IM-MONTALITY

Let us, then, as professed Spiritualists, be true to our trust. It is to proclaim that which it is given to us to know, as the world has never known it before.

The Case of W. S. Davis.

Some time since there shot into the air of New York and Brooklyn, as a sort of popular 'star of the first magnitude," a person named W. S. Davis-who came into public notice as a man who had made a money wager that a certain medium could not read a sealed letterwhich it was claimed was done successfully; next came reports that other parties had, by their previous arrangements with individuals connected with the medium, entirely vitiated

the test, so that the money consideration was not pressed for payment; next came the report that the said Davis had been "converted" from his skepticism to a belief in the spiritual phenomena, through mysterious powers which he had latterly found to reside in his own person. Then came letters of various correspondents in Brooklyn and New York to us, endorsing his "mediumship," and calling upon us to publish articles in his favor-which we de-

clined to print; anon in the Philadelphia Press of June 15th we found the announcement that he, Davis, had declared himself to be a trickster-extracts from a purported interview with him running thus:

him running thus: "My object in giving these scances is to get evi-dence that these people (Spiritualists] can be de-ceived very easily. I am in communication with Dr. Hodgson, Becretary of the American branch of the Psychical Research Society, and he will probably use my endorsements in an article entitled 'The Value of Human Testimony.' I do not tell these people that the spirits have anything to do with my scances. I am getting letters from them acknowledging the gen-uineness of my manifestations, the superiority of the of my manifestations, the superiority of the doing just exactly what all of their famous mediums have been and are now doing."

Then came a clipping (sent us by a correspondent) from the New York Tribune, throwing certain doubts (though no names were mentioned) upon the truth of this alleged exposure by Mr. Davis, of his methods of procedure, and his cause for the same.

Here the matter rested for a time. While certain of our spiritualistic contemporaries published articles in favor of Mr. Davis, THE BANNER from first to last (with the single exception of a condensation of a special dispatch concerning the sealed-letter contest, which was sent, at the outset, to all the secular papers) has declined to mention his name in its columns, although The Press account reports him as saying: "I want to get a notice from

the BANNER OF LIGHT as quickly as I can." Long experience, and the repeated advice of our spirit-friends, have taught us to be alike cautious in welcoming the new which comes with extraordinary claims, and also to be wary of denouncing too hastily that which may demonstrate its verity in later days; so we preferred a suspension of judgment. We have, at last, obtained the proof we desire concerning this person and his animus, and hasten to place

it before our readers. On Monday, July 6th, the representative of a firm in Boston once doing business in conjuring goods, etc., put us in possession of the following letter addressed to them. It is written on two large note-sheets, with the name "W. S. Davis" at the top in bold type and blue letter, the address 100 Nassau street being below the name in good sized type. We hardly think Mr. Davis will deny the authenticity of this letter, which bears his own signature. (unless that signature be a forgery, which we cannot for a moment suppose.) Those correspondents in Brooklyn and elsewhere who have felt hurt at THE BANNER'S silence regarding Mr. Davis and his "mediumship," will, we feel, fully exonorate us on perusing this original missive:

NEW YORK, July 2d, 1891. MESSRS. -

Gentlemen : Do you handle any goods used by alleged spiritual mediums? I want to get a mechanical slate, but not the old trick of the inset piece or false flap. Per-haps you know of a way to produce slate-writ-ing by using chemicals. Have you any books exposing spiritualistic trickery? Or can you exposing spiritualistic trickery? Of the you give me any information in relation to rope-tying tricks? Have you anything in magic goods that could be used at a spiritualistic scance? Respectfully, W. S. DAVIS. The above is but another illustration of how Spiritualism is loaded down by periodical humbugs who come up for a moment, and then pass into merited oblivion. We may well inquire, What next? and pause for a reply!

Spiritualism at the World's Fair!

There seems to be a general assent manifested to have Spiritualism represented at the World's Fair. Propositions without money will not do it. If it is to be, something practical must be done to that end, and done quickly. We therefore suggest that a special collection or subscription he solicited at overy society and camp meeting in the land, and the money be for-warded as rapidly as collected to Mr. Luther Colby, editor of the BANNER oy Light, whom we nominate as the Treasure co-officien this case- the originator of the scheme. Mr. Hudson Tuttle seems to be the man wanted, and we know of no better representa-tive. But before any more theories are advanced let us have the wherewith for execution. On this we can base further plans.-The Better Way. To the Editor of the Banner of Light:

The First Society of Progressive Spiritualists of Omaba, Neb., acting on the suggestion above given, adopted the following resolutions at its regular meeting, June 28th:

ing, June 28th: Resolved, That this Bociety approves the suggestion of the Better. Way of June 27th; and that we do here-by adopt its recommendations. Resolved, That this Bociety hereby pledges itself to contribute twenty-five dollars for the purposes named. Resolved, That a contribution be taken on the last Sunday of each month expressly appropriated to such object; the money so raised to be immediately for-warded to Luther Colby of the BANNER OF LIGHT, as suggested. suggested. Resolved, That we now proceed to make our first

contributio contribution. Resolved, That a copy of these resolutions be for-warded to the BANNER OF LIGHT for publication, with a request that other friendly papers copy the same. ARTHUR HEATH, Sea'y.

We hereby acknowledge the receipt from Mr. Heath of a postal-order for five dollars, which sum, he writes, is the amount of the first collection taken by the Society for this purpose. Other organizations throughout the country whose members feel to join in prac tical efforts to place the Cause in a proper light before the world during the continuance of the COLUMBIAN EXPOSITION in Chicago. Ill., can forward to us such sums as may be found available to swell the Fund for this worthy object. We will gladly receive and acknowledge all such contributions-also any which liberal-minded individuals everywhere

may feel to make personally-in our columns. The necessity for action and for money to widen the scope of such action is, or should be, patent to all. If our fellow Spiritualists are in earnest in this matter let them show it by liberal subscriptions, and at once.

We are gratified to see that the recommendation originally made by THE BANNER concerning the arrangement of an exhibit of spiritualistic facts, literature, etc., etc., in the World's Fair during its season at Chicagowith Mr. Hudson Tuttle as the director and permanent agent on the grounds-has found favor in the eyes, of several of our editorial brethren. In addition to the pithy sentences of The Better Way, above quoted (and at other times), articles endorsing the project have appeared in The Harbinger of Light (Australia), The Progressive Thinker (Chicago, Ill.), The Summerland (Cal.), The Golden Gate (San Francisco), and in other quarters. We trust that by united action something commensurate with the magnitude of the project may be brought to pass.

BT As supplementary to the interesting narrative of the experiences of the distinguished American scientist, Robert Hare, as a Spiritualist, given in our columns a short time since by Mrs. Willis, may be perused the following as reported by Mrs. Emma Hardinge Britten in a recent issue of The Two Worlds :

"At a circle held in New York many years ago at the house of a wonderfully fine medium, Mrs. E. J. French, a large circle being present, loud scratchings as with finger nails were heard. Upon the question being asked, 'What does this mean?' the scratchings spelled out by the alphabet ' I promised to come Mrs. French said, 'Tell us your name.' The spirit immediately influenced the editor, then Mrs. Hardinge, to pull repeatedly at one of her own long curls. To the question 'Is your name "hair" then? three loud raps were given for 'Yes.'

George Redman, a great seer and clairvoyant, being present, saw a card in the air marked, 'I died at seven; you shall know at nine, but the spirit telegraph has outdone Morse's.' At nine o'clock exactly a telegram was brought to Mrs. French with these words: 'Prof. Hare died this evening at seven o'clock; be preared to attend the funeral.' This came from Philadelphia, ninety three miles distant, and Prof. Hare, a manifestations without the aid of any exterdied he would not come back in any common or ordinary way. That circle met at seven o'clock the spirit manifested at eight, and the telegram arrived at nine."

The last survivor of the Indian chiefs once prominent in the State of New York was Governor Blacksnake, writes Hon. Charles Aldrich in the Magazine of American Ilistory in its July issue. He was in 1830 the head-ofief of the Senecas, living upon their reservation along the Allegheny river, just north of the Pennsylvania line, in Cattaraugus County, New York. Alasi what changes have befallen our Indian brethren since even that comparatively recent period! He was born, as near as can be learned, in 1736. He died Dec. 20th, 1859, one hundred and twenty years of age. His form was commanding and venerable; very tall, straight as an arrow, his abundant hair, white and long, disported itself gracefully about his shoulders. Washington, during the term of his second presidency, gave the old chieftain a beautiful silver medal, of which he was very proud, and generally wore it suspended from his neck by a cord.

A Notable Indian.

In addition to being a man of authority in his tribe Governor Blakesnake was an orator, to whom his people always listened with pro-found attention. "I shall never," says Mr. Aldrich, "forget hearing him, though I did not understand a word of his language."

" My father's farm adjoined the Indian reservation half a mile from the river, and one of my Indian playmates, 'Little Johnny Watts,' had died from consump-tion, and 1 had frequently gone to the old cabin to see him during his long, wasting illness. One day as l peered into the room where he lay, his poor old mother was indulging in the wildest grief, talking to her poor boy, who was insensible and only gasping at long intervals. Presently the gasping ceased-the spirit had fled. Meanwhile, not far from the door, stolid and unmoved, sat the father-'Old Johnny Watts'making a bow and arrows of hickory wood for the use of the lad in the 'Happy Hunting Grounds.' A day or two later our family attended the funeral in the forest, near the bank of the river, and some fifty In dians and a few whites were present. The coffin was lowered into the grave, when the father stepped brisk ly forward and dropped the bow and arrows by its

At this moment, with grave and solemn mien, Gov-ernor Blacksnake stepped to the top of the mound of earth and began a half hour's address to his Indian friends. He spoke slowly and with great deliberation. Some one who understood him informed us that he spoke most kindly of the little boy who was gone, de picting the joys of the new existence upon which he was to enter. He urged his hearers to so order their lives as to be prepared for the better existence in the life to come. I do not remember-I was but a child myself-that I was ever more impressed by the appearance of an orator, except at the first inauguration of Abraham Lincoln. The Indian's figure was tall and commanding, his delivery slow and distinct, his appearance graceful, earnest, full of dignity, his sympathy for the bereaved family evident and touching. They paid his words the tribute of fast flowing tearsexcept the father, who looked on unmoved."

Spirit Machines.

Now that the self-constituted psychicals among the clergy of this country are about to settle(?) the question of Modern Spiritualism once for all "-- in their own estimation-- it behooves THE BANNER to repeat what it said many years ago, as well as others, in regard to the source of all mechanical inventions, namely, through the minds of mediumistic persons, vhom mankind has from the first dawn of intelligence designated "geniuses." All genuine Spiritualists have been taught and know that man as a being, endowed with the attributes of his Creator, has within him powers capable of being manifested on the finite plane of being. All the instruments, utensils and machines man invents, manufactures and brings into use, enable him to have command over all objects and elements of Nature -these being only outer manifestations of the spiritual and divine attributes which are wrapped up in himself. This being the case, when he becomes unfolded, takes on the right conditions under right influences, he is capable of manifesting powers transcending all those ever embodied in the human external mechanism-for he is an embodiment of all mechanisms-hence he is capable of producing friend of all present, had often said in joke when he nal machinery. We do not question the fact that Professor Morse in the spirit-world, being no longer able to use the material electrical machine, plays on the mechanical elements he finds in and around the medium, and thus telegraphs to earth the precious information of a continued existence in the higher life. These facts have been made manifest to us for many years, and are still being duplicated in various ways, so much so that we have ceased wondering at the occult power displayed by excarnated individuals.

Message from Spirit Charles Bradlaugh. Mr. Charles Gray of Birmingham, Eng., fur-

nishes the Medium and Daybreak, of London, the following communication received at a private scance held at his home May 31st. Of the medium through whom it was given he says: "Mr. Reedman wrote in a perfectly unconscious state, and upon the departure of the influence was much surprised on being told of the nature of the communication":

"As I am not to speak, I am to say in writing, I have found a life beyond the grave that I did not wish for, nor believe in; but it is even so. My voice shall yet declare it. I have to undo all, or nearly all, I have done, but I will not complain. My mind is subdued, but I will be a man. It is a most glorious truth that has now more clearly dawned upon my mind, that there is a grand and noble purpose before all men, worth living for! May this be the dawn of a new and glorious era of the spiritual life of your humble friend, Charles Bradlaught

"There is a Godi There is a Divine Principle. There is more in life than we wot of, but vastly more in death! Oh! for a thousand tongues to declare the truths which are now fast dawning upon my bewildered mind! Death, the great leveller, need have no more terrors for us, for it has been conquered by the Great Spirit, in giving us a never-ending life in the glorious spheres of immortal bliss. Oh! my friends, may I be permitted to declare, more fully and fervently, the joys which fill my mind. Language fails, no pen can describe."

10 Our thanks are hereby returned to Mr. Edwin Wilder, of Hingham, Mass., for a donation of choice roses; also to "G. M. R.," Rome, N. Y., for an offering of flowers. Both these donations adorned our Free Circle-Room table during the closing meeting for the season.

By We are just in receipt of "Echoes from England" (Number Forty-six), by Mr. J. J. Morse, the distinguished trance medium, which we shall publish in the next issue of THE BANNER.

We are in receipt of a fine photographic likeness of Miss Helen C. Berry, for which our thanks are returned.

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 fai 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.

ONBET BAY, MASS.-The Fifteenth Annual Camp-Meeting at this place commences its sessions July 12th, to close Aug. 30th.

LAKE PLEASANT, MASS .- The Eighteenth Annual Conrocation of the New England Spiritualists' Camp-Meeting Association, Lake Pleasant, Montague, Mass. (on the Hoosad 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), ME.-Commences Aug.

THE INDIANA CAMP-MEETING will be held in the Grove at Chesterfield, purchased by the State Association of Spirtualists, from July 16th to Aug. 10th inclusive.

VICKSBURG, MICH .-- The Eighth Annual Meeting will be held at Fraser's Grove, Aug. 6th to Aug. 23d

PARKLAND, PA .- Meetings commenced for the season (thirteenth year) June 14th, and will continue to Sept. 16th. MISSISSIPPI VALLEY SPIRITUALIST ASSOCIATION.-The Ninth Annual Camp-Meeting will commence at Mount

Park Clinton Is Sunday Aug. 2d to close At ETNA, ME .- The Camp-Meeting will commence Friday, Aug. 28th, and continue ten days. LIBERAL, MO .- The Missouri Camp Meeting will be held t this place Aug. 15th to Sept. 15th HASLETT PARK, MICH .-- The Ninth Annual Camp-Meet ng commences July 29th, continuing to Aug. 31st.

Without considering the full bearing of the Sunday laws, the theocratic leaders wish to enforce them. The Sunday closing measure was enforced at Tacoma. Of course the saloons were first to feel the attack; not because the saloons are especially distasteful to these leaders, but because the masses will sustain their efforts in this direction; and having gained this point, the intention is to take more aggressive steps. Tacoma already had severe "Sunday laws," far more severe than the citizens would bear, and when the saloon-keepers retaliated by at once demanding the enforcement of these laws to the full extent, the beauty of theocratic rule was made apparent, and so greatly inconvenient that even those who were eager for enforcement joined the ranks of those who would have all "Sunday laws" repealed. When the news-stands, confectionery, cigar stores, restaurants, barber shops, etc., were all closed, a single Sunday's experience was an argument which was unanswerable, by for liberalists to bear in mind that the "Na tional Reformers" (save the mark!) are uniting in their efforts to subvert the liberties of the people, and revert to the old order of priestly rule, with the "Bible as the corner-stone" of our constitutional laws. Eternal vigilance is demanded by the sentinels on the outposts.

M All true Spiritualists, whose ambition it is to exalt the Cause of the New Dispensation and at the same time increase the number of its adherents throughout the world, are requested to redouble their efforts to extend the circulation of the BANNER OF LIGHT in their closest attention of the reader, as they display various localities-especially as this paper is acknowledged on all hands as a truthful exponent of the Spiritual Philosophy of the Nineteenth Century.

127 The President has formally proclaimed the international copyright law, and the foreign authors' books must now stand on the same plane as those of our own. It is interesting to note that the first country to apply for the benefits of this reciprocity was France.

10 The ever-changing phases of human life are at times so diametrically opposite to our preconceived ideas that we seem to be often enshrouded in certain directions in a fog of misconception regarding individuals and their springs of action, which nothing but a mental cyclone would suffice to clear away. The realization of this fact has been of late brought home to us with amazing rapidity from several entirely unsuspected sources, where actions so hostile to right, truth and justice have transpired that we have awakened at last to a realization that the Spirit of Evil lurks in the human form, however pure and holy the teachings emanating from that form may be. Ingratitude is that Spirit of Evil, and Selfishness its godfather. But no man is wiser than Destiny, so we presume it is all right, however disappointed we may be. Some philosophic spirit has said that in the coming time, when all the mists are cleared away, we shall be enabled to realize that our greatest blessings in this life were 'our might-have beens." No doubt this in the main is true, although the fact is beyond our recognition as yet.

[London Light is requested to copy the above, for the benefit of some of its American correspondents.]

Copley, Boston, Friday, July 3d. On that evening, during a delightful entertainment given by a number of talented friends, he was presented with a handsome gold watch, as a token of deep and lasting esteem. For this munificent gift he desires to return thanks publicly in our columns, as many friends who contributed to the testimonial had left the city when it was presented.

The answers to questions on our sixth page in last week's BANNEB deserve especial perusal. The spirit's answers are very explicit, and given in terse language; the messages of excarnated spirits, also, are worthy the individual character remarkably well.

Those who wish to reach Mr. Hudson Tuttle by telegraph should send their messages to Ceylon, O., as there is less delay than when sent direct to his P. O. address, Berlin Heights, O., he desires us to state.

BO Don't forget to listen to Mr. Colville's inspired utterances in the Berkeley Hall, this city, next Sunday, morning and evening.

We are informed that a new organization is about to be inaugurated in New York City, to be called the Spiritual Tract Society.

London on the Decline.

According to the London Spectator, the growth of the great English metropolis, with its present population of about five millions, has been visibly arrested. That journal is inclined to take a gloomy view of the statistics that go to show this result. It feels obliged to admit that the empire has reached the meridian of its greatness. The slackening of the city's growth is accounted a relief, because the tendency to crowding is thereby lessened, and better methods of municipal organization and settlement can be adopted.

The Spectator holds that London has expanded coëqually with the Empire, and that both will decline in common and perish together when their mission in civilization has been fulfilled. Yet it may take many centuries to reach that climax of retrogression. It was not many years ago that Mr. Gladstone predicted that England must soon begin to W. J. Colville closed his classes at Hotel | yield the sceptre to the United States, whose marvelous increase in population, wealth and power shows no signs of abatement.

> The theological association just formed in this country, known as "The American Psychical Society," has assumed a mighty work when it asserts that it is going "to settle for all time" whether Modern Spiritualism is true or not, leaving out of the question altogether the slaughtering process which one of the members has already hinted at. Seriously, we think the Harbinger of Light, from which THE BANNER quoted last week, covers the whole ground in so far as the new movement is concerned; but we should now like to hear from Professors Crookes and Wallace of England, Aksakof of St. Petersburg, Prof. Kiddle of New York, et al. Our columns are open for a free ventilation of facts. We personally know Modern Spiritualism is based upon the most solid foundation possible, and no power on earth can shake that foundation. We have for years tested its phenomena in all shapes, in every particular, and we know that which we have put on record in these columns for these many years is true-no matter what carping critics may say to the contrary! Let the investigation go on. The result will terminate in favor of our Grand Philosophy, whether the Pyschical Society (so-called) endorses it or not.

LAKE MINNETONKA, MINN.-A Camp-Meeting under the spices 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 from July 26th to Aug. 16th

NIANTIC, CT.-Opened July 1st, closes Sept. 1st.

MANTUA STATION, O .- ASHLEY, O .- The National Spiritual and Religious Camp Association will hold its first session at Mantua Station, O., from July 18th to Aug. 10th, both dates inclusive, and its second session in Shoemaker's Grove, Ashley, O., from Aug. 21st to Sept. 8th, inclusive.

LOOKOUT MOUNTAIN, TENN.-The Eighth Annual Meeting at this place (near Chattanooga) commenced July 5th. closes Aug. 2d.

DELPHOS, KAN. - The Twelfth Annual Camp-Meeting of the First Society of Spiritualists commences Aug. 6th, and closes Aug. 24th.

HALL'S JOURNAL OF HEALTH (July) contains several articles of interest; one specially so to our readers is "The Mystery of a Lost Limb," by Herman Fascher, in which the experience of a man who in 1862 had his right arm amputated is related. In it he says that even at this day, as during all the intervening years, he has sensed the presence of a right arm as palpably as were it not amputated; and gives interesting illustrations of the fact. The writer of the narrative considers this positive evidence of the existence of a spiritual body coëxtensive and coëxisting with the physical body. Of the other contents are "Coffee: Its Use and Abuse," "Good Health," "Simple Diet the Safest," and "Fidgety Parents." New York: 340 West 59th street. Copies can be had at this office.

THE THEOSOPHIST for June is on the counters of Colby & Rich for sale. Its first page is commemorative of the demise of Madam Blavatsky, and on the second Bertram Keightley, General Secretary of the Indian Theosophical Society, expresses the deep regret of the entire Order over the event. Following, an article is given from an American writer, received and in type before the news of Madam Blavatsky's death reached India, entitled "The Theosophical Soclety and H. P. B." Rama Prasad's account of "Astrology" as conceived by the Hindus is continued. "Tulsi Das," one of the early Hindu poets, is the subect of a biographical sketch, and matters of interest are dealt with on subsequent pages.

The city of Bath, Me., it is reported, is soon to have electric cars in its streets. Enthusiastic meetings of citizens have been held at which the proposition was thoroughly discussed. Among the speakers was our correspondent, Dr. William J. Rouse. It is expected the cars will be running early in September.

Dr. A. H. Richardson will close his office until Sept. 20th, and during his vacation will make visits to the various Camp-Meetings in and about Massachusetts. Those needing assistance by his gift of healing only need apply. The Doctor will be pleased to take subscriptions for the BANNER OF LIGHT.

Dr. Dumont, C, Dake will visit New York City Monday, July 13th, and will remain at the Ashland House for a few days only. The doctor and his wife will then visit Saratoga and Queen City Park.

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BANNER LIGHT. OF

NEWSY NOTES AND PITHY POINTS.

AUMMEBTIDE.

The locust by the wall Btabs the noon-silence with his sharp alarm. -- Whittier.

All day long Conres in the wooing water dreamily, With subtle music in its slum'brons song. — Cetia Thazter.

The locust trees are white with blooms, And through their drifted blossom booms The summer bee in golden flight. -Howells

The ancients believed that when Plutus, the god of riches, wished to bless a man he enriched him slowly, but when he wanted to curse him with wealth he poured it upon him in a torrent. Our people of the present day who are after salary first and service last, will make a note of this.

Legal murders in New York this week by electricity! All wrong. Drown your murderers, and let them dle easy.

A railroad train on the Kanawha & Michigan Road went through a trestle near Charleston, W. Va., July 4th, by which accident thirteen persons were killed outright and many injured.

LIFE'S HAPPENINGS .- Rev. Mr. Spurgeon - England's Talmage—is prostrated by disease and may die. — Mr. Blaine is better. — Hannibal Hamlin, ex-Vice-President of the United States (served with President Lincoln), passed to spirit-life at his home in Bangor, Me., on July 4th. He was born at Paris, Me., Aug. 27th, 1809.

HINTS TO HOUSEKEEPERS .- By rubbing with a flannel dipped in whiting, the brown discolorations may be taken off cups which have been used for bak-ing.---The wornout cover of an old silk umbrella makes an excellent dust-cloth for fine furniture.-Flood the waste-water pipes every week with boiling water, and occasionally with a hot solution of sal soda.

Manner is far more attraktive than matter; mon-keys are watched clusser than eagles are.-Josh Bill-

Subscribe for this paper NOW.

A cyclone blew through the Baton Rouge District. La., on the 6th inst., prostrating the Penitentiary Building, killing nine convicts and wounding thirtyfour other persons (six of whom are expected to die), beside doing much damage elsewhere-estimated at about a quarter of a million dollars.

Pennsylvania is having a witch scare. Keep it up, ye Quakers. You are only two hundred and fifty years behind Massachusetts. We went through that in the seventeenth century.—*The Boston News*.

It is announced that among other volumes which John W. Lovell Company have just published, by arrangement with the authors, is an interesting book by Florence Marryat, "There Is No Death," in which the author recounts her own experiences in Spiritual

One of the "Great American Deserts" known to old time school boys is filling up with water in some mysterious way; people (says an exchange) are still wondering where this water in the great lake in the desert comes from, though eminent scientists suspect that somebody has been squeezing the stock of some of the great railroads that traverse the plains.

LONDON, July 5th -Mr. William Henry Gladstone, eldest son of the Right Honorable William Ewart Glad-tone, the great English statesman, died yester day. He was born at Hawarden, Flintshire, in 1840, day. He was born at Hawaruch, remained and was educated at Christ Church, Oxford.

Hiram Maxim, inventor, and head of the great gun making house of Maxim & Nordenfeldt, announces a flying machine to make one hundred miles an hour and carry in peace times passengers or freight, and in war times dynamite-which he thinks will be so dreadful in effect as to cause wars to cease.

The cooling of milk immediately after it is drawn from the cow is said to be of the greatest assistance in delaying fermentation, and it is thought to be the most practical method which can now be recom mended.

The bass drum may get to the front of the proces-sion, but it is sure to be beaten in the end.- Indian-apolis Journal.

It has been found that a small dose of strong alco hol shortens the time that food remains in the stomach by more than half an hour, says a physician of the old school.

Subscribe for this paper NOW.

Veteran Spiritualists' Union. To the Editor of the Banner of Light :

A public meeting of the Veteran Spiritualists' Union was held at the Banner of Light Free Circle Room on the evening of June 20th, 1891-President II. B. Storer occupying the chair. The record of the last meeting, June 19th, was read and approved.

Mrs. A. A. Wood, of the Ladles' Aid Society of Boston, one of our Directors, and a Trustee also, was re-quested 'to make a statement of the good work done by her for the V. S. U. on "Opening Day" at Onset Mass.-the result showing one life-member at \$25,00 and five yearly members obtained at one dollar each total received, \$30,00.

Dr. A. H. Richardson spoke of the great interest feit in our Union by all of the visitors to Onset with whom he talked on that subject on same date.

President Storer next read a letter from a lady who desired to leave to the V. S. U. the sum of \$400 to \$500 toward a fund for the relief of indigent mediums.

Messrs, F. D. Edwards and Jacob Edson made remarks about the forms for Wills and Bequests to the V. S. U .- the latter stating that an able legal adviser had been consulted before preparing the printed forms adopted by our Union.

President Storer next read a letter from our Historian, John S. Adams, relating to the Museum of Phonomenal Productions-his earnest desire that a personal effort be made by each member in obtaining contributions for the same and forwarding them promptly to him as custodian, etc.

to nim as customan, etc. Voted, That the letter of our Historian be accepted with thanks, and that it be sent to the BANNER or LIGHT with a request to publish the same. Voted, That Mrs. M. T. Longley, our Corresponding Secretary, be authorized to review and reply to an ar-ticle published recently in *The Better Way* of Cincin-nati—the reply to set forth the purposes and objects of the Union, etc.

President Storer explained about the low cost of the frames for the certificates of membership—a neat white frame costing only fifty cents; yearly membership costing one dollar, for which the certificate is free, without frame.

Remarks on the purposes of our Union and for the good of the Cause were then made by Dr. A. H. Richardson, C. M. A. Twitchell, Mrs. Kate R. Stiles, Abbot Walker, Dr. U. K. Mayo, Christopher C. Shaw, Mrs. M. T. Longley, Treasurer Moses T. Dole, President Storer and Mr. Edson; Director J. H. Lewis stated the purpose of the Union in a general way, in three words, To Do Good"; Mrs. Julia Crafts Smith spoke of her thirty years' work as a public medium; she always opened her seances with prayer, and believed such a reverence and appeal to be efficacious and notent.

There were added to the membership roll at this meeting eleven members-one life-member and ten vearly members.

Voted. That the thanks of the Union be given to the proprietors of the BANNER OF LIGHT for the free use of their Circle Room for our several meetings ending this date.

The next public meeting will be held at Onset, Mass., on Saturday, Aug. 1st. WM. H. BANKS, Clerk. 17 State street, Boston.

The following is the text of the Historian's letter above referred to:

above referred to: BOSTON, June 20th, 1891. MY DEAR FRIEND STORKE : As the meeting this evening will, in all probability, be the last of the sea-son, will you please say that it is earnestly desired that each member use personal effort to render our Museum of Phenomenal Productions one of marked excellence by contributing from their own resources, and in inducing others to do so—and that as promptly as possible. Several valuable articles are already in hand, and others are promised from Cincinnait, and other places. We want to make the collection an at-tractive feature of our Union, and the only way to have it such is to move in the matter at once, and with determination. Mere talking, hoping and waiting won't do it. There are thousands of articles scattered throughout our country that are waiting just such a won't do it. There are thousands of articles scattered throughout our country that are waiting just such a place of deposit as the one in question proposes to be. Let them be gathered, and made missionaries of our Cause, more potent in their evidences and ministra-tions than any the A. B. C. F. M. ever sent forth. Respectfully yours, JOHN S. ADAMS.

July 4th at Nantasket.

On Saturday last the excursion to Nantasket Beach from Boston (previously announced in THE BANNER) was very enjoyable. The day was fine, and not too warm, and amid the restful and inspiring scenes pre-sented by old ocean, and the crowd of visitors assem-bled to celebrate the glorious 4th, all the party were fully prepared to enjoy the two banquets, one physical, the other intellectual, provided at the Park House, and then to appreciate the exquisite music furnished by the superb orchestra in front of the great hotel. Speeches were made between 2:30 and 4 P. M. by Rev. W. D. P. Bliss, Rev. W. H. Sprague, W. J. Col-ville, Capt. E. S. Huntington, Mrs. S. H. Merrifield, and Capt. C. E. Bowers. All the remarks were genial and appropriate, and perfectly harmonized with each other, though each speaker took up a distinct line of reasoning, and elab-orated some special feature of the common subject-"The Brotherhood of Man." The addresses were on the side of socialism, broadly interpreted, but the bur-the side of socialism, broadly interpreted, but the bur-the his at the heart's core of every one of us. A delightfully fraternal feeling pervaded the gathering, and all feli ti good to be there. A delightful feature of the holiday at Nantasket was that, despite the great throng of people, perfect order prevalled everywhere, and all seemed given up to rational, healthful enjoyment. warm, and amid the restful and inspiring scenes pre-

MEETINGS IN BOSTON.

MEDILIVIN IN BUSION, Berkeley Hall, 4 Berkeley Street.-W. J. Colville conducts public services with focure every Sunday at 105 A M. and The P. M. Answers to Questions at 8 p. M. Statistics of the services of the services and the services of the Herkeley.-Builtual mootings at 23 and 75 p. M. Mrs. Dr. Heath. Conductor, office Hotel Simonds, 207 Bhawmut Areno, Doston.

Avenue, Boston. • John A. Andrew Hall, corner Essex and Chaun-cey Mirects.-Bundaye, at 10% A. M., 2% and 7% P. M. Eben Gobb, Conductor. Esgle Hall, 6316 Washington Street.-Sundays at 10% A. M., 3% and 7% P. M.; also Wednesdays at 3 P. M. F. W. Mathews, Conductor. Atpha Hall, 18 Essex Street.-Bervices every Sun-day at 10% A. M., 2% and 7% PiM; also Thursday, 3% P. M. Dr. Ella A. Higginson, 85 Dartmouth street, Conductor. Bathbone Hall, 694 Washington Street.-Spirit-ual meetings every Sunday, at 2% and 7% P. M.

Berkeley Hall.-July 5th W. J. Colville lectured in Berkeley Hall in the morphog on "The New Declaration of Independence," and in the evening on "Ideal Marriage." Both lectures were greatly en-joyed by good audiences... In the afternoon a large number of questions were ably answered. Prof. Shapleigh officiated as organist in the morning, and several patriotic hymns were finely rendered. On Sunday next, July 12th services will be held for

finely rendered. On Sunday next. July 12th, services will be held for the last time this summer until Aug. 30th. Mr. Col-ville's subjects next Sunday will be: at 10:30, "The Spiritual Value of Recreation;" at 3 P. M., Answers to Questions; at 7:30 P. M., "Spiritualism per se, Is It An All-Inclusive Philosophy?"

Ragie Hall .- Wednesday, July 1st. the usual test circle was largely attended. Remarks and tests by Mrs. Chandler-Bailey, Mrs. Wilkinson, Dr. Fuller and Dr. W. A. Hale.

Sunday, July 5th, the developing circle at 10:30 was largely attended and very satisfactory results ob-tained.

talified. Afternoon. — After singing by Mrs. Carleton Mr. Fales made remarks, which were well received. Mr. McKenzie also made remarks and gave several tests; Mrs. J. R. Wilson, Mrs. Chatuler Balley, Mrs. J. R. Davis and Mrs. Dr. Bell made remarks and gave read-ings and tests.

Davis and Mrs. Dr. Bell man tenants and tests. Evening.-Song by Mrs. Carleton; remarks by Mr. Quint of Everett; the Chairman read the poem, "One Day Nearer Home," supplementing it with remarks; Mrs. J. E. Davis made remarks and gave delineations; exercises in psychometry were given by Mrs. Chan-dier Bailey; tests and readings by Mrs. Dr. Bell. Meetings are held in this hall every Wednesday at 3 P. M.; Sunday, at 10:30, 2:30 and 7:30 P. M. F. W. MATHEWS, Conductor.

Alpha Hall.-Last Sunday at 10:30 the exercises consisted of an invocation and Bible-reading by the Conductor, Mrs. Dr. Higginson. Remarks by A. D.

Haynes. Tests and diagnoses by Dr. Higginson. Afternoon.—Sluging by Mrs Locke. Invocation, Bible reading and remarks by Dr. Ella A. Higginson. Tests by Mrs. A. Wilkins, Dr. Beil, and the Conduc-tor. Remarks by Mr. Edison. Songs by Father Locke

tork. Remarks by Mr. Edison. Songs by Faller Locke. Evening.—Singing. Invocation, Bible-reading and remarks by the Conductor. Psychometric readings and resis by Mrs. A. Forrester and Mrs. A. Wilkins. Dr. Higginson gave psychometric readings and diagnoses of diseases to the satisfaction of all. Between the services the Doctor treated several patients coming from suburban towns. These meetings are well attended. Much interest is manifested in spiritual truths and the healing of the sick. At the Thursday'afternoon meetings Dr. Higginson gives brief taiks on health and heals the sick. The public are invited to attend. E. A. H.

MEETINGS IN MASSACHUSETTS.

Chelsen, 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.

Greenwich,-Sunday, June 14th, the Independent Liberal Church was visited by a delegation of twenty four friends from Springfield and Holyoke. A large audience assembled, and the day will, I think, be marked by all present as a memorable occasion. The Lyceum was addressed by Mr. Leonard, the venerable President of the Springfield Association, Bro. Bud-dington of *The Alcyone*, and Mr. and Mrs. Holcomb. A proper conclusion of the day was the passing of the evening by the guests in the home of Mr. H. W. Smith. Our friends departed by train Monday morning. Ju-bilant and harmonious, and apparently satisfied that our Society have ever been overestimated. June 28th was the closing service of the season, and, as has been customary, was observed as Chil-dren's Day, at which time a highly appropriate pro-gramme was rendered in a manner excelling all pre-vious efforts. The "Memorial" service, in recogni-tion of the loved ones passed from sight, was particu-larly touching and beautiful. The music had received the careful attention of Mr. Smith, and the results were most apparent. This has, in every way, been the most successful year of this Society, and has added largely to the en-thusiasm, harmony and courage of its supporters. The meetings will be resumed Sept. 20th, Mrs. Yeaw regular speaker. Mr. Buddington apily re-marked, while addressing our Lyceum, that he should rather be in Mr. Smith's place, as the projector of this great spiritual work, than to be Governor of the State of Massachusetts, and 1 think the gentleman named did not take exception to the statement. Liberal Church was visited by a delegation of twenty four friends from Springfield and Holyoke. A large

MISSOURI.

St. Louis .- Sunday, June 28th, was the closing day of the season's lectures under the auspices of the Ethical Spiritual Society of St. Louis, Mo., and also that of Mr. Baxter's successful labors for the present in that city. Notwithstanding the oppressive heat, large audiences assembled in Howard Hall at both services. Mr. Baxter delivered a lecture in the morning which was considered by all who heard it to be one of his best, and which the Society, having ob-

Ing which was considered by all who heard it to be one of his best, and which the Society, having obtained the speaker's consent, voted to publish in pampilet form and distribute among Spiritualists in camps, conventions and societies generally, and among the St. Louis Spiritualists particulary. The lecture was very suggestive in points, and would lead to good results in their consideration; and besides, the times are now ripe for discussion in just the issues presented. No synopsis can do justice to the discourse; its subject was: "What Demands has Spiritualist is subject was: "What Demands has Spiritualist performing a large and notably representative audience was in attendance. Mr. Baxter was pleasing in his musical selections, happy in a tolling poem, and gave a pronouncement of a St. Louis minister who was attacking Spiritualism, viz., "We have no need of phenomena to establish the fact of immortality; for fath should be all sufficient. The lecture was causito, but nor more so than truth always is in contrast with error. Mr. Baxter reminded the clergyman and the church that the faith they talk so much about the works he performed," said Mr. Baxter, "where had been that faith? Wanting: "The points received merited applause, and at the close of the lecture the approbation of the large audience was hearty and prolonged.

the works he performed," said Mr. Batter, " where had been that faith? Wainting!" The points received merited applause, and at the close of the lecture the approbation of the large audience was hearty and prolonged. A business meeting pertaining to the opening sea-son in the fail was held after the lecture. This over, Mr. Baxter sang, thus concentrating and harmonizing the audience, and then for one hour held a stance such as no one in St. Louis ever before wit-nessed. Rarely does Mr. Baxter leave the platform during his mediumistic exercises, but on this occasion he most of the time mingled freely with the audience, and taking the hands of individuals gave each a direct personal proof of the presence and nearness of those they considered "dead." For instance: "Madam," said he, going directly to a stranger, "I see athwart your breast a Homan cross. I see a weight suspended in form of the figure 1. You seem to sigh. A second weight in form of a 2. Ohi so oppressed you seem. Now a 3 is added and a 4. Your burden seems too heavy. Darkness clouds you. And now a 5, a 6, a 7. and you are bowed-sorely crushed. An 8, and you can stand it no more. Your husband dies, and though 'dead' lives, puts out his hand, tears off those weights, even takes the cross from off, and lifts it over you. A light streams in rays above and on from you. 'Looki look up!' says a voice, 'not to the cross, but to the light beyond.' Madam, I now see the name (spelling fit) 8-A-M-U-E-L H-E-N-L-E-Y." "My dead husband," said the lady, and burst lato tears. "He explains the symbol," continued Mr. Baxter. "He says, 'Lydia, i''---'Ohi my name! that's my name," inferrupted the lady amid her tears. "He says, 'Lydia, ior one, two, three, four, five, six, seven, yes, eight years, you have been buried in the Catholic Church, struggling and burdened more and more every year, in your attempt to do what the church called your duy. I helped you once, but was ignorant of the right dead low to Spiritualism means cheer, means freedom, means life! I tak a right

It was given and some and this, burst out into great ap-plause. If space permitted other tests—and one even more marked than this in the number of names called and the sensational effect produced—might be detailed. Suffice it to say the occasion will be long remembered by the many there, and those who received evidence of spirit return will never forget it. Mr. Baxter's work in June is probably phenomenal, for rarely, he says, are there so many open confes-sions of conversion attendant upon his work. A num-ber from the Unitariaus, many from the Catholics and a few from the Swedenborgians have declared themselves convinced of Spiritualism through Mr. Baxter's ministrations. Mr. Baxter surely is a power and an honor to the Cause. Most fortunate those so-cieties who have him on their slates the coming sea-son.

The Ethical Spiritual Society in September will re-sume its meetings with Mrs. Clara Field-Conant for the Sundays of that month; Miss Jennie B. Hagan for those of October; ex Rev. Moses Hull for November, and Mrs. Adah Sheehan for December. If Mr Bax ter comes again it must be well along in the latter part of the season. REPORTER.

NEW YORK.

Copies of Banner for Circulation.

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

Subscribers' Notice.

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

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THE PATH. A Monthly Magazine, devoted to Universal Brotherhood, Theosophy in America, and Aryan Philosophy. Brotherhood, Theosophy in America, and Aryan Philosophy. Single copy, 20 cents. THE PROGRESSIVE THINKER. Published weekly at Chi-cago, Ill. Single copy, 3 cents.

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25 cents per Agate Line.

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20 per cent. extra for special position.

Special Notices forty cents per line, Minion, each insertion. Notices in the editorial columns, large type, leaded matter, fifty cents per line. No extra charge for cuts or double columns. Width of column \$7-16 inches.

Advertisments to be renewed at continued rates must be left at our Office before 13 M. on Saturday, a week in udvance of the date whereon they are to appear.

The BANNER OF LIGHT cannot well undertake to vouch for the honesty of its many advertisers. Advertisements which ap-pear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once interdicted. We request patrons to notify us promptly in case they dis-cover in our columns advertisements of parties whom they have proved to be dishonorable or unworthy of confidence.

SPECIAL NOTICES.

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

Dr. F. L. H. Willis may be addressed at Elenora, Yates Co., N. Y. July 4.

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

J.J. Morse, 80 Needham Road, Kensington, Liverpool, will act as agent in England for the BANNER OF LIGHT and the publications of

James Burns, 15 Southampton Row, Lon-don, Eng., will act as agent for the BANNER OF LIGHT and keep for sale the publications of Colby & Rich.

To Foreign Subscribers the subscription

Colby & Rich.

In France successful experiments have been made with sulphate of iron and with sulphate of copper, lime and water as a spray in preventing potato disease.

Life is short, and we have never too much time for gladdening the hearts of those who are traveling the same dark journey with us. Oh! be swift to love; make haste to be kind!

The works of genius are permanent, but criticism is always in a state of change. It is founded on the opinion of its time, for which alone it has significance, and unless in itself of artistic worth it perishes with the time. the time.-Hein

An artèsian well near Albert Lea, Minn., which spouts both oil and water, often changes the programme and sends out a stream of small minnows which are wholly unlike any known species of fish found in that vicinity.

"Alas!" cries Pastor Rossiter of New York City, preaching on "The American Sabbath," "alas! some people seem to think it was made for pleasure."-The Truthseeker, New York.

A number of Alaska Indian boys have been discovered in San Francisco in a state of shocking neglect and abuse at the hands of a dissipated Russian priest

Honor is like the eye, which cannot suffer the least impurity without damage; it is a precious stone, the price of which is lessened by the least flaw.

vost deal still remains to be studied and under-A vast deal still remains to be studied and under-stood before the relations between the animal kingdom and the human race are thoroughly comprehended. As a rule, the lower animals are regarded as enemies, or at least neutrals, as to the welfare and interests of man. Their lives are therefore freely sacrificed with-out compunction. But in their creation, as in all her other works, Nature must have been actuated by wide and wise considerations expressive of the same benefi-cence which she always displays.—Ex.

An idea of the enormous amount of type used in the United States Government printing office may be gained when it is stated that the public printer recently asked for bids for 15,000 pounds of English, 5,000 pounds of pica, 75,000 pounds of long primer, 6,000 pounds of brevier and 48,000 pounds of nonpareil -203,000 pounds, or about nine carloads.

It is little things of life that tax one's nerves most, as a stalwart youth of Leavenworth, Kan., found when he accepted a wager that he could not stand a quart of water dropped into his open hand drop by drop from a height of three feet. Before five hundred drops had fallen into his hand he almost cried with pain and said he had enough. After a little water had fallen each drop seemed to crush his hand, and a bilister in the center of it was the result.—Ex.

Sixty million tons of iron ore are in sight around Iron Mountain, Mich., more than can be mined in twenty years.

NEW MUSIC .-- We have received from the publishers, F. L. Hodgdon & Co., Everett Square, Hyde Park, Mass., the following: Vocal-"Too Late for the Fair," tenor or soprano (also the same arranged for alto, baritone or bass); words by Edward Oxenford, music by F. M. Paine; "The Morning Wind" (with violin or flute obligato); words by D. R. Herrick, music by F. M. Paine; "Bereft" (soprano or tenor); words by N. H. Woodworth, music by F. M. Paine-also the same arranged for alto, baritone or bass. We have also received from the publisher, Ignaz

Fischer, Toledo, O., the sacred solo, "Come Unto Me," words by the late D. R. Locke (Petroleum V. Nasby), music by W. A. Ogden.

HORSFORD'S ACID PHOSPHATE. If you are nervous, and cannot sleep, try it.

W. J. Colville's Engagements.

Mr. Colville is lecturing this week in Tribune Building, Hartford, Ct. His summer engagements already nade are Onset, July 13th to 18th; Niantic, Ct., Sunday, July 19th; North Edgecomb, Me., July 21st and 22d; Cassadaga, July 25th to Aug. 5th; Philadelphia, Aug. 9th, and following dates alternating with Atlan-tic City. All communications addressed to W. J. Col-ville, care BANNER OF LIGHT, will reach him promptly.

Movements of Platform Lecturers.

londay's mail to insure insertion the same week.)

Notices under this heading must reach this office by

We are informed by a correspondent that Frank T. Ripley, lecturer and platform test medium, is engaged at the Rindge, N. H., Camp-Meeting for the first three Sundays in July and August.

Subscribe for this paper NOW.

did not take exception to the statement JULIETTE YEAW.

Lynn.-The Spiritual Fraternity closed its sessions on Sunday evening July, 5th. Mrs. E. I. Hurd, who has had the management of these meetings, is engaged to give platform tests at the Camp-Meetings is engaged to give platform tests at the Camp-Meetings at Temple Heights and Verona Park, Me, during next month. She will probably visit Fina Camp-Meeting, where she is well known. For the past five years she has spent the season at that place, and has met with good success.

success. The Lyceum Association is holding meetings every Sunday in a grove on the Spring Fond Road. Great interest is manifested, and so far our meetings are well attended. We should be pleased to see any friends from Boston and all surrounding towns at any time. We have an organ and good music, good speak-ers and mediums.

ers and mediums. To reach the grove take cars of the Peabody line at the Lynn, B. & M. or Revere Beach R. R.; go to Lynn line; go in same direction as the car; enter the first large gate on the right. Regular services at 2 P. M. MRS, E. B. MERRILL.

MRS. E. B. MERRILL.

Westboro.-Modern Spiritualism is progressing in Westboro. Mr. F. A. Wiggin has been here two or three times. Mrs. Juliette Yeaw of Leominster, Miss three times. Mrs. Juliette Yeaw of Leominster, Miss S. L. Ewer and Mrs. Ida P. A. Whitlock have been with us. Recently Mr. Thorndike and Miss Johnson from Haverhill spent several days here. Through the mediums whom I have named we have had eloquent and interesting discourses, and answers to questions to the satisfaction of all. The tests we have received from such mediums as Mr. Wiggin and others were so wonderful that con-firmed skeptics became awakened to a realization of the truth.

If the truth. I was at the hall one evening when Mr. Wiggin gave a short address, followed by tests, and I should say that from twenty to forty prominent persons, both men and women, who died (as we say) in Westboro and vicinity within a few years—some back twenty years and others within six months—came, one after another, and gave their full names, business and con-nections. J. H. HERO.

West Duxbury .-- This place usually alternates

with Hanson in holding spiritual meetings, the Spiritualists convening every other Sunday. But on last Sunday, July 5th, to avail itself of J. Frank Baxter's services, a meeting was held, although not one of its regular days. The day was fine, the audience un-usually large, and Mr. Baxter gave one of his best lec-tures to the interest of all. This speaker for some years has annually visited this place, and the vicinity around has learned to know that a good thing is to be anticipated, hence he always has a bearty greet-ing and fine houses. His music is appreciated and his mediumship always replete with attractive meth-ods and results. The tests on this occasion were ex-cellent, and many deemed them better than any Mr. Baxter has previously offered. On Sunday next Mr. A. E. Tisdale will be the speak-er, and his coming is anticipated with much pleasure by all lovers of untrammeled thought. itualists convening every other Sunday. But on last

Salem.-The First Spiritual Society of this city held its yearly meeting June 28th, and elected the (ol-lowing officers: President, Mr. H. K. Knowles; Vice-President, W. A. Peterson, Second Vice-President, Mrs. S. J. Tyler; Scoretary, Mrs. N. H. Gardiner; Treasurer, Mrs. W. Mende; Three Directors, Mr. L., W. Sawyer, G. W. Burnham and Mrs. E. Hall, The Secretary would like to correspond with mediums, stating terms and open dates. Mns. N. H. GARDINER, Sec'y. 11 Williams street, Salen, Mass.

n. 11 Williams street, Salem, aldes. Silver Lake. On Sunday last, 5th Inst., J. Frank Baxter, who had been speaking in Duxbury during the day sang, lectured and gave pirit descriptions in this locality to an andience of large size for the place. He was listened to attentively, and aroused thought and discussion which will afford life for some time in this community. Mr. Baxter has been here several times, and always interests, so that even skeptics who bitterly denounce Spiritualism cannot keep away. It is hoped by many that Mr. Baxter can plan to hold a meeting some evening three miles from here, in the hall at "Plympton Green.", COM.

Sound

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Albany.-Our regular lecture season closed Sunday, June 28th, with Mr. Oscar A. Edgerly occupying the platform morning and evening. We consider him a very talented inspirational speaker, and a truthful. reliable test medium. His lectures have nothing sensational about them, consequently he attracts persons sational about them, consequently he attracts persons of thoughtful, intellectual turn of mind. Several strangers were present at his last lecture, among whom was an educated Catholic gentleman, who never had heard a lecture on Spiritualism. He listened as one entranced, giving the closest attention to the very end of the excellent discourse. At the close of the meeting he manifested his satisfaction by greeting Mr. Edgerly most heartily, and thanking him for the words that had brought to him a new light. This was a grand compliment, coming as it did from one who had never before questioned the dogmas of the Catholic religion.

was a grand compliment, coming as it did from one who had never before questioned the dogmas of the Catholic religion. Mr. Edgerly was called to officiate at the funeral of Mrs. Flavia V. Colle, wife of Robert A. Dumary, and daughter of the well-known Spiritualist Mrs. Elizabeth Blandy. Mrs. Dumary passed over at the home of her husband's mother in this city June 9th, and her remains were cremated at the Earl crematory at Troy June 11th. She was a firm Spiritualist, and re-quested that the funeral be conducted in a manner consistent with her belief. Although her friends are not Spiritualists, they carried out her desires to the letter. A brautiful string of smilax entwined with flowers adorned the outer door, instead of the custom-ary black crape. Her loved form was dressed with exquisite taste, and placed as if sleeping upon a pretty sofa. Nothing of a gloomy nature could be dis-cerned. These peculiar arrangements, together with the beautiful sentiments expressed by Mr. Edgerly, held the close attention of all present, and caused them to think more favorably of our grand religion, which hitherto they had been taught to despise. We shall continue our Sunday evening meetings and the afternoon circle during the summer with lo-cal talent. The BANNER OF LIGHT is a welcome visitor, and we hold it in the highest esteem. Truly it leads now.

cal talent. The BANNER OF LIGHT is a welcome visitor, and we hold it in the highest esteem. Truly it leads now, as it always has, the Spiritualist papers of our land. We wish every thinking person would peruse its columns every week. J. D. CHISM, JR., *Treasurer Spiritual Alliance.*

A Pure Baking Powder.

A Pure Baking Powder. A baking powder that can be depended upon to be free from lime and alum is a desideratum in these days of adulterated food. So far as can be judged from the official reports, the "Royal" seems to be the only one yet found by chemical analyses to be en-tirely without one or the other of these substances, and absolutely pure. This, it is shown, results from the exclusive use by its manufacturers of cream of tartar specially refined and prepared by patent pro-cesses which totally remove the tartrate of lime and other impurities. The cost of this chemically pure oream of tartar is much greater than any other, and it is used in no baking powder except the "Royal," the manufacturers of which control the patents under which it is refined. Dr. Edward G. Love, formerly analytical chemist for the U. 8. Government, who made the analyses for the New York State Board of Health in their investi-gation of baking powders, and whose intimate knowi-edge of the ingredients of all those sold in this mar-ket enables him to speak authoritatively, says of the "Royal": ""I find the Royal Baking Powder composed of pure and wholesome ingredients. It is a cream of tartar

"Royal": "I find the Royal Baking Powder composed of pure and wholesome Ingredients. It is a cream of tartar powder, and does not contain either alum or phos-phates, or other injurious substance." Prof. Love's tests, and the recent official tests by both the United States and Canadian Governments, show the Royal Baking Powder to be superior to all others in strength and leavening power. It is not only the most economical in use, but makes the pur-est, finest flavored and most wholesome food.

Ayer's Preserve Book

11. 18

Contains all the latest and most approved recipes for canning and preserving fruit, and for making jellies, jams, marmalades, sweet and sour plekles, catsups, cto. Wrrtten expressly for Dr. J. C. Ayer & Co., by a celebrated authority on culinary matters. Every reci-pe tested and proven to be the best of its kind. Send a two-cent stamp to Dr. J. C. Ayer, & Co., Lowell, Mass. Mass. Tarbfalture 11

price of the BANNER OF LIGHT is \$3.00 per year, or \$1.50 per six months, to any foreign country 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.



CEASON of 1891, commencing July 12th and continuing daily until Aug. 30th. Excellent inusic, the best speak-ers 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. ________ 6w



Rindge, N. H.

SEASON of 1891, commencing July 26th, continuing till In attendance. Trains leave Boston at Fitchburg Dépôt at 8 and 10:30 A. M., also 3:35 P. M. Call for Excursion Tickets to East Jaffrey, N. H., where cartingue will be have betting

arriages will be in waiting. Write for Programme to GEORGE T. ALBRO, July 11. 4w East Jaffrey, N.H.

Cape Cod Camp-Meeting,

Ocean Grove, Harwich Port, Mass. THE Twenty-Fifth Annual Meeting of Spiritualists and Liberals will convene in their beautiful Grove by the ocean shore from July 12th to July 28th, 1891. Lots for sale. Board and Lodging accommodulations in pleasant Cottages. Speakers and Mediums-Bev. S. L. Beal, L. K. Washburn, Mrs. Juliette Yoaw, Mrs. O. M. Nickerson, Jennie B. Hagan, J. Frank Baxter, Dr. H. B. Storer, Mirs. H. S. Lake, A. E. Tis-dale, Joseph D. Stilles. Rev. S. L. Beal and Dr. A. H. Richardson will preside. Excursion tickets on Old Colony Rallroad from Boston and return. Cartages meet every train. 1s2w July 11.

DR. STANSBURY'S Specific Remedies.

GREATLY IMPROVED AND ENLARGED.

Wonderful Elixir of Life; Marvelous Throat and Lung Healer; Great Blood and Kidney Remedy; Magical Sea Moss Hair Tonic. Thousands of Testimoniais. Large bottles, S1.00; six for 55.00. Liberal terms to healers and others. **DOEN BURGHT WASHHEURN**, Olmstedville, Easex Co., N. Y., Successors to DES. STANBURY & WHRELOCK, or COLLBY & EXIOH, 9 Bosworth Street, Boston, Mass. 13 June 7.

HATTIE C. STAFFORD,

ROSEBUD COTTAGE, ONSET, MASS. July 11.

Dr. and Mrs. W. A. Towne,

Dr. H. G. Hawkins, MAGNETIO Physician, 149 State st., Springfield, Mass., will bo at Lake Picasait every Sunday during the meeting. July 11.

July 11. **A STROLOGY.**—Most fortunate dates for tious free. Send date and hour of birth with stamp. Tr A. BEARBE, Astrologor, 172 Washington street, Booms, 13 and 14. Boston, Mass. **DARE CHANCE** for a Liberal Physician. **DARE CHANCE** for a Liberal Physician. **DARE CHANCE** for a Liberal Physician. **BERE 31**, Boston, and Street, Rooms, 13 and **BERE 31**, Boston, Mass. **BER 31**,

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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 evonings will please address her im-mediately at Chicago, Ill., P. O. Box 517.

Sundays or week evenings will please address her im-mediately at Chicago, III., P. O. Box 517. Prof. J. M. Allen reports a very successful course of lectures and other mediumistic work in Oklahoma City and Norman, Ind. Ter.; culminating at Oklahoma City in arrangements by the spiritual society, which he was instrumental in organizing, for the erection of the com-modious " meeting house" (on an architectural plan furnished by him), the material being provided at cost by one of the members, a lumber dealer, and the labor and use of lot donated by other members. Mr. Allen is now filling an engagement with the society in Wichita, Kan. Address 606 Waco Avenue. Mr. J. Frauk Baxter will speak at Harwich Camp-Meeting on Sunday, July 19th, and on succeeding week days, ending with Wednesday, July 22d. His voice will frequently be heard in song during the oxercises, including part in a concert and entratinnent on the night of the grand illumination; Sunday, July 26th, to Thursday, July 30th, inclusive, be speaks at the Park-land Camp Meeting in Pennsylvania. He is negotiat-ing for the season of 1891-92. 18 Walnut street, Chei-sea, is his address. Mrs. Rose Collins of Malden, Mass., will be located at Ower Bay during the the the merken

Mrs. Rose Collins of Malden, Mass., will be located at Onset Bay during the summer season.

Bishop A. Beals speaks at Tyson, Vt., Sundays July 12th and 19th. Will be at the Lake Pleasant Camp-Meeting and Queen City Park Camp in August.

Meeting and Queen City Fark Camp in August. F. A. Wiggin, test medium and lecturer, is engaged as follows: Sunday, July 12th, Wolfborough, N. H.; July 18th, Tilkon, N. H.; July 14th, Laconia, N. H.; July 18th, Farmington, N. H.; July 14th, Great Falls, N. H.; July 17th, Rochester, N. H.; Sunday, Aug. 2d, and other dates at Queen City Fark; Aug. 18th, and other dates at Lake Pleasant; from Aug. 23d to 30th, Sunapee; Sept. 6th, 13th, 20th and 27th, at Pittsburgh, Pa.; Oct. 4th, Fitchburg; Oct. 11th, 18th and 25th, in Somersville and other of laces in Connecticut; Nov. 1st and 8th, Westboro'; Dec. 6th, 13th, 20th and 27th, Al-bany, N. Y. (A number of week evening engagements during December have already been arranged for.) Jan. 17th, State Convention at Waterbury, Vt.; Jan. 24th and 31st at New Bedford; also April 17th and 24th at Cummington, Mass. Mr. Wiggin would be pleased to hear from any societies who would like to ongage his services for any of the dates not already taken. Societies wishing' the services of A. E. Tisdale for

Societies wishing the services of A. E. Tisdale for October and November, 1891, and also for January and February of 1892, may address him at Merrick, Mass.

BT WRITING PLANCHETTES for sale by Colby & Rich. Price 60 cents.

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BANNER LIGHT. OF

Message Department.

1. Experience of the second state of the se

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

Notice.

The Banner of Light Free Circle Meetings have been suspended for the summer. Due notice of their reöpening in the fall will be given in these columns.

QUESTIONS ANSWERED By Spirits through the Mediumship of

Mrs. M. T. Longlegt

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

Report of Public Séance held April 14th, 1891. Spint Invocation. Nearer, ohi our Father God, would we come to thy perce, that we may breather in the atmosphere of thy itte, and become strengthened for the duties of exist-ence, that we may breather in the atmosphere of thy itte, and become strengthened for the duties of exist-ence, that we may breather in the atmosphere of thy itte, and become strengthened for the duties of exist-ence. Ohi thou who art Supreme and Omnipotent, we are thy children, and we would learn of thee, we would try to understand something of thy great life, and the operations of thy wondrous laws. We thank thee for the boon of existence, for the ex-priences of humafity. We praise thee for all things into thee this beautiful day as we behold the sun-shine streaming down in plory upon the earth, for well do we know that its benignant rays will warm and bless, and draw forth from the soil the germs of unfoldment and growth which shall develop into beau-tifut blooms and fruitage by-and-by. We praise thee for the promise of spring time, for the awakening life which the earth puts forth, for the signs of strength and beauty which nature reveals; and, as the weeks pass by, rolling onward into summer time, we would praise thee again for the glory of life and its fulfill ment. When the autum-time appears, with its frui-tion, its bounty, its revealment to man of thy won-then also would we give thanks to thee for the mer-evister-time, with its frosts and anows, its chilf and gloom, so called, would we return our grateful thanks; from all the blessings which are ours. Even for the wend preparation for that which is to come—new life, with new powers and new powers may be stored, and gloom, so called, would we return our grateful thanks; fur upper action of that which is to come—new life, when the winder the of life, which he may dread, may also bring ripened experiences, and a time for rest and preparation for that which is to come—new life, when the worid

Questions and Answers.

QUESTIONS BID ANSWERS. QUES. - [By G. S. Bowen, Elgin, Ill.] What re-sult is produced on a patient suffering with pneu monia to have administered hypodermic injections of morphine? Is it not the real cause of the great number of fatal cases now occurring in our coun-try? Do you consider La Grippe a new type or form of disease?

Ans.- As far as the question of La Grippe is concerned, we will simply state that we gave a very full consideration of that subject at a previous circle.

In relation to the employment of the hypo-In relation to the employment of the hypo-dermic syringe in not only cases of pneumonia but also in many other forms of disease, we de-plore that growing habit or custom on the part of the medical fraternity; not but that we be lieve in alleviating suffering, as far as possible, in the human system, but we do not believe in partially or wholly paralyzing the nerve-centres of the body, and this is what we think is done when the hypodermic injection is used to any extent. To our mind, the seat of life is in the nervous system. That vital force of energy which we call the nerve-aura, for want of a bet-ter term, flows through the nervous organiza-tion and is conducted to every part of the body tion and is conducted to every part of the body by this network, which you call the nerves. Paralyze any portion of that network, and you retard the flow of this nervous force, and there-fore deprive some part of the body of its energizing power. We believe that in many forms of disease

pressed itself so beautifully toward the white man when he first appeared. But he was met with treachery and unkindness, taken advan-tage of in every way by the intruders from a foreign soil, and therefore his stream of love became perverted into one of vindictiveness, and, under the law of hercelity, he transmitted this stream of bitterness to his offspring, so that on provocation you find the Indian flam-ing up and manifesting his hostility in vigor-ous ways. This is only the natural fruit of the seed which you have sown, which this Govern-ment has scattered broadcast over the Indian lands of this country. The fruitage is true to the vine from which it springs. But to return: The Indian is beneficent by nature, and when divested of the physical form that true spiritu-al nature reisserts itself. While there are In-dians who feel to revenge themselves upon the white people who have wronged them and their tribes, yet there are thousands of these chil-ate, but who wish to repay wrong doing by acts of kindness and good cheer. So these spirits approach sensitives on earth and take posses-sion of their organism for humanitarian pur-poses. Some come to bear messages to you from your friends in the spirit world who have

sion of their organism for humanitarian pur-poses. Some come to bear messages to you from your friends in the spirit-world who have not the mental power or the right degree of knowledge to bring these communications per-sonally. Some of these Indians come to give knowledge to bring these communications per-sonally. Some of these Indians come to give counsel upon matters of importance to you or to your friends, because they are natural seers --can perceive by the powers of the spirit-- and so, perhaps, read more clearly that which it is best for you to know than can some of those who stood by your side in what you call the white form. Some manifesting Indians come to give vitality to wasted frames; come to bring health and strongth to the weak and suf-fering, because they are filled with magnetic forces, which they can impart through proper channels to those who are weak and who are in need of such stimulating helpfulness.

Why they come is because they are adapted to the work which they pursue; because the elements of their nature are in strict sympathy and assimilate with the elements of this atmosand assimilate with the elements of this atmos-phere; because they are children of this soil, and their life-forces are stamped in all directions upon the very ground upon which you walk. Thousands of years, we believe, the Indians have lived upon these shores, and, as we have said, the entire soil is impregnated with their magnetic forces; the atmosphere is alive with the alements of which they as human haings magnetic forces; the atmosphere is alive with the elements of which they, as human beings, were composed; consequently they have a nat-ural attraction here, and finding themselves adapted to the work of ministering to mortals, they come to you through mediumistic chan-nels.

Again, do not forget that these individual spirits bring health to their mediums. Very few of the Caucasian race have the power to sustain a medium through years of labor in which the nervous energies are continually acted upon and exhausted, such as is the case with the exercise of mediumship. The Cau-casian race, we say, cannot do this continually. They, in coming to perform work, are drawing upon these very forces belonging to the me-dium, which are, nevertheless, necessary for the pursuance of that employment; but the Indian comes filled with the vital forces which are natural to him, charged with electric power, a reservoir of magnetic strength, which he can and does impart to the mediumistic or ganism, thus assisting it to withstand the draft made upon its nervous energies by its mediummade upon its nervous energies by its medium-istic work ; and thus do the Indians perform an important service to mankind.

Q.-[By Hervey Platts, Ithaca, N. Y.] Will the ('ontrolling Intelligence give what is known in the spirit-world about the crucifizion of Jesus of Nazareth 7 I understand that Filate denies that any such event occurred while he was pro-curator of Judea.

A.—It is said that the spirit Pilate denies the occurrence of the crucifixion : but many claims are made in many parts of the world upon various subjects. Those whom one would suppose would be well-informed upon a certain guestion differ in its solution right here in mortal life. In one year we are told that a certain event did occur at a certain place and tecrtain event did occur at a certain place, and it becomes a matter of history, and is recorded in your text-books; but, as time rolls on the announcement is made that no such event did occur, and that the whole story is a fiction. You need not be surprised, then, if you hear just such conflicting statements from the spiritworld, because men and women who go to that world are very little different from those who ive here.

live here. We do not know whether Pilate has made any such statement as your correspondent mentions, or not. If a spirit comes to you claiming to be Pilate, or claiming to be Jesus of Nazareth, it would be necessary, we think, for some evidence to be given that would clearly substantiate the statement. We do not see that we can grip that evidence of the present

once more and express a thought upon this theme. Do I now believe Catholicism to be the high-est form of religious worship and thought which a human mind can accept? I reply, plainly, No; I do not. I do know that there is a spiritual significance hidden within the Catholic religion, that there are truths identi-fied with its system of thought which may be studied and understood by thinking minds. I know that there are seers and prophets in the Mother Church who come into close contact with the unseen world, who are illuminated by its light and instructed by its inspirations; but I have no doubt this may be said of all other re-ligious systems of thought and belief. No doubt Protestantism has within its folds spirif-ual meaning, high truths, and revelations from the world beyond, illuminated teachers and inspired minds, and therefore truths may be brought to its followers which will be useful to them in their onward march.

them in their onward march. But I can see in all these systems of ec-clesiasticism much that belongs to this physi-But I can see in all these systems of ec-clesiasticism much that belongs to this physi-cal life only, and has no part or portion in the spiritual department of existence. I ad-mit that in Catholicism we have much that is presumptuous, that is of this world, be-longing to the externalities of life. I deplore its tendency to maintain its hold upon the masses through the operation of dominant fear, and I am ready to state that wherever ignorance is fostered or encouraged, wherever superstition is nurtured, wherever error is re-ceived or allowed to dwell in the human heart unchecked by those who have the knowledge and the truth which might be revealed, there is danger for the human race; and I do say, from my home in the spiritual world, that Catholicism, as a religion, as a power, as au autocracy, must loosen its hold upon its peo-ple if it would shine forth brilliantly as a means of guidance and of instruction to man-kind. It must cast off its superstitions and ceremonials, and, while appealing to the love of the heautiful in the human heart show kind. It must cast off its superstitions and ceremonials, and, while appealing to the love of the beautiful in the human heart, show only that unadulterated truth which cometh from the spiritual life, and which must of it-self prove a blessing to mankind. When it has done all this, when it no longer accepts or ac-knowledges a Divine Head in the human form, when it no longer claims infallibility for its chief potentate, when it strips itself of sign and ceremony, when it brings instruction to its followers that their ignorance may flee and their superstitions be removed, when, with all this, it only offers the white line of that divine their superstitions be removed, when, with all this, it only offers the white line of that divine light which is brought from the spiritual world in the name of truth, then it will cease to be Catholicism and be merged into Spirit-ualism. Perhaps it will be so; but that white line of truth which has illuminated the Moth-er Church through all the ages of its power, and which really has been the secret and source of its influence, has been brought di-rectly from the unseen world by intelligent minds unto those who were sufficiently sensi-

rectly from the unseen world by intelligent minds unto those who were sufficiently sensi-tive to receive and to give it expression. I have heard a great deal of discussion and observed much agitation on this subject; and that is why I speak to-day, having been given the privilege by your Spirit-President, whom I recognize as a friend. I wish to say before I close that I look for a grand struggle with this power of Bome_pot

I wish to say before I close that I look for a grand struggle with this power of Rome-not with arms, not with carnal weapons, but with mental forces; and I do not look for it so much in outer circles as 1 do within the folds of the Mother Church herself. I look for it among those classes who have been in the past content to acknowledge their religion and to prescribe to its tenets under the authority of its infalli-ble head. I believe there will be a struggle, a mental conflict, and that the power which is of the earth earthy, temporal, though it has been fastened upon the people for centuries past, will be broken, and broken by its own subjects; for I see that young minds are coming up with-in these very strongholds that begin to quessubstantiate the statement. We do not see that you can gain that evidence at the present time, and therefore it only becomes a matter of belief or theory whether such and such state-ments are correct or not. Personally we believe that the Nazarene was crucified very much after the manner described in what is considered by the world as sacred history. To us it is not sacred, but merely a matter of record. We believe that the man described in what is considered by the world as sacred history. To us it is not sacred, but merely a spiritualized intelligences who had selected him from his birth as a mouthpiece for their thoughts, and that, because he was in advance of his times and not fully understood by his fel-lows, because his teachings conflicted with the teachings of those in authority, because he was yoke of dominant authority will be removed by their own hands and wills, independent of all external religious bodies or systems of thought which might be brought to bear upon them. which might be brought to bear upon them. It must be so, in my opinion, because the world is marching onward, humanity is subject to the law of progress, and the spiritualities of life are pressing in upon the people, and con-sequently none can stand still, nor can the domination of authority maintain its hold. The time is coming in the history of nations when man shall throw off the yoke of empires and the power of the throne shall be shattered. When that time comes, the power of papal au-thority, of religious dominance, will also be broken, and man shall arise in new might, strong to think for himself, and to demand that for his spiritual guidance which shall accord with his reason and outline for him the purest and highest form of spiritual unfoldment. and highest form of spiritual unfoldment. This is my message to earth. Father Henry Fitz James.

diums' Bill. It is all right, 1 suppose, for them to be protested against by your liberalists; and I say, to aliend, and do your best from yoar to year to suppress any tendency toward the re-striction of human rights. But I believe those bills are settled for awhile anyhow; and that which engages my thought just at this time is in regard to the Compulsory Vaccination Law. I believe some philanthropic, humanitarian souls have presented a petition to have it done, but you have not got liberal enough yet in your legislation to have it repealed—no. The petitioners will get leave to withdraw their appeal, while the Compulsory Vaccination Law still goes on, and our little innocents are inoc-ulated with poison year after year, or denied the privilege of instruction in our common schools, which the clizens of the State have a right to demand for their offspring. And this is in the closing decade of the nine-teenth century! It is a shameful state of af-fairs, and I mean just what I say. The com-munity is not alive to the situation, or it would rise en masse and demand the repeal of such a law. The idea of inoculating human beings with poisonous matter in order to prevent them from taking disease! And we know very well from statistics, from investigation, from close study, that for one case of smallpox that is prevented by vaccination there are a dozen cases of blood-poisoning through this same sys-tem. The most terrible forms of disease are engrafted upon the human family by this very thing, and I think that we should all raise our volces in protest against its continuance. I felt, Mr. Chairman that I must come and speak about this matter, for, though I do n't imagine it will do the least bit of good, I keep right on and talk about this and kindred evils. I did something in helping to agitate thought, yet I know that the results were very small indeed. The years are going by, but still the old evils continue; but I do think that man is getting enlightened gradually, and after a while -perhaps when woman gets her r

a word, make an impression, or in some way give expression to my individuality. I had a long string of names, but you may simply call me John Toohey.

Jonas Coburn.

[To the Chairman:] I will not detain you long, sir, but I felt that I would like to say a few words.

few words. Some time has gone by since I left the mor-tal form, but I did not give up everything— thought, memory and consciousness of the earth life—when I died. No; I remembered, and sometimes I could return and see how it was with my friends, and look after the dear ones who still trod the earthly way; but I have no strong desire to come back here and live in this life and its conditions. Now that Sarah has joined me in the spirit.world [feel that has joined me in the spirit world, I feel that the rest we had an interest in can gain their experience and come on after us to meet in the higher life, and we can turn our attention to the duties and unfoldments of the spiritual

the duties and unfoldments of the spiritual world. I just come in to give the greeting of my wife with my own to our friends in Medford, and to say that it is well with all who pass to the other world; for, though some may still be in the shadow and may have hard trials to bear, it is because they need them for the dis-cipline, and they have the privilege of working themselves up to a brighter state. Jonas Co-burn. burn.

Mary A. Carlton.

Those who are dear to me, who still linger in this vale of tears, reside at New Orleans, Louisiana. I have tried to reach them in that Louisiana. I have tried to reach them in that city. Learning that there were Spiritualists there who sometimes met for the instruction they might gain from the other world, and also to give the public an opportunity of gain-ing a knowledge of this philosophy, I hoped the interest of my friends would be awakened in the subject, and they would seek to learn of it, but they have not, and I have come to this public place to say a few words trusting they

It; but they have not, and I have come to this public place to say a few words, trusting they will be received and recognized. I bring my love. I wish the dear ones to know that I am happy in the spirit-world. It is not what I supposed it would be, because the reality and the conception that I had formed of what you call the future were very different from each other. I find this a world that seems as natural to me as earth did when I was here. Its objects and surroundings are I was here. Its objects and surroundings are just as substantial to my senses as is the ob-jective life of earth to you. This seemed very strange at first, and I could not realize that I had passed through death. It seemed to me that I was still on earth, only in a different locality from that I had known; but when I met friends who had passed on before me, and when Uncle Jerry came to me looking so when Uncle Jerry came to me, looking so much as he used to, and in his benignant, kindmuch as he used to, and in his benignant, kind-ly way went on to explain, just as we try to explain something puzzling to a child, I began to understand, and thought how glad I would be if it could also be explained to the friends on earth. We who are there, bound by ties of sympathy and affection, often think of our friends here; and when our thought goes out to them, it is with love, and with the desire to carry peace and comfort. Sometimes I think the influence is sensed, though it is not under-stood as coming from the unseen world. I have been in spirit-life a long time. I have I have been in spirit-life a long time. I have learned much of its conditions, and sometimes it seems to me as though I knew much more concerning that life than I do of this which you call the mortal. Mary A. Carlton.

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11 ...

wasted body. liut, as I was about to say, we have been taiking around our camp fire of sol-dier days, and it was agreed to make up a body to come to some of these places where you hold communication with the dead. To day a squad of us are here, not expecting to come in to speak a word, but to see these where you hold to disten to what is said; besides, we are told that we may get some kind of an influence and knowledge by this, that it can be a train-ing school for us, and we may learn how to go to work in other places to make ourselves known. Somehow I found it easy to slip in here, and I thought I would just say a word to my friends in Kingston, Mass. Tell them I am all right, and I hope they are getting along first-rate. I was glad when Sarah got what belonged to her. It did me good, and I know it helped her. I don't know as there is anything more I want to say. I thought if I could just come and make mention of my presence here it would do me good. J. S. Robbins.

John McGregor.

John McGregor. [To the Chairman:] Well, I am pleased to see ye, laddie, and I hope life is kind to ye. I do not feel just like an old man in coming, and yet there steals over me a little of the past that makes me feel that I am still in sympathy with it. I have not been long enough gone, I think, to be thoroughly acclimated, though I am get-ting used to the new country. It's a bonny land. Its fair slopes and sunny skies give me great joy, and its people are so warm and ge-nial, and so ready to instruct, that I am quite at home; but still, as I say, I have much to learn, much to study. I held a position here during the last few years of my life that entitled me to be called "judge," but I do not claim that title aow. I come back as simple folk, and I come in the spirit of love and respect to those I left on this shore. I give them greeting, and I would say to them, Ye are getting ready for the new country, and every deed and thought of your lives makes up in the preparation for that which is to come. See to it, then, that the thoughts and deeds are wise and good, so that ye shall find the bright road and the happy home when ye cross the burn, and enter the land beyond. _ I was an active mon. I had a long business land bevond.

Iand beyond. I was an active mon. I had a long business life. I was identified with the clothing busi-ness, but I am not interested in that now. I have closed the chapter that belongs to the earth-life, and opened a new one in the great book of spiritual experience, and I look for-ward to that which is to come with anticipa-tions of joy.

ward to that which is to come with an energy tions of joy. I have friends in York State, and I have near and dear ones in Newark, N. J. I am John McGregor. Tell the friends I have taken a trip to me ain country, and I could see its beauti-ful shores, for, although I had not the physical form, yet that which I have seen in the spirit pleases me well, and I have found profit in the trip.

Lizzie Woods.

I think I must come, for I have tried so many times to speak but a few words, that now that the way seems open I cannot resist. I come to tell my friends that I have been with them many times, and especially wish to say to Emma that she has had a spirit companion by her side very often when she was tolling away at her work, sometimes feeling much depress-ed foring that her health would give out and at her work, sometimes feeling much depress-ed, fearing that her health would give out, and also feeling that life was somewhat hard upon her. I gave her my sympathy and influence; and I think sometimes she did grow stronger and more satisfied because of the magnetism that I brought. I think life will be brighter for her after a little while; that the burdens will slip away, and she will have more cause for rejoicing than she feels she has had for the last ten years.

I send my love to her, and to all my friends in San Francisco. I want them to know that I do not forget them, and that I feel I can do them the greatest good by sending an influ-ence of cheer and of good-will. Lizzie Woods.

Jane Thomas.

Jane Thomas. I came to your last two meetings, and I tried to speak. I want to speak, for I have reason to think that my message will be seen by my daughter. She is not a Spiritualist, and I do not suppose it would be best for me to tell you in just what part of Wisconsin she lives, for I think she would be vexed if I did; but her hus-band reads your paper, he believes in the re-turn of the spirit, and so I know he will see what I have to say, and that Henrietta will hear about it in good time. I would like her to believe that her friends can come back. She has lost a little one, and grieves sadly over it, missing the child sorely, and yet refusing to be comforted by the thought that the dear one is in a world where she can grow brighter, stronger and wiser in every way than she could here; nor will my child believe

grow brighter, stronger and wiser in every way than she could here; nor will my child believe that her little one can come back and nestle in her home; so I thought if I could come and say a few words it might have some effect, because she will know very well that no one here knows anything about her case. I can say, also, what no one—not even her husband—has any knowl-edge of, and that is, that one day, watching, I saw her go to the little white box that she keeps under a pile of clothes in the chest, pick out a lock of the baby's hair, wind it around her finger, and say, "I must have that put into a locket and wear it." Then she put the hair back, and has said nothing about her visit to her treasures to any one. I was there with the baby, and so, of course, I saw what was going on. baoy, and so, of course, I saw what was going on. I was a plain-spoken, hard-working woman when here, and I haven't changed a great deal since I went from the body. My condition has changed, my opportunities are better, and I have had privileges afforded me to study in those lines that were denied me here, so I feel that I can express myself perhaps a little more clearly than I might have done in standing up in meeting when in the body. I say this that my friends may know how life has fared with They may ask if I have met my husband in spirit-life. I cannot say no. I have seen him; but I do not think he has seen me—that is, in the spirit-world. I have no desire to meet him, the spirit-world. I have no desire to meet nim, and I do not know whether he wishes to meet me or not. I have seen him once or twice, and have tried to do him good, but I do not want him to see me, because there is no attraction in my mind or heart for him. Now I suppose you will think that is very strange, but it is not, [Continued on seventh page.]

We believe that in many forms of disease some other course of treatment might be taken than that of employing morphine or kindred drugs to any extent. If the physician would be more careful in many cases—not in all, of course, which come under his inspection—to order the use of the vapor bath or the applica-tion of hot fomentations, or even of hot water, where there is much informer to a chadren where there is much inflammation or tendency to congestion, there would be a marked im-provement manifested in the patient, we have no doubt. Simple formulas might be followed, and yet prove marvelous in their results. To deaden pain by paralyzing or making torpid any part of the sensitive body does not and cannot remove the disease. It only holds its manifest-ations in check, while the malady may be all the time making its inroads upon the body or the seat of life. where there is much inflammation or tendency the seat of life.

We think in the course of fifty years human-ity will have grown in knowledge and good judgment in regard to medical work suffi-ciently to understand better the physical nature itself, and to realize that following the simplest rules of health will be the very best way not only to oure disease when it has fast-ened itself upon the system, but to prevent it entirely or to check it in its incipiency.

Q.-[By Arthur B. Turner, Ames, Nebraska.] Why is it that Indian spirits control mediums, instead of whites ? and no negroes ?

A.-A great many have asked the question, and are asking it all the while, why Indians from the spirit-world take possession of sensi-tives on earth and manifest through these channels. Many fain would have the intelli-gence expressed that of some white man, wo-man or child, believing, perhaps, that it would be more in accordance with the general pro-gress and intellectual activity of the age; but we question that conclusion.

gress and intellectual activity of the age; but we question that conclusion. "The Indian in his native state lives close to the heart of nature, draws from her bosom his physical sustenance and mental knowledge. His mind is expansive, his spirit is touched upon by the influences of the atmosphere, and, consequently, he becomes very susceptible to the influences of the spirit-world. The Indian is a natural Spiritualist. He

The Indian is a natural Spiritualist. He recognizes the Great Spirit in the universe around him, feels that a guardian, yet divine, power rules, and that its mission and purpose is one of beneficent love. Tyou never see an is one of beneficent love, "You never see an Indian paying tribute or making sacrifices to an evil spirit, that is, to a devil, as do the whites; but his soul goes out in veneration and reverence to the Great. Spirit of all Helpful-ness and Peace. So, when the Indian passes to the happy hinting grounds, he takes with him his spirit of simplicity and trustfulness, and he begins there to live a life according to nature and nature's laws. He does not have to get rid of old, superstitions, and errors, or free himself from the result of follies, such as many of our whites have to do. It is not a dif-ficult matter for the Indian to recross the boundary between the two worlds, and to boundary between the two worlds, and to come into close contact with the earth and its come into close contact with the earth and its people. It is just as easy for him to do this as it is for you to step from one room to another in your dwellings. It is not so easy for the whites to return. Many come, it is true, with-out difficulty, but there are hundreds of thou-sands of spirits who are unable to return into such close contact with mortal life as to bring directly intelligent messages for themselves, or to perceive outwardly what is taking place with their friends or with the world. The Indian is beneficent by nature. He de-sires to do good. Some of you may question

lows, because his teachings connicted with the teachings of those in authority, because he was opposed to the display of aristocracy and de-cried the domination of power, which made the strong hold the weak in their grasp, he was maligned and finally crucified, a martyr to the

truth That is our idea of the Nazarene. We have

That is our idea of the Nazarene. We have reason to accept this from what we have learned on the spirit side. We do not object, however, to any other spirit making a statement accord-ing to his light, nor do we object to mortals differing from us in opinion. We merely give our own thought and conclusion on the subject when called upon.

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

Report of Public Séance held April 17th, 1891. Father Henry Fitz James.

To that yeteran in the ranks of Spiritualism to whom I owe much, I bring my greeting and a word of cheer. I knew him not when I was encased in mortality, but I came to him under darkened conditions from the spirit world, and he received me kindly, giving words of wisdom and influences of magnetic strength which were of immeasurable good to me; so I call bim friand and say: Fear not my brother; the were of immeasurable good to me; so I call him friend, and say: Fear not, my brother; the clouds will not envelop you so closely as to ob-scure that light of truth which the heavens have revealed for your warmth, and guidance, and mainstay." No power on earth or in the spirit-spheres can work much harm to you, be-cause yours is a labor for humanity, under the direction of spiritual forces, so that neither temporal powers nor those that belong to the unseen can prevail against your labors! No Josuitical influence from this world or from the occult realms of space can work evil against those who, in the defense of truth, are faithful to the end, who, in the name of hu

against those who, in the defense of truth, are faithful to the end, who, in the name of hu-manity, labor persistently to bring grand re-sults for the elevation of mahkind. It know that much is said in the spiritual-istic ranks concerning the Jesultical power of spirits, banded together for personal ends. I know that which is said concerning the evil wrought in human life by unseen intelligences who selfishly pursue their own aims, regardless of the lives of others or of moral principle. 1 admit that there are hosts of spirits divested of the mortal garb who were bigoted in their ideas on earth, and who still eling to their personal

out difficulty, but there are hundreds of thou-sands of spirits who are unable to return into such close contact with mortal life as to bring directly intelligent messages for themselves, or to perceive outwardly what is taking place with their friends or with the world. The Indian is beneficent by nature. He de-sires to do good. Some of you may question this, but if you do you do not understand the nature of the Indian race; that nature which expressed itself hundreds of years before the white man trod these shores, and which ex-

John Toobey.

John Toohey. Well, Mr. Chairman, you have here all sorts of individualities, all classes of persons. The Catholic and the Spiritualist stand side by side, and I do not see as either are contami-nated, and he who thought there was no future life at all seems to hobnob with one who had the most rigid belief in the Orthodox heaven and hell, for, you see, they occupy the same level as spirits. They may not all stand upon the same plane as thinkers or reasoners, but they have all come together on the common ground of immortal life. They know, that they have passed through death; they know that they have not found just this or that positive condition which they looked for; and, as they can all stand on the same platform in spirit and voice their sentiments, they have got to revise their system of thought to a very great e of an infidel or a Catholic, or any child of God, black, white or red—it does not matter to me in the least; if they, have a truth, and they are sincere in their lives, I believe that they and have a perfect right to develop their own possibilities. You may wonder what has brought me

nand to make every effort to develop their own possibilities. You may wonder what has brought me around here to day. Well, I wonder myself, only that I take an interest in what is going on on this side of life quite as much as I do the other. You see my activities were not all: exhausted in connection with earth-life and its interests were not all used up, nor was I do the other fied with my efforts; and so I have been around on the same line, trying to give an influence, make an impression of, some sort, or do some thing practical in the direction in which I was sengaged when here: Perhaps the matter that has brought me back more than any other to-day is that petition which you have had brought before your Legislature recently. I do not mean the Medical Bill, I do not mean the Me

Elizabeth Young.

Elizabeth Young. I, too, come with the desire to reach loved ones yet lingering along this shore. I have a son Samuel in Cleveland; that is, he was there the last of my knowledge, and I have no doubt he is in that city still. I told him once or twice that if the dead could come back from beyond the grave I would come to him; I felt as if I could. It seemed that if it was possible for those who died to know of their friends on the earth and to watch over them, I should be given the power to make myself known to my given the power to make myself known to my

Once or twice it seemed to me that I did do Once or twice it seemed to me that I did do this, but I am not sure whether I was strong enough to make my presence absolutely known or not. I think at one time he caught the sight of a shadowy form, which he thought must be a spirit—not that he believes in Spir-itualism, but he was sure that he saw this shadowy form standing between him and the light, and he knew that he was wide awake, but I cannot tell whether I made myself suffi-ciently plain to be recognized or not. I know that since then he has felt a hand upon his head and shoulder, but he did not know what caused the pressure. He thought that some one had come in behind him silently and was standing there; but when he turned he saw that no one, as far as the physical was concerned, was in the

there; but when he turned he saw that no one, as far as the physical was concerned, was in the room. That was I, trying to make known to my son that, as a living, loving intelligence, I came to him from another world. To-day I, have the privilege of speaking in your meeting, and I esteem it a great one. I am happy because I can come here and send greeting to my friends; and tell all whom I love and whom I think 'remember' me that there is a world of living; thought and activity beyond this mortal existence that is free to all. I have found it so, and friends of, mine have found it so. They are coming over every little while into the new life and its realities, and they are surprised at what they see, and delighted to find there has really been but little change. My name is Elizabeth Young.

ORIGINAL No. 54. Fruit Pinwheels.

BY MARIA PARLOA. Mix together and rub through a sieve one pint of flour, one tablespoonful of sugar, half a teaspoonful of salt and two teaspoonfuls of Cleveland's baking powder. Into this mixture rub two gen-erous tablespoonfuls of butter. Wet with a scant half-pint of milk. Sprinkle the board with flour, and, putting the dough upon it, roll down to a large square about half an inch thick. Spread a heaping tablespoonful of soft butter on this and then spread with a cupful of sugar and a cupful of currants. or sugar and a cupin of currants. Grate a little nutmeg over all; and roll up like a jelly roll—or pinwheel style. Cut in slices about three-quarters of an inch thick and lay in well buttered pans. Do not let the slices touch each other. Bake in a very quick oven for about t welve minutes. These are nice for luncheon or tea,—(Copyright, 1891, by Cleveland Baking Powder Co.)

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

With Cleveland's Baking Powder cake keeps fresh ; breads are fine grained; biscuit light and flaky. Try a can, Cleveland's.

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[Continued from sizth page.]

[Continued from sixth page.] for my life and experience with him were such that they took all affection out of me for him. I felt that I was crucily treated, so that when death came to my release it came as a welcome friend. I have no bitter focing toward John, only one of kindness. You are not to think that there are always reliable on the other side between persons who lived in the same family, or who were bound together by outward or even by social tics, if there is no soul-sym-pathy between them, because you will find it is not so when you go to the other world. As I said, I was a plain-spoken woman, and I am plain-spoken now. I have a quiet little home that gives me ex-actly the comfort and rest I ask for. I have friends, dear associates, loving companionships, and plenty to do. Now I am taking care of my daughter's little girl, and it is a great pleas-ure for me to have her with me. I am Jane Thomas.

Thomas.

INDIVIDUAL SPIRIT MESSACES TO BE PUBLISHED NEXT WEEK. April 24.—A.D. Bullock; Barah A. Whoeler; Philo D. Wil-lis; James A. Edmonuton; Samuel Cook; Mary E. Cooley; Samuel G. Stuart; Nannie Graves; Catherine Blake; James Marshall.

Messages here noticed as having been given will Messages here noticed as having been given will appear in due course according to routine date. June 96.-Lotola, for Michael Murnan, George T. Roberts, Maud E. Fisher, Andrew Brockenbridge. Jue Ferguson, Ka zlah Howard, Steven L. Lewis, Sarah Howes, Robert Ander-son, Albert Adams, Joseph Darling Hull, Hattle Rice, Joseph Colby, Johnny McArthur, George W. and Lydia Morrill, Olark Webster, Oliver, Walter Raymond, Jimnie Gleason, May Fielding, Pearlie. June 26.-Charles F. Lyman; Fauny Bruce, Alvin Adams; Sarah Hawes; Franklin Drury; Juliette Manley; Charles C. Elmer; John Pierpont.

Verifications of Spirit Messages. CHARLES W. SMITH.

In your issue of June 27th is a communica-tion given by "LOTELA" from my brother-in-law, CHARLES W. SMITH, of Boston. He passed away about three months before the message was given. I was in town at the An-niversary meetings, and have the settling of his affairs; 1 presume this is the reason why he wishes, as "LOTELA" says, to speak with me.

me. I do not remember of speaking with Mrs. Longley during the meetings. I know I have never mentioned Mr. Smith's name in her presence, nor my connection with the family-neither was 1 present at the free circle of April 3d, 1891, when the message was given. The message comes to me as a complete sur-prise! for whenever I have mentioned the sub-

ject of Spiritualism in his presence he never seemed the least interested or made even one word of conversation about it. In fact, I always felt it was an annoyance to him, and for that reason I seldom alluded to it in his home.

It is for the above reason the message fills me with unlooked for surprise, especially in its coming through Mrs. Longley, at a public cir-cle, with no relative or member of the family present, and containing so much that is fully understood by those for whom it was intended

I am also much pleased with the message given by PAULINA W. DAVIS. To me, it is full of food for thought, and well worth careful reading. reading. EDWIN WILDER. Hingham, Mass., June 29th, 1891.

KATIE B. ROBINSON-WHITE FEATHER. In the BANNER OF LIGHT of June 20th are two communications, one from MRS. KATIE B. ROBINSON of Philadelphia, which I fully recognize as from her, it being so much like "Katie," as she was familiarly called by her numerous friends. It is pleasant, as it always is, thus to hear at any time through such a reliable avenue as your excellent medium, Mrs. Longley, from those of ours who have gone to the life beyond. Mrs. Robinson was one of our best mediums. Mrs. Robinson was one of our best mediums, and known favorably as such by hosts of people. The other is WHITE FEATHER, whom many know to love. She will be fully recognized by hundreds who hold her in kindly remembrance

because of the many comforting messages she has brought to the children of "this planet." Heaven's blessing ever rest upon you and your efforts, and those of the medium, Mrs. Longley, in promoting the truth, which maketh

all free.

all free. Long live THE BANNER, and may its number of subscribers increase a thousand fold. W. L. JACK, M. D. Springfield, Mass., June 20th, 1891.

GRACE C. BLOXHAM.

I have been hoping some relative of MRS. GRACE C. BLOXHAM would acknowledge her message, which was in THE BANNER of May 30th. I think none of them are Spiritualists, therefore would not be likely to make a public recognition; but I will, as I like to see all mes-



BANNER

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



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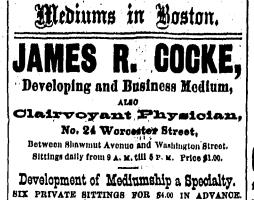
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GIGNORA, TATOS CO., N. Y. D.R. WILLIS may be addressed as above. From this point he can attend to the diagnosing of disease psychometri-cally. He claims that his powers in this line are unrivaled, combining, as he does, accurate scientific knowledge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

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Physical Proofs of Another Life GIVEN IN Letters to the Seybert Commission.

BY FRANCIS J. LIPPITT.

recognition; but I will, as I like to see all mes-sages verified, feeling they are doing valuable work; besides, I knew the old lady quite well. One winter she resided with her son, next house to my home, but, as she stated, her last days on earth in the form were with her daughter, Mrs. Summer, at Mattapan. I thank her for this effort to reach her friends, and trust[she will try again. ANNIE LORD CHAMBERLAIN. Mattapan, Mass., June 20th, 1891.

LOVE UNEXPRESSED.

The sweetest notes among the human heartstrings Are dull with rust; I ne sweetest chords, adjusted by the angels, Are clogged with dust. We pipe and pipe again our dreary music Upon the self-same strains, While sounds of crime and fear and desolation Come back in sad refrains.

On through the world we go, an army marching,

With listening ears,
Each longing, sighing for the heavenly music He never hears;
Each longing, sighing for a word of comfort, A word of tender praise,
A word of love, to cheer the endless journey Of earth's hard, busy days.

They love us, and we know it: this suffices For reason's share. Why should they pause to give that love expression, With gentle care? Why should they pause? But still our hearts are aching With all the gnawing pain Of hungry love that longs to hear the music, And longs and longs in vain.

We love them, and we know it; if we falter, With fingers numb, Among the unused strings of love's expression, The notes are dumb. We shrink within ourselves in volceless sorrow, Leaving the words unsaid, And, side by side with those we love the dearest, In silence on we tread.

Thus on we tread, and thus each soul in silence Its fate fulfills, Waiting and hoping for the heavenly music Beyond the distant hills. The only difference of the love in heaven From love on earth below, Is: Here we love and know not how to tell it, And there we all shall know. --Constance F. Woolson, in New York World.

Passed to Spirit-Life,

From her home, in Lorain, O., June 20th, Mrs. Eliza Purcu,

From her home, in Lorain, O., June 20th, Mrs. Eliza Furcu-pile, in the 66th year of hor age. Bhe was a life-long Spiritualist, who made her life a shin-ing example, and proved that her belief was not only good enough to live by, but to die by. The Daughters of Rebecca, of which Order she was an active member, performed their rices at the grave. There was one of the largest attend-ances ever seen in the city. The deceased was one of the earliest citizens, and had endeared herealf by active charity to a large circle. Hudson Tuttle officiated, and gave a dis-course presenting the value of Birlfundism as a staff on which to lean as the her of death for those who mourn, and for the dying.

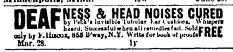
From his home, in Adamsville, Dol., June 2d, Benjamin Davis.

Davis. He was a veteran Spiritualist, having been a firm believer in Spiritualism for over forty years, and a subscriber for THE BANNER for a long period. He was well known in his native State; Vermont. He was born eighty years ago in Duxbury, Vt., where bis life-long friend, Janus Crosset, now lives. He removed to Delaware five years since, where the companion of over fifty years still lives with her sons. A. A. DAVIE.

From the home of his parents, in Cleveland, O., Gurdon J. Fitch, in the 21st year of his ago.

1.1

and Communications from her Missionary Father and Mota-er, and other Guides. Tastefully bound in cloth, 263 pages. Price 81.00, postage 10 cents. Remit by P. O. Order or Registered Letter to MISS ABHY A. JUDSON, 1026 Marmon Place, Minneapolis, Minn. 13w⁴ June 20. DIAL PLANCHETTE. This instrument has now been thoroughly tested by numer-ous investigations, and has proven satisfactory as a means of developing mediumship. Many who were not aware of their mediumistic gift have, after a few sittings, been able to receive astonishing communications from their departed friends.





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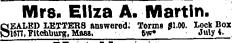
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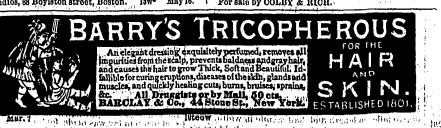
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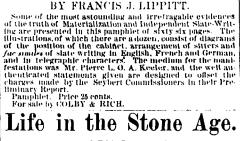
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THE greatest known remedy for all Throat and Lung Complaints. For Catarrh, Asthma, etc., etc., it has no equal. It is warranted to cure Coughs, Colds, Whooping Cough, Sore Throat, Hoarseness, Influenza, Broadhits, and Inflammation of the Lungs. It is free from all opiales and minorals, or any other injurious ingredient; and is therefore marmless in all cases; likewise pathtable and beneficial in regulating and strongthening the system; and as a BLOOP UREFIRE 18 TRULY UNRIVALEED. A box, taken accord-ing to directions, is worranted in all cases to give satisfac-tion; of the money will be refunded by the proprietor, DR. M. E. GARLAND, to Briggs street, Harrisburgh, Pa. Price, per, box (one fourth poind), Ag.conta, posiago free. For sale by ColEY & RICH. STELLAR SCIENCE.

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A the place and date of their birth (giving set) and 25 cents, money or stamps. 1 will write Biographical and Predictive Letters (from the above data). Also advice upon any matter, in answer to guestions, in accordance with my understanding of the sel-ence, for a fee of \$1; Consultation fee \$1; at office, 20° Tre-mont street. Nativities written at prices proportionate by the detail de-imanded. Address OLIVEE AKES GOULD. Box 1864, Bos-tun, Mass. CATARRH, Diphtheria, and all Throat Dis-enses, curable by the us of Dis. 15; June Gas's THEBOAT: HENCENDY, Mr. Andrew Jackson Davis writes; "Dr. Brigges Throat Remedy for the Arroat and Catarthal Affections, including Diphtheris; 11 know to be double the dialins in the advertisement." (FDFE E:

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LIGHT. BANNER OF

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Banner of Pight. BOSTON, SATURDAY, JULY 11, 1891.

Funeral Services of James Haslett, Of Port Huron, Mich., and of the Haslett Park Camp-Meeling Movement.

SYNOPSIS OF ADDRESS GIVEN BY MRS. R. S. LILLIE,

Friends-We have assembled this morning to perform the last rites over the mortal form of a friend and brother, your neighbor and townsman, James Haslett.

The problems of Life and its accompanying manifestation of Death have baffled the wisest of the ages of the past. Toward this point all minds have turned, for all have a common inminds have turned, for all have a common in-terest; all who are born soon learn the lesson that all must die: High and low, rich and poor, ignorant and wise. For this religious systems have Arisen, altars have been built, temples erected, Gods worshiped. Something within has always caused man to feel that he was in-tended for more than the short period of an earthly existence, yet what that state was, re-mained shrouded in mystery. Thoughts of an angered deity, of avenging wrath toward man-kind for deeds committed in the body, caused all to tremble, so that Death seldom found any quite ready to follow him on this long journey. and to tremble, so that Death Beldom found any quite ready to follow him on this long journey. But in view of the light which is now given, and which our friend had accepted so fully that it left no doubt in his mind, our theme must be Life, not Death! Mr. Haslett knew of the life he has entered upon; he went forth not as a stranger, but as one in a manner familiar with the spirit-world, its scenes and its inhabitants. He had held communion with those who had gone before, and he had no fears.

gone before, and he had no fears. Sometimes when meeting as we do to-day, looking over the life of the one who has passed away, comparing its/promises or possibilities with what it has accomplished, we feel that life's mission has been fulfilled. This is the case where Time has stamped his seal upon the brow, where the spirit has remained with the body until we feel that all good which could come from the relationship of soul and body has been gained; that the spirit has acquired all of knowledge which experience could give for its improvement, and goes forth to the has been gained; that the spirit has acquired all of knowledge which experience could give for its improvement, and goes forth to 'me higher life "a ripened soul." But in this case, although he acquired the source of the source of the you, dear friends, there is a feeling of irrecon-cilation. Some of you have tried to be philo sophical, and have felt at times that you have attained the height where you could say of na-ture and her manifestations, "It is well." and of the soul whether it goes or stays, "It is well"; yet in this case you stand questioning: "Why is this?" and you almost feel to com-plain at the decree of life called death. Al-though our friend had passed a longer period on earth than is the portion of a large majori-ty, still, up to a comparatively short time all would have agreed that age had almost for-gotten to touch him, or to leave the usual seal or sign of having passed by, so full of life and vitality was he, so many plans had he for fu-ture unfoldment for those he loved and for the Cause he held so dear, that of Spiritualism. (And speaking this word let us sneak it rever-

Vitality was he, so many plans had he for he ture unfoldment for those he loved and for he Cause he held so dear, that of Spiritualism. (And speaking this word let us speak it rever-ently. What word could be spoken embody-ing more? God is spirit; man is spirit, and as such is the child of the Infinite; and the word Spiritualism itself means belief in inter-com-munion with those spirits or souls who have preceded us into the Kingdom of Eternal Life; all who believe in God as a spirit and life as eternal should speak the word reverently.) For more than thirty years Mr. Haslett has been a Spiritualist. Some of you who are here as friends were among the mediums through whom the spirits gave to him these truths. You can testify how willingly and with what a teachable, childlike spirit he sat at the feet of the spirit-world; how faithfully he has sought the counsels of the higher intelligences, and how willingly he has carried out their wishes, until death finds him with some of the most important of these plans incomplete—a most important of these plans incomplete-a work especially for the advancement of this work especially for the advancement of this truth, which stands as evidence of his devotion to the Cause and his willingness to sacrifice, and a work which will call for other hands to take up and carry to completion. (This re-ferred especially to his work at Haslett Park.) Mr. Haslett did not live for himself alone, but was one whose influence was felt in deeds of kindness, generosity and love. The poor learned to bless him, the unfortunate to love him, and the elowntrodden found in him a friend. He was tender in his affections, true in his friendships, and we believe just in his judgments. As a loving companion, as a dear

has been receiving the earnest consideration of thoughtful minds of our time. It is believed by such minds that many of the recent and dreadful diseases which baflie the skill of ablest physicians owe their origin, at least in part, to the fact that our earth is rapidly becoming a vast burial-ground, and that the safety and well-being of the locales of the dead. If. Haslett was a progressive man; he lived abreast of the age. Believing this to be the wiser plan, he requested it in his case. "Fire has been a symbol of purity in all the ages of the past. Fire-worship was one of the earliest forms of religion. The fire of the sun is the resurrective power which brings to life new forms of beauty to the earth; and if there is anything remaining with this body which can, as an element, be of, any service to the soul, then by this resurrection by fire it will be called to its own. Think of him hereafter as t an arisen spirit. I feel that he would thank you, his dear ones, that you have so faithfully carried out this wish; that he would not now make any change if he could. "Henceforth he will guard your interests-

you, his dear ones, that you have so faithfully carried out this wish; that he would not now make any change if he could.
"Henceforth he will guard your interests— the wife, the son, the sisters and friends—as others of the wife, the son, the sisters and friends—as others are have watched and guarded him and you. For do you not think they know our every act? That they have faithfully followed the sister in her long journey from her Western home? That they know your tears and sympathize with you in your sorrows?
"He leaves with you his unfinished work. His last act of earthly life was to go to Haslett Park; the place for which he had sacrificed so willingly, and for which he hoped so much. Here he hoped the air would invigorate and strengthen; but it was too late. This his last act should make the spot dear and sacred to every Spiritualist in the State of Michigan, and may they arise with a determination that the work begun shall not fail for need of willing hands and earnest hearts to belp it through. Then will the blessing of his presence and that of all good spirits be yours."

of all good spirits be yours. "Life is continuous, heaven is a condition, the spirit-world is a reality, an invisible host sur-rounds us. We leave thee, our brother, with the innumerable multitude of living souls who have passed from earth before thee, whose in-

have passed from earth before thee, whose in-heritance is the eternal. "It used to be said 'earth to earth,' but we say soul to soul, spirit to spirit! Peace and joy be thine forevermore."

An impressive improvisation of poetry, fol-lowed by a song, closed the exercises.

Contral New York Quakerism---How to Enrich Country Life,

To the Editor of the Banner of Light:

What a moving world is this! Man's magic wand is tipped with electric light, and the "Presto change!" of the magician is out-stripped as he waves it. We are here, there, everywhere. I was in Detroit one day, in Boston the next morning, in the quiet of Cape Cod, in sight of the ocean, at tea-time. Seated in a railroad car in the heart of Philadelphia, to neighbors miles away. The genius of Editation and found my-self rolling through green fields and along bab-bling brooks, as though some magic had sunk a phantasmal city out of sight, and put the fair country in its place. We whisper along wires to neighbors miles away. The genius of Edi-son has devised some new spell, obedient to which the telegraphic message leaps from the railroad car through the air, and finds its way to the wires along the roadside, spurning all visible connecting links in its passage. That is spirit-telegraphy surely—the message of one immortal in the flesh to another. After that the message from an immortal clad in the ce-lestial body to another still clothed in an earthly body is no miracle for science to sneer at. It is only the winged thought taking an

at. It is only the winged thought taking an aerial flight a little longer than that from the railroad train to the telegraph wire, the same law of inductive connection governing both. The daily facts of our common life make the

old magicians prosy and clumsy, even as the transfigurations of nature, like the blooming of the rose, for instance, transcend the mira-cles of Judea.

But my aim in writing just now is not to go far in philosophic fields, but to tell where I am and what manner of people are here.

and what manner of people are here. It is seventy-five years or more since Cayuga County was settled, and the Quakers were among its pioneers. This pleasant village, with its shaded streets, is fourteen miles south of Auburn, on a high table-land. Westward Cayuga Lake is in sight, four miles distant, and over six hundred feet below, the descent a fair slope of fine farms. East a little further is Owasco Lake, and the broad fields between show the rich fruits of Quaker thrift and industry. The Societies of Friends are divided and de-creasing, the customs and habits of Friends are

creasing the customs and habits of Friends are

South, where she freely and wisely spent time and money in past years. The village library has a museum added to it, which they have filled with choice objects of interest gathered in their travels, and freely open to all. Just south of the village is a pleasant school-house built by Emily Howland for a high school. The neighborly hospitality of their homes and their efforts for the common good have been and are helps to a higher and richer life, for themselves as well as for others. The au-dience of parents and children that we saw at the school exercises lately gave a pleasant and inspiring impression of moral culture, clean habits and thoughtful intelligence. The blasting curse of the saloon is not felt, as no liquor has been sold for years. Is it not well and wise for those who can to help in uplifting life in village and country? On the way from New York I had a Sunday among the Unitarians at Newburgh, on the Hudson, and found liberty of speech in their pupit, and some choice people, such as one meets more and more, who begin to filly ap-preciate the higher aspects of Spiritualism. About the middle of July I hope to reach home at Detroit, and to be at the Hasiett Park Camp-Meeting the last of August. If Lake Pleasant could be reached by balloon, going through the cool currents of the upper air, it would be pleasant and good for the soul to go there, as I have been kindly invited; but the way is long, the cars too hot in August. "The spirit is willing, but the fiesh is weak." With best wishes for your best work, Truly your friend, GILES B. STEBBINS. Sherwood, Cdyuga Co., N. Y., July 3d, 1891. Scence with Mrs. Williams.

Seance with Mrs. Williams. To the Editor of the Banner of Light:

Last Saturday l attended a séance by Mrs. Williams. A beautifully illuminated, sprightly spirit came to me, and said she was one of your

"messenger" spirit-friends when Mrs. J. H. Conant, the late talented medium, was on earth, giving the name of "Spring Flower." In the course of the scance Frank Cushman said some beautiful things of you to the circle, viz., "Wherever Spiritualism is recognized the name of Luther Colby would be revered; that he had been a true and faithful worker in the field for many years, and the cause of truth would lose one of its noblest pioneers when he would lose one of its hobiest pictures when he should be called to his substantial reward." I cannot give the strength and beauty of this spirit's language. You could not receive a more worthy panegyric. NELSON CROSS. New York, July 3d, 1891.

Cleveland (0.) Notes.

To the Editor of the Banner of Light: A calm now rests on the spiritualistic waters. When the Sunday meetings in Memorial Hall are suspended for the usual two-months' vacation, and Spiritualists generally hie to the different camp-meetings and other summer resorts, a very noticeable stillness reigns in spiritualistic circles; however, there are yet other places of meeting that will prob ably be kept open during July and August: " The Ad-

stinness reigns in spirituanscic circles; however, there are yet other places of meeting that will prob-ably be kept open during July and August: "The Ad-vanced Thought Society," which meets every Sunday afternoon, corner of Pearl and Lorain streets, pre-sided over by Mr. Rundell, and "The Spiritual Pio-neer Society," which meets Sunday evening, near Central Market, presided over by Mrs. Smith. *Memorial Services.*—Since my last report the regu-lar annual excriptes took place "In Memoriam" our co-workers ald friends who have passed to spirit-life. Conductor I. W. Pope, who has been absent through illness since last January, was present and participated in the exercises conducted by Mr. Black, his assistant, who feelingly aliuded to those co-workers who had the past year passed to the invisi-ble, notably Mr. John Madden and Mrs. Nelle Hey-wood, both excellent workers when with us. *S. W. Edmunds on the Rostrum.*—This zenileman, who has given valuable help in the Lyceum for some time, has, after much preparatory work, decided to mount the public rostrum and yield himself to the in-fluences that wish to control him. Favorable press reports come frofit Canton, O., where he has been min-istering the past month. Societies and friends in Northern Ohlo yishing occasional meetings, or de-sirous of forming permanent organization, will do well to give this scholarly medium a call. they will find Brother Edinuds a genial gentleman, and ready to respond for a very moderate consideration. *Orange Blossoms in the Lyceum.*—As per announco-ment the marriage of Miss Rena (Hunt) Hatch, ex-musical director, to Mr. Chauncey E. Conover, took place in Memorial Hail at the close of the regular Lyceum session on Sunday, the 21st uit. The event drew one of the largest audiences of children and aduits connected with the Children's Progressive Lyceum. The occasion was the wedding of Miss Rena Hatch, one of its ex-officers, to Mr. Chauncey E. Conover, Mr. Thos. Lees performing the ceremony at the close of the regular excrefie

Camp and Grobe-Micetings.

Niantic, Ct. To the Editor of the Banner of Light:

To the Editor of the Banner of Light: The Camp opened July 1st, closes Sept. 1st. Speakers.-Bunday, July 6th, Mrs. B. W. Banks; July 12th, Mrs. B. A. Byrnes; July 10th, Mr. W. J. Colviller July 20th, Hon. A. B. Richmond, Aug. 2d. Hon. Sidney Dean; Aug. 9th, Mr. George A. Fuller; Aug. 16th, Mr. Edgar W. Emerson; Aug. 23d, Mrs. H. B. Lake; Aug. 30th, Mrs. Belva A. Lockwood. Many of the best mediums in the country are ex-pected to be present during the meeting. *Niantio* is located about six miles west of New Lon-don, on the Bhore Line division of the N. Y. N. H. & H. R. R., and is one of the most beautiful and popular summer resorts in New England. The Camp is located about one-half mile north of the village, in a beautiful pine grove almost entirely surrounded by sait water, in which bathing is both safe and pleasant. Bath-houses are furnished by the Association free. Come and partake of the baimy atmosphere of the pines, the invigorating breezes of the ocean, and com-mune with loved ones who have passed to the "bor-der land." *Lydy* 4th, 1891.-Once sgain are we here at the old

mune with loved ones who have passed to the "bor-der land." E. S. R. July 4th, 1891.—Once again are we here at the old camping ground, and to day has been a busy one, greeting the new arrivals. There have been some people in camp since the lat-ter part of April. Among those now on the ground may be noted Mr. and Mrs. J. D. Eager of New Haven; Mrs. J. C. Dor-man and son Aimus, Willimantic; Mrs. L. B. Cham-berlin, Mrs. Hanuah Chapman, New Haven; Mrs. Mary Rooth, East Lyme; Mrs. M. G. Puffer, Mr. and Mrs. A. W. Bill, Willimantic; Drusilla Chappel, New London; S. M. Fitch, Mystlic; J. M. Rogers, Niantic; Mr. and Mrs. Louis Dauleis and daughter, Miss M. E. Huribut. New London; Mrs. E. R. Davis, Mrs. E. L. Davis, Daisy S. Davis, Putnam; Mrs. L. D. Bid-weil, Meriden; Mrs. D. Wells, Westville, CL; Mrs. James Risley, Stafford; Rus Laura W. Eager, Fitch burg, Mass.; Mrs. E. Jane Sessions, Mr. and Mrs. James Risley, Stafford; Rus Laura W. Eager, Fitch burg, Mass.; Mrs. E. Jane Sessions, Mr. and Mrs. James Risley, Stafford; Mrs. A. E. Mills, Plain-ville; Alinder Dorman, Willimantic; Eva Potter, Mrs. Adelia Wright, Mr. Frank Wright, Mr. Joseph Smith and wife and daughter, Meriden; Mr. and Mrs. S. O. Harrington, Bridgeport; Mrs. La. A. Lawrence, Staf-ford; Mr. and Mrs. Kummel and sons, Hartford; Mr. and Mrs. Gates and son and daughter, Bristoj; Mr. and Mrs. Atwood. George Richards, Mrs. Wright, New London; Mr. Frank Boone and son and mother, New London; Mrs. Fannie Marcy, Norwich; H. R. Calender and family, Waterbury; Mr. and Mrs. Mer-riam family, New Britain; Mr. and Mrs. Mer-nand family, New Britain; Mr. and Mrs. Mer-riam family, New Britain; Mr. and Mrs. Duchett, Norwich; Mr. and Mrs. Boone and son and mother, New London; Mr. A. W. Healy and daughter Alice, Winsted, Ct.

New London; Mr. A. W. Healy and daughter Alice, Winsted, Ct. Charles Bellknap and family, of Bridgeport, Ct., have opened their cottage for the season. Mr. Healy, while digging in the rear of his cottage for a cellar under an extension he proposes to erect, unearthed the bones of what appeared to have once been those of one of our aborigines. The remains were burled, seemingly, in a sitting position, and not more than two feet under the surface. The bones crumbled much on being exposed to the atmosphere, but the front and back of the skull, and the leg bones, were quite perfect.

inter on deng exposed to the atmosphere, but the front and back of the skull, and the leg bones, were quite perfect. Mr. Sam. Allen is at his cottage; also Mrs. Pearl of Hartford; Mr. J. R. Whiting, New Haven: Mrs. E. Lewis, Mystle; Mrs. Fuller, Willimantic; Mr. James Harrison, New Haven. July 5th.—Our first lecture was given to-day. The exercises were opened by President E. R. Whiting. Mrs. Edith Tompson Holmes of New Britain, Ct., pre-sided at the organ and led the choir. After the pre-liminary exercises, Mrs. B. W. Banks was introduced to the audience, who read a poem by Mrs. Ella Wheel-er Wilcox, from THE BANNER, which struck the key-note of many a listening heart. She then spoke, under control of her spirit guide, upon "The Signs of the Times, and their Portent to us as Spiritualists." She referred to the sacrifices which had been made in the past for the advancement of human liberty and mental and spiritual unfoldment, and of the duty laid upon us by the Cause we hold to see that the work is further carried on-warning all to guard against leth-arey and inaction. She also spoke in proless of the protent of the pro-server in the past for the sacrifices which had been work is further carried on-warning all to guard against leth-arey and inaction.

mental and spiritual unfoldment, and of the duty laid upon us by the Cause we hold to see that the work is further carried on-warning all to guard against leth-argy and inaction. She also spoke in praise of the spirit Indian attendants --children and adult -- by whom our mediums are so much assisted in their work. By the law of compensation it is so ordained that the Indian returns good for evil, and we cannot enter the door of spiritual thought and receive the knowledge from our loved and lost save by first having his assistance; he also gives us the health and strength of his natural life to overcome the weak-ness and disease incident upon our so-called "civil-ized" and "enlightened" conditions. When we pass to the spirit-home we shall find there no "Pacific Ocean" to drive him into. It was a soul stirring dis-course, full of pathos and eloquence. At half-past two o'clock the audience met again in the grove. The subject chosen was: "And the last enemy that shall be destroyed is Death." In the evening an experience or fact meeting was held, which evolved some grand thoughts, from Pres. E. R. Whiting on his being a Spiritualist, and from Mrs. Banks's control, on Heredity.

Lake Pleasant, Mass.

To the Editor of the Banner of Light: Every one at this beautiful place is full of activity. Never before have so many cottages been built (or

this life is a progressive one and that while the Or-thodox look out for the world to come, the Spiritual-ists look out for this world, and practice as well as preach their dectrine of religion. After a sumptuous dinner provided by the ladies, aervices were renewed with singing by the little daughter of Professor Francis, accompanied with instrumental music. This was followed by a vocat selection by Mrs. Francis. Recitations were ren-dered by Miss Lohr and Miss Lammon, and Mrs. Lohr then made an interesting address. The ser-vices closed with singing 'Shall We Gather at the River?' in which the entire audience joined."

JULY 11, 1891.

Rindge, N. H.

To the Editor of the Banner of Light: One work of camplife has passed most pleasantly. During the time there have been many visitors to the grounds, all anxious to see the good work progressing and wishing us success in our efforts.

grounds, all anxious to see the good work progressing and wishing us success in our efforts. Quite a number of campors are here. Mr. and Mrs. Booth of Malden; Mass., are occupying their lovely cottage; also Mr. and Mrs. Johnson of Peterboro', N. H. Mr, and Mrs. B. S. Goodwin of Boston are here for a few days. Mr, and Mrs. Ricker of Dakota are here for the season. Mrs. M. Adams and daughter of Mediord, Mass., have taken the Atwood Cottage. Mr. Taylor is at the Howland House. Mrs. Howland is ex-pected soon. Messrs. Haves and Augustus Dohrn. Mrs. Woodman and Mrs. Ripley, are at Ripley Cottage. The Dohrns are pushing work on their Pavilion, that they may be ready for guest by the 20th. The Fourth passed off quietly. Most of the camp-ers went out on the Lake, either rowing, fishing, or watching the regatta. The old farm house, a venerable structure nearly one hundred and fifty years old, but in excellent con-dition, is being refurnished and painted, ready for use as Headquarters, where the BANNER or LIGHT will be for sale, and subscriptions taken. Messrs. Eben Cobb and Frank T. Ripley will open the regular season at this Camp on Sunday, July 20th. All communications to campers should be addressed Banner Camp Grounds, East Jaffrey, N. H.

Alexander's Lake, Ct.

To the Editor of the Banner of Light: The Norwich Spiritual Union Lyceum held a picnic at Alexander's Lake Tuesday, June 30th. A most enjoyable time was experienced by all. Besides a fine

by able time was experienced by all. Besides a fine collation, boating, bathing and games occupied the time until the "special" took the happy visitors to their homes in Norwich.
"Alexander's Lake" as a place of resort includes a beautiful grove, by the side of which is a broad and expansive sheet of water. It is situated midway between Worcester and Norwich, and about the same distance from Willimantic, and the railroad is within two hundred feet of the grove.
It is proposed next, and in succeeding years, to hold a grand gala day at this lovely spot. The programme mapped out is that the Spiritualists of Norwich, Worcester and Willimantic unite in the carrying out such a project, and secure for the occasion the best speakers and test mediums obtainable. This plan, if carried out, could be made a self-sustaining venture by charging a slight admission of ten cents, for the thousands. We thus broach the subject to Worcester and Willimatics, that they may take immediate steps for such a course of action for next year. The Norwich brethren are already interested, and our friends elsewhere will undoubledly hear from the most officially on this subject. our friends elsewnere win the subject. them soon officially on this subject. W. DELOSS WOOD.

Lookout Mountain, Tenn.

The regular meeting commenced at the Natural Bridge Springs, on Lookout Mountain, near Chattalooga, Tenn., Sunday, July 5th. The sessions close Sunday, Aug. 2d, 1891.

Sunday, Aug. 2d, 1891. Dr. George A. Fuller, of Worcester, Mass.; Mr. George P. Coiby, of Lake Helen, Fla.; Mrs. Helen Stuart-Richings, of Boston, Mass., and other noted mediums and speakers, are in attendance. The scenery on the mountain is unsurpassed. The nights are remarkably cool-never sultry. Bed-cloth-ing at night is required during the entre summer. Health can be regained on this mountain. There is pure spring water, and also several mineral springs. Hotel accommodations are first-class at low rates. The Camp Grounds are easily reached by two rail-roads from Chattanooga-one a broad gauge, and the other an incline and narrow gauge railroad. Trains run every thirty minutes. From Union Dépôt take Electric Car to foot of Incline. Call for round-trip ticket to Lookout Mountain. Tenn., at one and one third rate, when you purchase ticketset your home station.

Tenn., at one anu one station. tickets at your home station. For particulars, address JERRY ROBINSON, Pres't.

Lookout Mountain, Tenn.

Mantua Station—Shoemaker's Grove, Ohio.

THE NATIONAL SPIRITUAL AND RELIGIOUS CAMP-ASSOCIATION will hold its first session at Mantua Station, Portage Co., O., from July 18th to Aug. 10th, Station, Portage Co., O., from July 1stn to Aug. 10th, both dates inclusive; and its second session in Shoe-maker's Grove, Ashley, O., from August 21st to Sept. 8th, inclusive. Among the speakers are to be Hon. A. B. French, Frank G. Wilson, D. M. King, E. P. Brainard, Mrs. Bertha B. Wilson, Mrs. Mary C. Ly-man, C. B. Gould, Mrs. Adah Sheehan. Several ex-cellent test mediums are to be present, and musical and dramatic entertainments provided. Further par-ticulars may be obtained by addressing Frank G, Wilson, Box 39, Mantua Station, O.

judgments. As a loving companion, as a dear son, as cherished friends and relations—all of whose names we would speak separately for his sake if we could-you have met with a great loss.

great loss. You who are here as neighbors and citizens, some of you, perhaps, differ widely with him in religious opinions, but this you must always say of him: he was true, and always had the courage of his convictions. He knew he pos-sessed a grand truth, and dared fearlessly to expound it. No one was left in doubt or un-certainty as to his belief. He has entered now into a realization of his

He has entered now into a realization of his anticipations. And what shall we say to you as mourning friends? We need not say he lives, for this you already realize. But how we wish it were possible to lift the veil of mist which obscures your vision. For to our spirit-ual vision these walls disappear, and the air is filled with the invisible hosts who are ever in-terested in the affairs of mankind. And fore-most among them, surrounded by many whom most among them, surrouuded by many whom we recognize, and whom you also would recog-nize as those you have loved in the days gone by, and who have also passed the change called death, is our arisen Brother Haslett, his face radiant with the joy of life immortal. Look-ing perfectly natural, just as you his friends have seen him when life was most joyous! And I feel that he would say to you: "I am sat-isfied. Do not mourn for me. Life is far more, even, than we have dreamed. Take up your duties, take up the work I left undone, and in a little while we shall meet again." As de-voted husband, father and friend he will watch over you, go with you and exert all influ-

a little while we shall meet again." As de-voted husband, father and friend he will watch over you, go with you and exert all influ-ence that he as a spirit can, until you shall join him in the land'of life immortal. To close this portion of the exercises we shall read a poem translated from the Arabic, which we feel embodies the sentiment of our friend more completely than we could do. It is entitled, "Abdallah's Message from Paradise." After the reading of this poem, a quartette of voices sang the song: "Some Sweet Day By-and-By," which was a favorite of Mr. and Mrs. Haslett, and will henceforth bring to the minds of his friends a sacred memory, from the fact that at the time the spirit was just leaving the body, his loving wife, prostrated with grief, was naturally giving way, when love as a quickening inspiration caused her to rise and with an almost superhuman effort of will to say: "James would not like me to do this;" she then broke forth and sang a verse of this song, wafting his spirit on the wing of music, made sweeter by the voice of her he loved. loved

loved. Mrs. Lillie then spoke of her own personal regard for Mr. Haslett in a fitting tribute to his kindness, generosity and aid to her, and to the cause to which her life is devoted, saying he was the medium's friend, and mediums all over the land who have known him, when they hear of his passing away, will know they have indeed lost a friend and the cause a champion. May his reward in the spirit-world be com-mensurate with the deeds below is all we need ask for him. ask for him.

A considerable number of friends then ac A considerable number of friends then ac-companied the remains by rail to Detroit, where, according to his off-repeated request, it was to be restored to its primal elements by the process of cremation. Some of his friends of Detroit having gathered at the chapel of the crematory, services were held here also, begin-ning with the song, which was a favorite with him: "The Last Rose of Summer," beautifully rendered by a young lady who had been a friend of his from her childhood. The speaker then said: "This is strange— the thought of reducing the body to ashes— and perhaps to some of you revolting. But it

modified, and their better elements fill the at-mosphere with friendly cheer. Like other sects

mosphere with frein better better in better are the sets in our day, schisms abound among them. Here are Hicksites, quite like Unitarians, and in touch with the reforms of our time, but too small in numbers to fill the ancient and ample meeting-houses. Here are Orthodox Friends of two sorts—Millerites severe in the old plainness, rigid in discipline, earnest in sincerity, yet un-attractive in these days of display, and scanty in numbers. The other sort are Gurneyites, who seem a strange mixture of Quakerism and Presbyterianism, the first growing fainter, the last more prominent—their stated prayers and singing and "hireling ministry" wide depart-ures from the "inner light" and the "movings of the spirit" of Fox and Penn. All this at-tracts some people, and transiently adds to their numbers, but has no lasting power, as they have left the old foundations in the life of the spirit and are in a confused maze of theological mist and are in a confused mate of theological mist and fog. Yet, amidst all this, the good results of Quaker training, the fine fruits of the old obedience to the "light within"—the divine in the soul—are plainly seen and felt.

Spiritualism in its modern guise has made but little progress, yet the all-pervading leaven is here, and some of the best people have a warm side toward the great modern

side toward the great matter. There is a needed lesson in the life of the Howlands here. In old times many villages had families of marked ability and wide influence and knowledge of the great world, who lived in pleasant homes and in neighborly ways of common interest with those around them, and thus helped greatly to keep up a high standard of life and thought. Such people to-day too often go to the cities, lose rather than gain in real chargoter, and leave country life

barren and poor. Here are William and Hannah Howland in their pleasant home, living with good taste and fine simplicity, and their sister Emily in the Quaker-like home of her ascended father, Slocum Howland, my valued friend in antislavery days. The brother and wife and daughter are just

home from a tour in Europe, Palestine and Egypt, and Emily has just ended a long tour of observation among freedmen's schools in the



received by the two Guardians carrying large sifk banners and conducted to the platform, which was tastly decorated with flags, targets, floral emblems and bouquets. When perfect, silence was obtained, Mr. Thos. Lees arose and prefaced the ceremony proper with a definition of mariage, and explaining the sacredness of its obligations. The bridg and groom were then requested to arise, flad-the usual questions were put to each, eliciting the love publicly plighted, and Mr. Lees closed the ceremony by taking the flat kiss of the bride, the 'minister's privilege' as he styled it. Several handsome presents were given the young couple, notably a handsome plush oak rocking chair from the Lyceum, after which the bride and bridgeroom were escorted to the ante-room, the Lyceum orchestra playing Mendelssohn's Wedding March; when the newly-married couple received the congratulations of several hundred of their friends." *Our Annual Grove Meeting.*—As a fitting termination to the Lyceum exercises prior to the regular summer vacation, a special train was chartered for Sunday, June 28th, when the entire Lyceum, and its many friends, were conveyed to Dover Bay Park, a pretty little sylvan refreat on the Nickel Plate Raftroad, about thirteen miles from Cleveland, on the shores of old Lake Erie. The grounds are newly fitted up for a summer resort and plenics. Immediately on arrival all assembled at the Pavilion, where brief exercises were held, closing with the calisthenics, led by Miss C. Pearl Lees. The rest of the day (which was a perfect one) was given over to the juvenlies to enjoy themselves as they, wisfed. After a plenic dinner in the groung were held, closing with the calisthenets, led by Miss C. Pearl Lees. Black (acting Conductor) presiding. The first speaker was young Mir. Banuel Mulhauser, just graduated from the layer one his mother, Mrs. McCasilin, Thomas Lees, and Miss Jennie Thayer, whore cite due beautiful poem ' Building Our Homes." A the close of the meeting thirty shares of stock were taken; making in all ne

and probably locate permanently after the camp breaks up. The Good Samaritan Relief Society.—During the vacation this benevolent organization, auxiliary to the Lyceum, will continue to hold its regular semi-monthly meetings on the first and third Fridays of each month in Memorial Hall, afternoon and evening—thus afford-ing the friends, who do not leave the city the oppor-tunity of meeting each other, and pleasantly bridging over the tedious separation usually experienced dur-ing July and August. Fraternally yours, THOS. LEES.

VERMONT. 14. The Quarterly Convention of the Vermont State Spiritualist Association was held at Tyson June 12th. A report of proceedings by its Secretary, Janus Cros sett, will appear in these columns next week.

An electric hand was seen in the sky near Centreport, Berks Co., Pa., by many people, Saturday even-ing, June 27th. It extended over a space apparently of two miles in length and half a mile in width. The hight was dark, and the hand of waving light across the cloudy sky made a most impressive and splendid sight.

Never before have so many cottages been built (or are now building). I notice among others the beauti-ful cottage of Mr. James of Boston. Mr. N. 8. Henry has also built a very fine one. Other cottages built, or now building, are those of H. A. Buddington (of Springfield), H. L. Barnard (of Greenfield), Mrs. Rounseville (of Charlestown), Mrs. Waterhouse (of Somerville), Mr. Ammidon (of Torrington, Conn.), Miss Clapp (of Auburn, N. Y.), and quite a number of others. Mrs. Clara A. Field Conant has sold her cottage to Mr. Allen, and will leave Lake Pleasant for the pres-ent. Mrs. Conant is one of our old campers, and will be greatly missed.

Mr. Allen, and will leave Lake riessant for the pres-ent. Mrs. Conant is one of our old campers, and will be greatly missed.
There are at present nearly one hundred families on the grounds, and every train increases the number.
The notel is to be opened on the 10th of July.
The restaurant has been open for three or four weeks, and is already doing a good business.
The Camp Meeting proper does not open until the 25th of July. Everything indicates that the at-tendance will be larger than ever. In the list of speak-ers engaged are the well-known names of Hon. A. B. Richmond (of Meadville), Hon. Sidney Dean (of War-ren, R. I.). Mrs. Lillie and Mrs. Byrnes (of Boston, Mass.), Mrs. C. E. S. Twing (of Westfield, N. Y.), Dr.
Fred L. H. Willis (of Glenora, N. Y.), F. A. Wiggin (of Salem), A. E. Tisdale (of Springfield), Hon. A. H. Dailey (of Brooklyn, N. Y.), J. Frank Baxter (of Chelsea, Mass.), and others.
The Worcester Cadet band will furnish the music, being engaged from July 25th to Aug. 30th.
The Worcester Data point and the source of the stand will be presedent.

As many of our most noted mediums will be pres-ent, a great opportunity will be afforded all to invos-tigate the phenomena. The Fitchburg R. R. has added several new trains, and already seven passenger and two freight trains stop here daily. As the fare from Boston and return is only three dollars, a large numiver of Boston people are already here, and many more are expected.

Onset Bay, Mass.

Prof. J. W. Kenyon lectured here on Sunday, July 5th, to two very good houses. His addresses were of

a very scientific and philosophic nature. He has crea very scienting and philosophic nature. It is has dre-ated a deep interest in the course he has given-this being the fifth-on the Science of Spiritualism. The friends having heard him at the opening, June 19th, urged him to commence a course before the Camp Meetings began; hence these intensely interesting meetings. He is open for lecture engagements for September. The friends can address him at Onset. 1.17

The Pavilion.—The meetings in the Pavilion were well attended during the entire day on the 5th inst. Several mediums from the West were present, also David Brown, Mrs. Josephine R. Stone and Mrs. Liz-ile Thuisten of Boston. We belidye; under the effi-cient management of Mrs. Dr. Heath, these meetings will do a great amount of good.

Olympia, Wash.

Sunday, June 28th, the Spiritualists of Olympia, in the new State of Washington, held a grove meeting at Butler's Cove. "It is doubtful," says The Tribune to whose columns we are indebted for a report of the proceedings, " if there ever was a pleasanter gather-ing. A brighter day and a prettier place could not have been wished for, and the wild flowers, the clear blue sky, and the peaceful waters dotted with sall and skill, combined in a picturesque sight: Every-body was invited to enjoy the hospitality of the So-ciety, and there was not a break to mar the pleasures of the day. The services opened with singing, accompanied with instrumental music by Professor and Mrs. Fran-cis and their son. Mr. Barnes then réad the views of Collyer, Newton and Ingersoll on how to spend Sun-day. It seemed to strike the spirit of the occasion, and the audience was so much in sympathy with the methods contained in the views that they joined in a round of applause. to whose columns we are indebted for a report of the

methods contained in the views that they joined in a fround of applause. Mr. Barnes was followed by Mr. Rawson, President of the Society, who ably discussed the differences in the beliefs of the Spiritualists and the Orthodox. He said that Sunday was made for man, who was to use it as he thought proper, and that bright minds who followed orthodoxy all their lives were becoming more liberal in their ideas. They take they view that

Vicksburg, Mich.

To the Editor of the Banner of Light:

The Eighth Annual Camp-Meeting will be held at Fraser's Grove, commencing Aug. 6th and closing Aug. 23d, independently of the Michigan, Ohio and

Indiana Spiritual and Religious Association. Speakers already engaged: Hon. L. V. Moulton, Dr. U. D. Thomas and other noted speakers. All me-diums intending visiting this camp and desiring to be advertised, will please send their names at once to JEANNETTE FRASER. Vicksburg, Kal. Co., Mich.

Delphos, Kan.

The Twelith Annual Camp-Meeting of the First 80ciety of Spiritualists commences Aug. 6th and closes the 24th.

This Camp is situated in one of the most beautiful valleys in the West, and those seeking health and recreation can find no pleasanter resort. Address for particulars, I. N. Richardson, Cor. Sec'y, Delphos, Kansas.

Wachusett Park, Mass.

On Sunday next, July 12th, will occur the annual picnic and grove-meeting at Wachusett Park. Westminister, of the Spiritualists of Princeton, Gardner, Fitchburg, Leominster and vicinities. Mr. J. Frank Baxter will be the speaker, as he has been for several past successive years.

The friends of the late Edward S. Wheeler-and they are numerous all over the country-should circu-late freely the Sketch of his Life, that has been care-fully prepared by Mr. George A. Bacon, and put in con-venient pamphile form by Colby & Bich, Booksciers, No. 9 Bosworth street, Boston. Price 10 cents.

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 mediuma sinways present. Seats free. All cordially invited. Samuel Bogart, President.

Spiritual Union, Fratenitity Rooms, corner Bedford Avenue and South Second street. Meetings Sunday even-ing at 1% o'clock. Good speakers and mediums always present. Services held under the auspices of the Ladiee' 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.

Rand, Secretary. **The People's Spiritual Conference**; held every Monday evolung at so'clock in the Parlors isl Lexington Avenue, three doors above Franklin Avenue L Station. In-teresting speakers, good music, questions answered, tests given. Admission free; all are cordially invited. Also meet ing every Friday at 3P. M. Mrs. Mary O. Morrell, Oonductor.

Ingevory Friday at 32. M. Mrs. Mary O. Morrell, Conductor. Spiritinal Meetings are held in Mrs. Dr. Blake's par-lors, 23 Franklin Avenue, near Lafayette Avenue, every Sunday ovening at 8 o'clock. Samuel Bogert, Conductor. Eureka Hall, 376 Biedford Avenue, between 80., 4th and 80. Ath streets, Brooklyn, E. D. Mrs. Dr. L. Knowles Dougias will lecture on Sundays at 11 A.M. and 75 r. M. The Woman's Spiritual Conference meets at par-lors No. 231 St. James Place, corner Fulton street, every Wednesday evening at 8 o'clock. Seats free; all invited. S. A. McCutcheon, President.

MEETINGS IN NEW YORK.

Knickerbocker Conservatory, 44 West 14th Street.—The new Boclety of Ethical Spiritualists holds neetings every Sunday at 11 A. M. and 8 r. M. Speaker until urther notice, Mrs. Helen T. Brigham.

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

To the Editor of the Banner of Light:

next. Dr. Gilletts of Atlantic City, who has been doing business here successfully as a magnetic physician the past six months, leaves shortly for Cassadaga Camp.Meeting, where he will have an office during July and August. The doctor will return to this city and probably locate permanently after the camp breaks up.