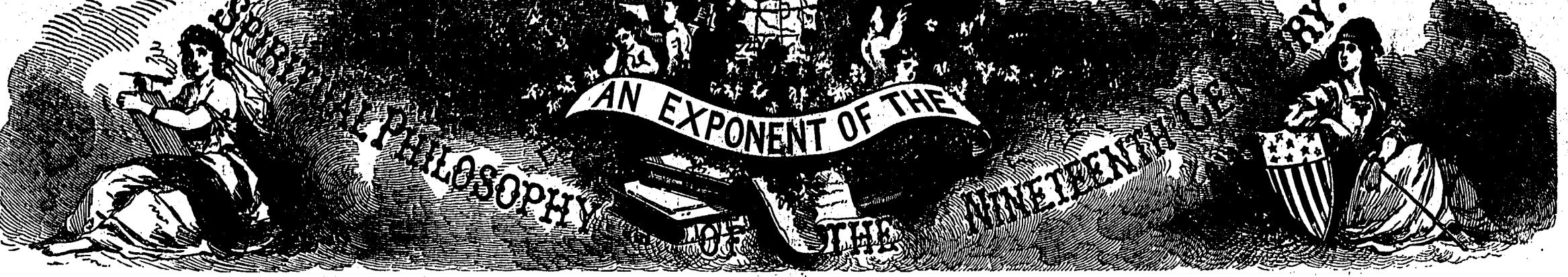


BANNER OF LIGHT.



VOL. 71.

COLBY & RICH,
9 Rosworth St., Boston, Mass.

BOSTON, SATURDAY, JUNE 11, 1892.

(\$2.50 Per Annum,
Postage Free.)

NO. 14.

TABLE OF CONTENTS.

FIRST PAGE.—Literary Department: Myra. Original Essays: Closing the World's Fair on Sunday; Some of Life's Lessons.

SECOND PAGE.—Camp and Grove Meetings: A New Spiritualist Resort at Lake Brady, O. *Hansen's Correspondence*. Letters from Maine, Wisconsin, District of Columbia, Rhode Island, Massachusetts, New York, Michigan, Illinois, Georgia, Ohio, New Jersey, and Connecticut. The Lesson of the Civil War. *Spiritual Phenomena*: Writing on Suspended States. Obituary Notices, etc.

THIRD PAGE.—Poetry: The Blue and the Gray. First Annual Meeting of the Hymn Hand. The Memorial Service. June Magazines, etc.

FOURTH PAGE.—Subscribers and Publishers. No New Doctrine. The Resurrection Idea. A Contested Will Case in Indiana, etc.

FIFTH PAGE.—News Notes and Pithy Points. Vindicated by a Spirit. Pleasant Occasions. Camp Notes. Spiritualist Camp-Meetings for 1892. Movements of Platform Lecturers. New Advertisements, etc.

SIXTH PAGE.—Message Department: Questions Answered by the President Spirit, and Individual Spirit Messages given through the instrumentality of Mrs. M. T. Longley.

SEVENTH PAGE.—Spirit Messages—Continued. Mediums in Boston. Miscellaneous Advertisements.

EIGHTH PAGE.—Meetings in Boston, New York, Brooklyn, and Elsewhere. Cleveland (O.) Notes, etc.

Literary Department.

Written for the Banner of Light.

MYRA.

BY H. F. ROOKS.

"Oh! God, thou who art called merciful, spare him. I cannot let him go; I am alone. If thou takest him the light will go from my heart. I will wander alone, alone. It is my punishment; but I am not more wicked than many who prosper and are given friends. He is my all—my husband." Words with tortured breathing borne fitfully, walling through the darkness of the night, mingling with the shrieking winds, tossed angrily about, and coming back in haunting echoes to the ears of her who stood leaning heavily, wearily against a tree just outside a low-roofed cottage, from whose small, uncurtained windows shone dimly the light of an unshaded lamp. The woman shrieked aloud in her agony.

"They mock me, those winds, and bring me back my petition. I must not pray to any God when I have so long denied one. Where shall I turn? To whom shall I go? Oh! my husband, so lately a peer among men; now lying at the door of death. My life, my one loved one—what is beyond? Never to see you after I close your eyes in that last sleep; never to hear your voice, to receive thy loving kiss. It is this—the purgatory they preach. There can be no other. Of what is life—death? Oh! to feel that there is life beyond—a God to protect you, a sure heaven wherein to meet the loved ones who go before you. Oh! to believe it—but I cannot, I cannot. It is not so."

A sound from within the cottage; a low voice calling "Myra."

The woman started, straining eye and ear. Again it came. "Myra," more faintly.

"He spoke; he will know me," and almost as the name reached her she was at the bedside of a man who must indeed have been a peer among men. Above medium height, superbly fashioned, with a head massive and well set; a face drawn now with pain, but with a brave smile as his wife knelt by his side, and wound her arms about his neck, though no word escaped her lips.

"Myra, is it long?"

A convulsive shudder shook the form so prostrate, and lips which could speak no word were put upon his own in a passionate, clinging, tremulous way that answered him.

"Myra, my wife, speak to me. I want to take your voice with me to the world beyond. We have never said much to each other of religion, for our life here has been so like heaven. You have been happy with me, Myra?"

Happy! The woman is young—now she can be distinctly seen—and fair; yet there is about the face a look of sadness, at times almost of gloom, which ill befits it, for it otherwise would have been serenely sweet. Happy! Yes, she had been happy, too happy. Believing in nothing but the present, in no life but the present, she had exalted, glorified, deified him who now lay sick unto death. They were on one of their many journeys into the heart of their country. Early one afternoon they began the ascent of one of the numerous mountains about C., and, with their usual absorption in each other, thought little of the lapse of time. It was just sunset when they reached the top, and standing hand in hand, they watched the fast-fading light. Then slowly, almost with solemnity, they turned, and took the homeward path. Some distance down he leaned forward from a projecting rock to assist her to gain his ground, half smiling at her temerity, when the rock suddenly broke from its embankment, and with its unwonted burden, went crashing down, down into the awful depths below, while still with that answering smile upon her lips, the wife stood with staring eyes gazing long after that powerful form, with face still upturned, had disappeared.

He was carried, crushed and death like, into a wretched cottage, and until now had remained unconscious. Reason returning, strength of almost the old degree seemed given.

"I know but little of your faith, Myra, but"—and with a look of pained inquiry, he drew down her face until again he felt her lips upon his own. Then, with a long, stifled sigh, she drew back.

"It is—there is nothing to say of my faith, Donald. Tell me of yours. Perhaps it is wrong

for you to talk, but it is for so short a time—so short."

"Yes. It is but for a little while."

She placed a cup to his lips, and he slowly drank its contents. Then, in a stronger voice he said: "My faith is but simple. My father was, you know, considered an atheist by most people with whom he came in contact, yet his was a purer, more perfect creed than that of those who professed to distrust him. I was ignorant of any religion until I was sixteen years old. Then, one day I found a book on Theosophy. Reading at first with derision, I soon found myself deeply interested, half believing some of the ideas presented. I carried it to my father, and then heard my first sermon. He was a 'Progressionist,' and from that time I have felt something of his perfect trust in the life to come. Feeling as I do, Myra, this parting is not what it would otherwise have been. It is for you, my darling, for you that I grieve. You will be almost alone, yet not quite—for I will be near you."

The voice ceased. The wife, quiet almost as the form against which her head was pressed, took the hand which weakly sought her own, and laid her cold face upon it.

"Donald!" Oh! the misery in that voice. "Donald, how am I to believe? Donald, stay with me here. Oh! my husband, I will not find you if you leave me now. It is dark—dark—and I can never find you."

All was still; then from that bedside a figure arose that seemed the incarnation of greatest misery. The fair, sad face was drawn in deep, unbending lines, and the mouth was closed in a white, rigid curve, that no sound of her agony should escape.

The dark, loving eyes looked mutely at her, and the husband seemed almost beyond recall to the earth. Suddenly new strength was given, and taking the hands clenched tightly together, he once more drew her to his side.

"Myra, I am assured. Your life here will not be long, and at its close I will again take you to myself. My time is short—you will believe. Let me feel your arms about me. I am glad I am to await you, to prepare a place for you; we have been happy, you and I, Myra—the peace that passeth understanding! I am the way—and Myra—will follow me."

The hands loosened their clasp, and the face, with its new glory, drooped forward until it touched the white face of the wife. She shrank back, then smiled dreamily, murmuring wearily, as she clasped the lifeless form close, so close:

"Donald, my darling, I am here, and you do not look at me. You told me I was as fair as the faint gold glimmer on the lake that night we watched the sunset. It was not so brilliant as some, but we thought it perfect, did we not? And I told you how the light made your face look almost as the face of the pictured Christ. He was made in your image, Donald, and I will follow thee where thou goest"—and so that voice, growing fainter with every word, ceased also.

The doctor, coming in hours afterward, with the old man who had inhabited the cottage, found them together, and her eyes were fixed upon the dead face with such watchful intensity that he turned away for a moment, then raised her gently, and led her from the room. She went passively, yet looked bewildered and anxious.

A long illness followed, and when, after she became strong, she would sit for hours gazing with absorbing intensity into space, people about her agreed that her sorrow had made her unmindful of all things.

It was not so. In those hours she was trying to recall that in her old life which would assist her in her search for the new life. At other times she read eagerly all that in any way related to this theme. Nothing fully satisfied; nothing seemed real.

One night she sat, her book open on the table before her, a pencil in her hand, when gradually a sleep fell upon her, and unconsciously she wrote:

"Your struggles are nearly over, for our union in this world is near. Our reunion it cannot be, since we have not been parted, for each day I have been with you, watching you blindly groping your way through the darkness to the glorious light. And as the light of that last sunset, steady, glimmering, its brilliancy mellowed into quiet continuance, so will the new life be. For that which is so brilliant dazzles and weakens; the quiet radiance continues through life everlasting, giving rest and peace."

Your protector now and always, DONALD."

Long after it was finished she awoke from her strange sleep, and read that which was written; then sinking quietly, happily down upon the floor, she knelt beside the chair, and gave a voiceless prayer to him beyond. Even then, to her, the faces of her husband and the Christ were inseparable—a happy mingling.

It was shortly noticeable that she was failing. No new malady was perceptible, yet she surely seemed passing from earthly ministrations; and one night, at sunset, with her face turned toward the pale glory of the west, smiling, and without aught of pain, she passed on. As the last ray of gold faded from the sky, she stretched forth her hands, her lips just framing the word "Donald"—and she had entered into the light of the perfect day!

The American Federation of Labor has come out strongly in favor of opening the World's Fair on Sundays, and President Samuel Gompers has sent a circular letter to all the trades unions of the country urging them to use all their influence to attain this end. Such a move is strictly in accordance with justice and right. When it is borne in mind that there are thousands of workmen who could not very well see the World's Fair except on Sundays, it would have seemed surprising if the Federation had taken any other position than it has. Workmen should not be debarred of pleasures which otherwise enjoy merely because certain people have decided that Sunday is holier than Saturday.—*Stockton (Cal.) Evening Mail.*

Original Essays.

CLOSING THE WORLD'S FAIR ON SUNDAY.

OBJECTIONS TO SUNDAY OPENING ACCOUNTED FOR AND CRITICALLY CONSIDERED.

BY M. W. H.

NO. I.

The *Chicago Evening Journal* estimates that an average of two hundred thousand people will visit the Columbian Exposition on each Sunday of its continuance if its gates and doors are open on said days.

Comparing these figures with those of the Paris Exposition of 1889, and taking into account the certainty that our Exhibition in Chicago will exceed in magnitude, interest and importance that of Paris, we are constrained to think that the *Chicago Journal's* estimate is considerably too low. But with no attempt at definiteness here, we, by including a vast army of working people whose weekly toll will end on each Saturday night, can safely estimate that somewhere from two hundred thousand to three hundred thousand people will visit the Fair on each Sunday, if it is open on that day of the week.

If it is open on that day. This very little word *if* implies a great doubt here.

We ask, in the name of reason and of the rights of humanity, why it should not certainly be open on Sunday, even if it should be closed on some other day of the week (if necessity should require a weekly closing on some day), seeing that on that day scores of thousands of toilers can have their only weekly opportunity for leaving their weekly tasks to enjoy the rich feast of good things which in the vast school of this unequalled international exhibition will be served up to feed and fill the wants and aspirations of millions of minds and souls hungering and thirsting for just such sources of information and substantial knowledge as will be found in this greatest of all international Expositions in richer and more varied profusion than in any other school in this wide world.

We feel constrained to dwell here a little on this question, which—in spite of the outrageous absurdity of the proposition to close the Fair on the very day of all the week it certainly ought to be open—is coming up in the minds of our citizens there a good deal.

Why is there a doubt here? Why are so many asking one of another, "Do you think the Fair will be open on Sundays?" We reflect that where there are so many asking the question there must be a somewhat definite reason for the doubt which that question involves.

Well, we discover the fact that there is indeed ample cause for entertaining the doubt implied by the question under notice.

To state the cause of this doubt in definite, positive terms, and to reply to some few of the weak and puerile propositions which are pushed forth as excuses for tampering with and even trampling under foot the rights of not only American citizens, but also of those who from other nations will visit our Exhibition, is the object of this paper.

It is a fact, a very noteworthy fact, that a tremendous movement is in progress having for its object the shutting up of the World's Exhibition in Chicago on Sundays; though, for a reason already given, access to the Fair on that day would confer greater benefit and blessing than on any other day of the week. Who are the originators of and leaders in this adverse movement?

The *Protestants*—ecclesiastical officials—who, as pastors and preachers in all the various popular religious denominations of the American nation, create and give direction and expression to the religious sentiment of the communities which, respectively, they represent.

These men advocate this Sunday closing scheme both in public and private pastoral work. They secure petitions from their parishioners in behalf of their favorite project. They combine their forces in conventions, draw up resolutions, and with the petitions they have secured, carry them to their respective State Legislatures and solicit from the members thereof their majority vote in favor of imposing six months' strict Sunday "Sabbath observance" over 1,000 acres of ground in the city of Chicago, Ill. Committees armed with petitions are also sent out to influence the World's Fair Board of Commissioners, on whose decision the opening or closing of the Exposition on Sundays ultimately depends.

This whole movement for shutting up the Exhibition on Sundays is based upon the evident assumption on the part of these ecclesiastical officials that they have somehow become possessed of a right to rule outside the respective denominational fields they are appointed to superintend. Hundreds of illustrations of this fact appear in print. Two of such only—brief ones—must serve our purpose here.

In a meeting held in Chicago in the interests of the Sunday closing of the World's Fair, Rev. J. F. Sankey made the following remark: "Why, if we allowed the compromise, thousands would flock to the Fair Sundays as they do to the parks, and before long the whole thing would be running full blast. No entering wedges in the shape of compromises."

The following words were used by Dr. P. S. Henson on the same occasion:

"The question arises, what shall we do with the masses that are accustomed, on six days of the week, to the exhibition on Sundays as they do to the parks, and before long the whole thing would be running full blast. No entering wedges in the shape of compromises."

The reader will notice this we who would compel the masses of humanity to conform to ecclesiastical rules as to what they might or might not do on Sunday. Who owns these masses, nine-tenths of which are composed of industrious workmen, who are alluded in the above quotations as if they were destitute of all moral discernment and as incapable of governing themselves as so many unreasoning animals?

We proceed now to notice a few of the most prominent reasons set forth by advocates of compulsory Sabbath observance as arguments for shutting out everybody from the World's Exhibition on the first day of the week.

1st. "It is said that if the Fair is open on Sundays 50,000 employees will be at work there violating the fourth commandment of the Decalogue, and will also be deprived of a chance to attend church."

2d. "The objection indulges in the unwarrantable assumption that if these 50,000 voluntary Sabbath-breakers were turned loose with nothing to do, then they would go straight to

church! We should remember that if those 50,000 workers are employed in the Fair on Sundays they will be there of their own free will and choice; so if they are not at church it will be simply because they prefer to be elsewhere. Now our objector knows that men who are so totally devoid of all conscience concerning the asserted claims of Sunday to sacred observance that they will voluntarily devote the day to secular service if they get a chance, are not the kind of men that will hurry off to church as soon as they are out of a Sunday job. Such "conscienceless" men will naturally gravitate to a sphere foreign to that of church assemblies. But even if such men did go to church when out of work, what would it all amount to if they went there only when they could find no work to do?

Finally we remark concerning this objection No. 1, that the two or three hundred thousand people who would visit the Fair if the gates were open, would seek and find entertainment elsewhere in the city if driven away from the Exhibition. Therefore, as many employees would be required to serve this great multitude in the various resorts which would promptly give them welcome as at the Fair. How, then, is this evil of Sabbath labor going to be helped by shutting up the Exhibition?

In close relation to objection No. 1 stands objection No. 2: Opening the Fair on Sunday would prevent the visitors thereto from going to church and make them desecrators of the Lord's day.

This is another baseless assumption. We would reply to this objection (1) that all residents and sojourners in Chicago during the continuance of the Exposition who believed in strict Sunday observance and attendance at church would stay away from the Fair and attend "divine service" on that day. (2) Those whose liberal views of moral duties would admit of a desire and purpose to visit the Exposition on Sunday if its doors were open, on finding themselves shut away from the exhibit by ecclesiastical meddlers who had robbed them of that which they believed belonged among their moral rights, would not feel in so forgiving a mood toward church officials that they would turn promptly away from the Fair grounds and with reverential eagerness lie away to unite in solemn devotion with church assemblies who had seized upon and used the power to arbitrarily define and limit their Sunday privileges.

Such disappointed visitors to Chicago would seek for a Sunday's enjoyment in some other and probably less innocent way than that of viewing the instructive exhibit within the beautiful temples erected to mark and to honor the world's progress in civilization. The whole city of Chicago is, or will be, honeycombed with a variety of places of resort and amusement—sufficient in number, probably, to entertain every one who would himself shut away from the Exposition buildings.

Right here in this connection I will introduce another noteworthy and suggestive fact, which, if it has any significance whatever, certainly shows the insincerity and utter hollowness of this pretentiously pious demand for shutting out of the Fair on Sunday hundreds of thousands of sojourners in Chicago, who will journey thither with a wish for admission to the Exhibition on that day.

Hollowness and insincerity—these are strong words to use against professedly Christian men. I admit, but the evidence I have seen to support this charge would make a volume. I have room here for but a very little of such. Here is a sample from a leading New York paper, the *Mail and Express*, whose editor, Col. Elliott F. Shepard, is known all over America as an active advocate of a national Sunday law. His intense zeal and never-tiring industry, displayed in his work for promoting the enterprise of closing up the Columbian Exposition on Sunday, is not excelled by any of his co-workers. In a recent issue of his paper is the frank admission that *nine-tenths of the saloonists of Chicago favor closing up of the World's Fair on Sundays*. Of course they do. Why shouldn't they? Surely no marvelous degree of human sagacity is needed for these liquor vendors to foresee that if the Fair is closed the vast multitude that would spend the Sunday in it, if it were open, will seek entertainment elsewhere; and none of us, perhaps, are ignorant of the fact that by excellent music, added to other means of winning the attention of amusement-seekers, the saloons of our western cities rank among the most attractive places of resort. The number of such that will be open to the public in Chicago during the continuance of the Fair will probably be sufficient to entertain a majority of the disappointed crowd which may be shut away from the Exhibition.

Now, the ambitious church officials who are engineering this enterprise of closing the Exposition on Sunday are not idiots. They must know, as well as do the Chicago saloonists, that if those who on Sunday would visit the Fair are barred out of it, then they will naturally find their way to the hundreds of places of resort of a questionable character, where, as every advocate of compulsory Sabbath observance knows, the visitors would dishonor the Sabbath ten times as much as they would be doing in a peaceable, orderly contemplation and study of the instructive exhibit of the works of art, science and nature which, in almost infinite variety, will be displayed for their delectation and behoof.

We repeat, therefore, that the leaders of this Sunday-shutting-up scheme must know all this, and yet they, with solemn sanctimony lined upon their features, tell us that their motive for trying to bar the people out of the Exhibition on the first day of the week is to "prevent them from breaking God's holy Sabbath." Ah! indeed. Well, then, we eagerly ask, why, in the name of Christian consistency, these anxious paternal watchers over our spiritual welfare would try to drive two or three hundred thousand people away from an orderly, harmless, instructive recreation and entertainment into the control of circumstances and influences which they—these Sunday-closing advocates—know will inevitably lead said multitude to "profane the Sabbath" to a degree too enormous, and in ways too hideous to be coolly and quietly contemplated by any man or woman whose regard for the sacred claims of the "Lord's day" is anything better than a hypocritical sham?

Now what is the logic evolved from all this discrepancy between words and actions—between the sanctimonious assertion of the leaders of this shutting-out enterprise, that the closing of the Exhibition will be to save two or three hundred thousand visitors from the sin of breaking the "Lord's Sabbath"; and (2) their proposed action—to practically—drive this same huge multitude into the worst forms of Sabbath breaking?

In seeking to account for this strange discrepancy noted in the above paragraph, perhaps the following quotations from various periodicals, which together, embody and make up the next—the third—in the list of objections to Sunday opening of the Fair may be found helpfully suggestive:

The Christian Statesman, a paper which strongly advocates shutting up the Fair on Sundays, reports a meeting held in Chicago in the interests of said enterprise. Rev. Herrick Jackson was one of the chief speakers. He said: "The Sabbath is an American institution, and should be exhibited as such."

The *Chicago Evening Journal*, in seeking to account for the increasing ecclesiastical opposition to opening the World's Exposition on Sundays, says:

"The only answer is that the Sabbath is an American institution, and that, therefore, one of our exhibits should be a well-kept Sabbath."

Another clipping from the *Christian Statesman*, in stating a reason for Sunday closing of the Fair, reads thus: "The chief thing to be exhibited is not the show or the city, but America, especially American institutions," among the most prominent and important of which it reckons the "American Sabbath."

Concerning this same scheme for shutting everybody out of the Fair on Sundays Rev. E. P. Goodwin declares thus emphatically:

"I would not even have the art gallery opened. I would have every crack and crevice shut closely, and have a sign hung out which would herald to the nations of the world that the American people, as a people, and the American government, recognize the Sabbath as an institution."

The Ecumenical Methodist Conference, representing the Methodist churches throughout the world, in addressing a petition to the United States Commission of the World's Exposition for closing the Exhibit on Sunday, offers as a reason for presenting said petition this, that "The Columbian Exposition ought to exhibit to visitors from other lands a characteristic Christian American Sunday."

Now, readers of *The Banner of Light*, we have before us a list of statements which we may safely adopt as an explanation of the aforementioned discrepancy between words and proposed action. This time the advocates of closing "every crack and crevice" of the great International Exhibition on Sunday have told the truth—confessed one of the two chief incentives for their enterprise. Arts and sciences are very commendable concerns to present for the world's beholding in our great Exposition; but outranking everything else of desired interest and importance to be solemnly unveiled, there will be, or must be, our AMERICAN RELIGION, the badge of which is the *American Sunday*! Here, certainly, we have a strange anomaly. In order to exhibit the arts, sciences and industries of the world we have an opening to the public of the grounds and buildings which enclose the objects of interest to be seen. But the chief thing to be exhibited in our forthcoming Columbian International Exposition is an American product, and in order for ANY body to get a sight of this feature of our Exhibit EVERY body must be shut out of the grounds and buildings where this very peculiar American product is to be displayed to all nations of the earth.

This immensely important feature in our department of the international show must be American piety, the peerless excellence of which renders justifiable and necessary for the world's instruction in morals and ecclesiastical decree to close from view every one of the other objects of interest accumulated in vast profusion over a space of nearly a thousand acres of ground.

This weekly deprivation and sacrifice to be rigorously exacted of our millions of guests, invited from all nations for a specific purpose—which certainly was not the displaying of American religion—is declared to transcend all other considerations.

Religion indeed! We would suggest to its proud professor that *American Phariseism* would be a much better-fitting name for the article they pompously advertise, and would articulate them also, if they have entirely forgotten their ancient prototypes, the Pharisees of old, who were characterized by a disposition to make a public display of their piety?

Our American Pharisees may profit by reading all of the twenty-third chapter of Matthew and the tenth and eleventh verses of Luke eighteen, and then seriously reflect over their Divine Master's denunciations against those who loved to parade their righteousness to be seen of men, while that same superficial religion covered a mass of moral rottenness within.

Likewise our modern Pharisees would make a huge and pompous display of American Sundayism on the International Fair Grounds to excite the wonder, and if possible the admiration of every nation under heaven, while they complacently and unconcernedly contemplate the fact that the vast multitude they have shut away from their thousand-acre Sabbath exhibition are scattered all over the great city, trampling the Sabbath ruthlessly under foot as the direct result of barring them out of innocent, instructive recreation. A great exhibition truly—both of American religion and of ecclesiastical consistency.

[No. 2 next issue.]

SOME OF LIFE'S LESSONS.

With the advent of Modern Spiritualism a new interpretation was given to many of the lessons that had puzzled theologians from time immemorial. A religion was revealed based upon the principles of Eternal and Universal Progress, which teaches that every human soul is a part of Divinity; that a state of perfect harmony is the ultimate condition attainable by all; that the seen and the unseen worlds are so closely allied that communion between the two is possible; that those who pass beyond our earthly vision can, and do, return, with undiminished love, to comfort and aid us; that we may, if we desire it, receive constant, strengthening help from the influx of the spiritual forces about us.

Do we simply assent to these teachings as a grand and beautiful theory, or have we incorporated them in our inner being and brought them forth in our outer living? Knowing that we are under the constant supervision of the angels, are we in harmony with their work for the moral and spiritual advancement of mankind? Are we emancipated from the selfish sorrow that would chain our beloved to the narrow earth conditions from which they should be released? Can we rejoice at their entrance into the higher life, courageously take up our burdens and live our own lives, alone if need be, till we, too, are prepared for the life beyond?

Unfortunately there is still a tendency, in the shadow of bereavement, to settle hopelessly and helplessly down, and wait for the

Hyde Park, Mass. MATILDA H. CUSHING.

BANNER OF LIGHT BOOKSTORE.

SPECIAL NOTICE.

Colby & Rich, Publishers and Bookellers, 9 Bowditch Street, Boston, Mass., keep for sale a complete assortment of Spiritualist, Progressive, and Miscellaneous Books, and all kinds of Stationery.

Orders for Books, to be sent by Express, must be accompanied by all or at least half cash. When the money is forwarded to the order, the balance must be paid O. O. D. Orders for Books, to be sent by Mail, must be accompanied by cash to the amount of each order. We would remind our patrons that they can remit us the fractional part of a dollar in postage stamps—one and two preferred. All business operations looking to the sale of books on commission respectfully declined. Any book published in England or America (not out of print) will be sent by mail or express.

Subscriptions to the BANNER OF LIGHT and orders for our publications can be sent through the Purchasing Department of the American Express Co. at any place where that Company has an agency. Agents will give a money order receipt for the amount sent, and will forward us the money order, attached to an order to have the paper sent for any stated time, free of charge, except the usual fee for sending the order, which is 5 cents for any sum under \$5.00. This is the safest method to remit orders.

In quoting from THE BANNER care should be taken to distinguish between editorial articles and correspondence. Our columns are open for the expression of impersonal free thought, but we do not endorse the varied shades of opinion to which correspondence give utterance. No notice will be taken of any letter or communication which does not come authenticated by the name and address of the writer.

Newsletters sent to this office containing matter for inspection, should be marked by a line drawn around the article or articles.

Banner of Light.

BOSTON, SATURDAY, JUNE 11, 1892.

ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING AT DATE.

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

PUBLICATION OFFICE AND BOOKSTORE, No. 9 Bowditch Street, Boston, (Lower Floor.)

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

THE AMERICAN NEWS COMPANY, 39 and 41 Chambers Street, New York.

COLBY & RICH,

PUBLISHERS AND PROPRIETORS.

[SAAC B. RICH, BUSINESS MANAGER. LUTHER COLBY, EDITORS. JOHN W. DAY, EDITORS.]

Communications for publication must be addressed to the EDITORS. All business letters should be forwarded to the BUSINESS MANAGER, in order to receive prompt attention.

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

SPECIAL NOTICE.

We have decided to offer those of our patrons, who feel disposed to labor for the extension of the circulation of THE BANNER, a pecuniary incentive, namely: until further notice we will accept Clubs of six yearly subscriptions to the Banner of Light for \$12.00. We ask for the united efforts of all good and true Spiritualists in its and our behalf.

Specimen copies will be furnished gratuitously to canvassers and to those who wish to utilize this paper.

COLBY & RICH, Publishers.

Subscribers and Publishers.

It is no assumption to say that a subscriber to any sort of a continuous publication, be it daily, weekly or monthly, is for all practical purposes an associate, if not a copartner, with the publisher. In this sense his relations with the latter are greatly broadened, while they are likewise made more close and intimate. The reasonable inference is that he unites himself personally with the publication in question because it supplies his current needs, reflects his views and sentiments, and represents more or less faithfully his interests. Publisher and subscriber thus become one in the enterprise concerned, instead of the latter setting up for an inveterate critic with the deliberate determination never to be satisfied.

This is the just no less than the ideal subscriber. It would be perfectly marvelous to estimate the increased power and influence which such a mutual understanding, carried out in the best of faith, is easily capable of yielding. A journal thus buttressed in public support would manifest its full character from the start, instead of having to make so much of its life tentative and comparatively unprofitable to the public. It would be equipped for its career on the day it was launched, and not have to waste so much of its fresh power in simply overcoming the obstructions of ill-assorted circumstances.

If the subscriber is essential to the success of a journal, the reflex influence of the journal on the subscriber is to be estimated at an equal, if not a much larger, value. Each, at any rate, is necessary for the other. How little this vital fact in current publications is thought of by the great reading public. Yet it is one not to be overlooked for a moment. Unless the profit of the relationship were reciprocal, it would be nothing. As it takes two sides to make a bargain, so it takes two intelligent parties to establish a newspaper. The single hope and design of each is to be benefited. Self-interest is the bottom motive of both.

This, of course, makes every subscriber an owner of an interest, be it small or great, in the publication he helps to support. He cannot get away from the plain fact if he would. He is by no means a patron, since he expects to receive back as much as or more than he gives. Nor does he give at all, but rather exchanges. The obligation is for no reason wholly on one side, but is shared by both sides alike.

Such a view, at once reasonable and practical, places the subscriber to a journal on a new footing. If he has rights, he likewise has responsibilities. If he has claims, he also has duties to perform. He, as well as the publisher, is to be loyal and true to his obligations. If he is not legally bound as his publisher is, he at least possesses proprietorship to the extent of his subscription, and this constituting a co-

partnership for him as far as it goes, holds him by every law of moral justice to sustain his subscribed relation in all its integrity.

In point of fact, the modern popular publication could not well go forward in its career of development without a timely revival of the hitherto loose relations of subscribers and publishers, and a broader and better understanding of them for the advantage of both. It is becoming a matter of similar interest and moment to that of rent. The principle of co-operation is as viable in it as it is in any of the other great popular interests to which it is sought to be applied. That unmistakably means an influx and increase of power for the modern journal; an elevation and expansion of its aims; its larger liberality and deeper positiveness; a wider educational force; the steady discarding of needless trivialities; higher and truer aims; and an abiding popularity that is chiefly public, and but slightly personal.

No New Doctrine.

In the Boston Daily Globe, as far back as November 20th, 1888, appeared an editorial article asserting that Dr. J. R. Buchanan presented the ideas since advocated and claimed as his own by Mr. Henry George, in a pamphlet issued by him when residing in Cincinnati. This was as far back as 1847, and the title of Dr. Buchanan's pamphlet was "The Land and the People." On the 23d of September of that year, the *Memphis Appeal* gave an elaborate review of Dr. Buchanan's essay. It said:

"The whole argument [of the pamphlet] is based upon the proposition that the earth is the original gift of God to man, and as such belongs of right to the human race in general, and not to the individuals of the race separately. The author insists that the land is not the product of man's labor, any more than air, sunshine or water, and that originally this gift of God ought to have been left as free as those lighter but indispensable elements must ever be from their very nature."

The *Globe* remarked editorially that Dr. Buchanan, as Mr. George does in his works now, explained that he would not annul the existing titles to land, but would "maintain in legislation the broad principle that the nation owns the soil, and that this ownership is paramount to all individual claims." The superstructure was to be built up from this fundamental proposition as a corner-stone. The owners of the land were to be regarded as the tenants of the nation, paying rent to it for the benefit of the people at large. This rent was at first to be extremely small, and estimated upon the value of the soil alone, without the improvements. It was, however, to be increased until, in the course of two generations, a rent of about five per cent. would be exacted from all the tenants of the nation—that is, from all who occupied any portion of the soil. This rent, as collected, was to be applied to the establishment of free schools, colleges and libraries, and such other institutions as would improve and benefit the citizen.

So we see from this that the land doctrine of Mr. Henry George is no new thing, but was elaborately stated by Dr. Buchanan years before it had ever enjoyed the hospitality of his mind. The published pamphlet of Dr. Buchanan should be decisive of the whole matter. Where honor is due there let it be awarded.

Drummond and Death.

Very seldom will the gist of Spiritualism's message to humanity regarding death, so-called—its naturalness and its evolutionary office—be more clearly stated than in the following extract from the views of Prof. Henry Drummond—*albeit* the talented author would hardly admit himself to be a Spiritualist in the usual sense which that title implies:

"The part of the organism which begins to get out of correspondence with the Organic Environment is the only part which is in vital correspondence with it. Though a fatal disadvantage to the natural man, it is of inestimable importance to the spiritual man. For so long as it is maintained the way is barred for a further Evolution. And hence the condition necessary for the further Evolution is that the spiritual be released from the natural. That is to say, the condition of the further Evolution is Death."

Opening Day at Onset Bay.

As usual, the opening day at Onset gives opportunity for all who wish to select their rooms or cottages for the season, as well as to enjoy a pleasant excursion, and participate in the public exercises on Sunday. Tickets from Boston to Onset, at the reduced rate of \$1.75 for the round trip, will be on sale at the Old Colony Railroad Depot on Saturday, June 18th, and are good to go down on that day or Sunday, and to return on Sunday or Monday. Public exercises will be held at the Auditorium on Sunday, June 19th, morning and afternoon. The public generally are invited.

The program of exercises for the season of 1892 will be published as soon as the Old Colony Railroad time-table is announced, and be ready for distribution on Opening Day.

Investigators—psychic or otherwise—whose organ of "bumpstuousity" is abnormally developed in the region of incredulity, run a great risk of learning that facts are hard to "bump" against; and they must also blame themselves, not the invisibles, for any failures which may occur in their spiritual experiences. A greater than they once said: "Except ye become as little children"—i. e., "except ye have the honest and humble frame of mind which is willing to admit that there is something in the universe which the inquirer does not know—"ye cannot enter into the kingdom of heaven." And how can that kingdom be approached in a better way than through the peace of mind that flows from a settled conviction, based on personal experience, (in harmony with necessary conditions), that spirit-communion is a great truth?

We are as well assured as any one on this earth that astrology is a science—that there is no "hallucination" in our mind about it—as we have carefully investigated the subject for the past thirty years with wonderful results. We had many sittings with Prof. Thomas Lister when he resided at 23 Lowell Street, Boston, several years ago, and often communicated with him after he took up his residence in New York City, from whence he passed to spirit-life some time since.

In this connection we feel inclined to call public attention to the astrological medium, Mrs. Webb, from New York. We have previously alluded to this lady's mediumship in favorable terms. She may be consulted until the 22d instant at 354 Columbus Avenue, Boston.

The Resurrection Idea.

The early Christians were satisfied to believe in the resurrection of Jesus as a proof of immortality. They did not inquire whether the form in which he appeared was physical or spiritual. The common, or ordinary, opinion readily gained ground that it was the body of Jesus that was raised, since it is the habit of that mind to cling to the material; and hence the early Christians believed that our resurrection would be a material one also, a resurrection of the body. But even if it were the body of Jesus that rose and appeared to the disciples, that would really prove nothing in regard to the resurrection of our own bodies. Besides, Jesus is called the "first born from the dead," and what is the significance of that term if his resurrection was one of the body? He had himself raised others from the dead, but that did not necessarily make them immortal.

But on the other hand, and looking at it in its interior and higher sense, if it was the spirit form of Jesus that rose and appeared to his disciples, by their being able to recognize him from their interior sense, then the evidence is conclusive that the soul of man is destined to a future and a progressive existence. It is natural to inquire as to the structure and form of the spiritual body and the associations of the spirit-world. Different minds will require different forms for both. It is right that the human soul should be left free to adopt those which will best satisfy its deepest desires. Hereditary opinions may be disregarded, and the mind left free from their blinding influences. Some souls approach death with a strength of assurance which they had never enjoyed or anticipated during their earthly lives. Some feel their immortality, discarding all help from any forms of doctrine. The innate spiritual desire is not to be thwarted. The relation of the other world to this is fixed and felt.

Sunday Recreation.

An interview on this vital question was recently had with M. Dide, a senator of France, and a Protestant clergyman, who said: "I do not think that opposition can be made on theological grounds to the Sunday opening of exhibitions in general."

The Frenchman replied by saying that the clergyman evidently does not know what local reasons may exist in Chicago to justify such closing, and he is quite willing that due consideration should be given to the prejudices of a majority of pious citizens. But, while "speaking as a European, who has studied both *theology and political economy*," he pointed out that, on Sunday, the working classes, free from labor, can visit the Fair without loss of money," and he held that "Sunday opening is not really opposed to piety." This certainly is a very modest way of putting it, to be sure. We have no doubt the Exhibition will be open every Sunday during its continuance, notwithstanding the objections raised against it by the Sabbatarians.

Reporters for Cassadaga and Onset.

Mrs. Orpha E. Tousey of Fredonia, N. Y., has been engaged to report the proceedings of the CASSADAGA LAKE SPIRITUALIST CAMP-MEETING the present season. She is acknowledged on all hands as a talented lady, and her reports—which will be regularly published in the BANNER OF LIGHT—will, we feel confident, be perused with interest by the friends of the Cause all over the world. Any official and friendly courtesies which may be extended to Mrs. Tousey in her reportorial capacity will be duly appreciated and reciprocated on our part.

Mr. Russ H. Gilbert of Brockton, Mass., will furnish us reports of the sure to be interesting services at the ONSET BAY CAMP-MEETING. Any favorable consideration shown him in connection with his duties as a special correspondent will be regarded as a personal favor by us.

The exalted and beautifully expressed invocation of Father Pierpont, published in our last number, should be read carefully and pondered seriously by every Spiritualist in the land—and by non-Spiritualists as well. "We ask," he says, speaking from the material as well as the spiritual standpoint, "that we may be drawn into closest sympathy and association with the bright beings of immortal life who are seeking to bless and to uplift mankind. May we become conscious of their presence, and realize that their companionship is ours; we would not through any weakness of our own even seem to bring into the high and pure of spirit-life that which is debasing, but we would feel ourselves become uplifted in spirit; we would feel the qualities of the spiritual nature blossoming out into fuller expression and aspiration, so that we may learn and realize something of the higher life, and we would put forth high and noble desires to grow better, and to assist others in rising higher, that we may be fitted for the association of pure beings, and have them understand that we would be like unto them." And he asks, in the name of the Father and the Mother of us all, that the reign of justice be extended on every hand, that oppression and persecution may cease to exist, and that the law of brotherly love and kindness may permeate every human heart.

It is pleasant to learn—by the report of the Secretary, Mrs. J. A. Chapman—that the ten years' work of *The First Spiritual Union* of Norwich, Ct.—which was organized May 27th, 1882—has resulted in a permanent organization, not only for business purposes, but for a diffusion of spiritualistic knowledge, through the wise efforts of Byron Boardman and Guilford Parker, who were prominent among its pioneers. Mr. Boardman passed to spirit-life Dec. 5th, 1888, leaving the Union the sum of \$5,000, which he now informs us he does not regret; but, on the contrary, feels exceedingly happy in his spirit-home for having done thus much. We wish some good, generous soul, still in the form, would donate to THE BANNER that amount, or more, which would enable us to send out our paper free to all those unable to subscribe on account of their limited means and are yet anxious to have the paper; such requests reach us almost daily.

Now is the time that all generous souls should practically assist us in this grand work of enlightenment in spiritual things, as well as in aiding the peculiarly destitute, which we have done from year to year, and are still doing. It is our earnest desire still to extend our usefulness in this direction.

We have on file for publication, as soon as our space will permit, the full report, made specially for THE BANNER, of an able address delivered by Miss S. Mizzie Ewer of Portsmouth, N. H., at New Bedford, Mass., titled "SPIRITUALISM; WHAT IT IS DOING, AND IS DESTINED TO DO."

"10th of June."

No Public Circle will be held at this office on Friday afternoon, June 10th, as that date has been set apart for a private meeting of the publishers and others, to listen to the ANNUAL ADDRESS of Spirit HENRY CLAY, who has been connected for many years with the band of intelligences controlling the Spirit Message Department of the BANNER OF LIGHT.

There will be, however, a Free Circle meeting—to which the public are invited—on Tuesday afternoon, June 13th—the series to be continued every Tuesday and Friday until further notice.

The Banner Will Contain,

In its next issue, a full report, especially made for our columns by Wm. Richmond, of the services recently held in Chicago, Ill., in recognition of the demise of Mr. Fred Ashton—in the form of an eloquent address by the guides of Mrs. CORA L. V. RICHMOND on "The Transition of the Spirit."

Notice.

The picnic of the Children's Progressive Lyceum of Boston will be held at Downer's Landing on Wednesday, June 22d. Tickets for sale at the boat. All Spiritualists are invited. See Boston papers for boat time of leaving wharf.

The Seventeenth of June,

A legal holiday, falls this year on Friday of next week—therefore the BANNER OF LIGHT ESTABLISHMENT will remain closed on that date.

A Reminiscence of Charles H. Foster—contributed to The Banner by J. Jay Watson, Esq., of New York—will appear June 18th.

While this grand and mighty centripetal force known as electricity has come to be utilized by mortals—that power which holds in their orbit and regulates the movements of all planets—it is not generally known that such utilization is the present disturbing element which has of late caused, and is still causing, cyclones, waterspouts, concentrated rainfalls, terrible floods, etc., through the artificial mundane disturbance of the electric force that governs the elements in various ways. But this, our spirit-friends assure us, is the fact.

A Contested Will Case in Indiana.

A late special from Richmond, Ind., says: A legal case of remarkable interest is now in the courts here. The case comes to Wayne County Circuit Court on a change of venue from Randolph County. The suit is for the purpose of breaking a will, and everything depends on whether a man who denies belief in the orthodox Christ is to be considered to be of unsound mind. The facts in the case are these:

A certain Dr. Evans, who formerly lived in this city, but who afterward moved to Winchester, Ind., was noted as an infidel, or free-thinker. He joined the Free Religious Society, which has its headquarters in Zipton, and contributed to its coffers for years. It seems that this Society believes that there may probably be a God, but denies absolutely the possibility of the existence of an orthodox Christ. Dr. Evans took active interest in disseminating his free-thinking creed during his lifetime, to which his immediate relatives objected. They said little to him about it directly, however, because he was rich, and they expected to be numbered among his heirs. Not long ago he died, and on opening the will it was found that he had bequeathed his entire fortune, valued at between \$30,000 to \$40,000, to the Free Religious Society in Boston, of which he was a member. He died without any wife or children, as he had always been a bachelor; but his nephews and nieces have contested the will on the ground that a man who does not believe in Christ is crazy, and that they should divide the fortune. Leading legal talent has been employed, and the battle will probably be a long and tough one.

Dr. J. R. Cooke, of this city—who made us a pleasant call on Saturday, June 4th—graduated on the 1st inst., and received his degree with the highest honors, and at the head of his class—after a three years' course—from the Boston University School of Medicine. "There would be," says the Boston Transcript, "nothing unusual in this announcement were it not for the fact that Dr. Cooke has been blind from his infancy, and, so far as can be learned, he is the first sightless person who has ever attempted the regular study of medicine, or any of its branches."

Dr. Cooke surmounted the difficulty of studying the books by having some one read them to him, and those presented in practical anatomy by devising methods of his own—which were so successful that he rated at 98 per cent. in this line. We would add that by an announcement on our seventh page it will be seen that this outwardly blind physician, whose inner vision is, however, open, is now located at 24 Worcester street, Boston.

HON. SIDNEY DEAN, editor of *The Better Way*, will please accept our thanks for his kindly words in a poem—which, sent in duplicate by its author to his paper and THE BANNER, appeared (through a purely technical reason best known to us practical printers) in both journals—ours first. We are glad to note this ready acknowledgment on the part of Bro. Dean, and fully adopt and endorse as our wish, as far as THE BANNER is concerned, the closing words of his paragraph, to wit:

"Those of our contributors who send duplicates of their favors to other papers should notify us of this fact. We never knowingly borrow from our contemporaries without giving them due credit."

Alfred Weldon, in a letter from White Water, Wis. (in "Banner Correspondence"), has a point of special interest to Spiritualist speakers. Friend Weldon will please accept our thanks for his kindly tribute to the work and worth of THE BANNER. We can earnestly endorse what he says about Mrs. A. B. Severance of that city, having been practically acquainted for years past with her remarkable powers as a psychometrist.

Dr. Wm. E. Wheelock, Moline, Ill., writes us that advice from Mrs. Stansbury, at Oakland, Cal., inform him that Dr. S. is improving in health quite rapidly, and that the prospects are quite favorable for his recovery. "Dr. and Mrs. Stansbury," he says, "expect to pass the summer vacation in beautiful Redwood Mountain among the 'big trees.'"

Mr. Mark Dennett writes that he mentioned to a lady calling upon his wife that a communication appeared in the Message Department of THE BANNER, from Helen Endicott. She said she had just read it, and hoped it would lead many in the circle in which Helen moved in earth-life to a course of investigation of spiritual truths.

Harriet Newell Graves, on our second page, has an appreciative word regarding Miss Judson's book, "WHY SHE BECAME A SPIRITUALIST." Buy the book, reader, which is offered for sale by Colby & Rich, and on personal you will also feel to add your endorsement of this unique volume.

As will be seen by notice elsewhere, the Association of Spiritualists of Western Connecticut will commemorate its Twenty-Eighth Anniversary on the 15th of June, at Compoose Lake.

Dr. Andrew Jackson Davis is doing a good work in relieving those who may be in need of medical treatment. There is no question about his competency in his present specialty.

THE BANNER spirit messages (present issue) are specially home-like and comforting in their tone.

Primegeniture in Practice.—Thomas Jefferson thought he had taken effective steps to overcome the evils growing out of the English law of primegeniture. But the trouble has only been evaded, not removed. Rich men now make their wills in such a way as to virtually keep up the very custom which our law forbids. Each succession in the family makes the bequeathed estate larger than it was before. The avowed object of our republican constitution is to prevent the undue concentration of wealth in the hands of a few, and the building up of an hereditary aristocracy of money. But the will making power has succeeded in baffling that plain purpose. Our law intends that accumulations of wealth shall be distributed by an equal apportionment among the children of a family; but wills are now made in such a manner that they are transmitted from the father to one son, with such portions only to the other children as will not leave the main fortune less than it was at the beginning of the former generation. As the *New York World* justly remarks, the inevitable result must be the ultimate concentration of wealth, and of the means of producing wealth, in the hands of a not numerous class, the establishment of an hereditary aristocracy with a complete control over industry and production than the condition of life has permitted any aristocracy of any earlier time to acquire. Here is one of the gravest dangers which our republic is called upon to confront.

A Coming Peril!—The *New Nation* says it should not advise any one to make a wager that it will not be five years before the entire wheat, flour and breadstuff supply of the United States is in the hands of the tightest sort of a combine. The wheat market is now in a condition to make such an organization no very difficult matter. The New York and Chicago produce exchanges handle nearly the entire wheat product of the country, and the New York produce exchange works through the Chicago board of trade. The Chicago board therefore practically controls the wheat supply. It consists of three hundred and seventy-five firms—of which only seventy are strong ones. These seventy firms control from seventy-five to one hundred and fifty million bushels of wheat. If to these we add what the minor firms and the elevator companies hold, it appears that a small group of men in Chicago, backed by parties in New York, hold over two hundred million bushels of wheat, or about one-half the total wheat product of the country. Therefore it is apparent that we are not so very far from a scheme to combine the entire wheat product. The *New Nation* says that when a few of the biggest firms, which now manipulate the wheat market shall find they can make more money by uniting against the people than by fighting one another, the gigantic trust will come.

Better Roads Wanted.—We need better roads in this country. They are essential to good neighborhoods. A farm is worth much more for the easier approach which a good road invites. The bicycle is doing missionary work in the direction of road improvement. When we think we have reached a high state of civilization, we have only to look at the poor condition of our highways to be disabused of our complacency. No nation can claim to be in a truly civilized state that is deficient and neglectful in this particular. Nothing so increases the beauty and attractiveness of farm and village homes as good roads. To secure them is an undertaking worthy of universal aid and sympathy. Any town can readily attract general favor and admiration by simply improving its public highways. Adjoining towns can easily unite their efforts, and share their expenses, thus elevating the character of them all. Better roads are the pressing demand of the times, and the sooner it is met the better for all interested.

Rum in Civilization.—A writer in the London *Fortnightly Review* says the very air of Africa reeks with rum and gin imported there by England. [We might add that New England is not, in this instance, behind the Old, and that Germany is also active in this direction.] At every step the eye is met with gin bottles and boxes, and the wealth and importance of many of the native villages are measured by the size of the pyramids of empty gin bottles that are erected and worshipped. Drink is almost the only currency over large territories, and the wages of the negro factory worker for a whole year are in many parts paid him entirely in spirits.

The same writer states that the steamer that recently brought him over from West Africa also brought a cargo of rubber, palm oil, ivory, gold, and other rich products, which were obtained in exchange for what is called rum and gin. The natives call it "the missionary," and it transforms otherwise peaceful villages into a hades peopled by brutalized human beings.

The Conversion of Energy.—Says Rev. Mr. Chadwick, in a recent discourse on this subject, for every suffering heart there is at hand, or can be found, some noble task, into the energy necessary for the doing of which it can transmute the energy of its grief and pain. To consecrate a sorrow is not to forget it, not to lose its sacred presence with us, its sublime companionship. When Mahomet was asked by one of his followers what monument to devote for his departed mother, the prophet answered: "Dig her a well in the desert." If the advice was taken, the mother was not on this account forgotten sooner than she otherwise would have been. There is never any lack of deserts in the wide stretch of human life, says Mr. Chadwick, between the mountainous boundaries of birth and death, wherein, if he will, a man of sorrows may dig a well, so husbanding the energy of his sorrow, to the end that weary, faint and thirsty travelers may find a moment of refreshment there—a thought of human providential care.

The Case of Dr. Briggs.—The Presbyterian Assembly at Portland, Oregon, adopted a resolution recommending the case of Dr. Briggs, on trial for heresy, to the Presbytery of New York for trial *de novo*. That practically reverses the judgment of the New York Presbytery. The prosecuting committee declined to stop the case, throwing the responsibility upon the assembly. During the morning prayer meeting much feeling was manifested on the part of the commissioners on account of the bringing in of a beautiful floral pillar and placing it upon the table occupied by Dr. Briggs. The pillar was about five feet high, and composed entirely of red roses. Surrounding it was a dove with its head turned eastward, or toward New York. The "heresy" ground in this case will now have to be plowed all over again!

Memorial Day was even more widely celebrated or observed the present year than ever before—if possible. We copy (third page) from the *New England Magazine* a poem filled with the spirit of the occasion in '92—desiring to enter, however, Spiritualism's denial that the "next" spoken of therein is one having the meaning generally attached to it by theologians. Our New Philosophy tells us emphatically that "rest" in the spirit-world is "not quitting the busy career," and awaiting a final "great day"; "rest is the fitting of self to its [new] sphere" of eternal and progressive activities.

The Unseen Universe.—The editor of this new monthly, Mrs. Britten, gives, in the June number, a review of "The Latest Scientific (?) Attempt to Explain Away the Phenomena Produced by Spirits," made in the city of Naples. Following this is the third chapter of "Historical Spiritualism," by the same writer, "Physical Manifestations and Their Modus Operandi," "Spiritualism in France," etc. Copies may be obtained of Colby & Rich, 9 Bowditch street.

Vindicated by a Spirit.—We print in another column an interesting sketch—specially translated for THE BANNER by Mr. W. N. Rays, from a German contemporary—going to directly demonstrate the nearness of spirit-friends, and their continued interest in their loved ones yet in the mortal.

Mr. W. C. Tallmann, of 22 Berwick Park, Boston, has of late consented to give public sittings at certain specified hours of the day, at the earnest solicitation of his numerous friends. We shall speak of this excellent medium more at length in a future issue.

Read Frank T. Ripley's testimonial of Albro's Caloric Drops, and be wise.

Vindicated by a Spirit!

Specialty translated for the Banner of Light from the *Spirituelle Blätter*, Berlin.

BY W. N. EATON.

Herr Johann Lorenz relates this interesting story of his experience; and five persons, over their own signatures, testify to its truthfulness:

"I am a cabinet-maker, employed for many years by the firm of P. A. Grossmann in Oberlangenau. In June, 1880, the firm received an anonymous letter, in which I was charged with being a scoundrel and a cheat. My employer acquainted me with the contents of the letter, and advised me to find out who was the writer of it. I took every means within my power to do so, but all my efforts were unavailing. In April, 1891, the firm received a second letter from a place in which I had worked years before, and this letter contained charges against me of more serious crimes than the first. I was informed of this by the firm, and was ordered to clear myself of these charges. I could not procure the proof which was demanded, and my assurance that I was innocent, and that the whole matter was a web of lies, was received with an ominous shrug of the shoulder, accompanied with a demand for the proof. I went home completely disheartened. I applied to the police for assistance, but, though they strove energetically to aid me, they labored to no purpose. My very existence was now at stake; I had no rest night or day. I was in despair, when suddenly a thought flashed upon my mind. I have been for years a Spiritualist, and the thought came to me, when men cannot help you, then turn to your spirit-friends. A medium, Mrs. Kleiner, gives sittings at a circle each week at Harta, two hours' journey from my dwelling-place. In my distress I determined to visit her, and upon the appointed day I was in her circle-room. I sat there a stranger to all present, and prayed to God not to deny me his support, but through the aid of spirit-friends to relieve me from my distress. Thereupon a spirit purporting to be my father, who had been dead many years, came to me, and I gave you the assurance that in a few days your slanderer will come to you to ask your forgiveness. Be of good cheer; we have undertaken the work of rescuing your honor from unmerited disgrace. You are innocent, shall be vindicated, and he who wished to harm you will have injured only himself. This web of falsehood will be unraveled, and you will come out of this trouble all the better for you, but he will himself be the prey of that despair in which you are to-day. In that day be merciful to him, for you should love your enemies. To explain to you in what manner we shall bring the man to make his confession to you is unnecessary; time will explain it all. Enough for you to know that we will strike him with our own weapons."

Now the result: About fourteen days later, while I was at work fitting a door, a man came quickly to me and said: "Herr Lorenz, be not angry with me for disturbing you. I wondered what he meant, but replied, 'I am not angry, sir; what do you wish?' He answered: 'Herr Lorenz, I was at the circle in Harta when you received your message, and since then I have had no rest or peace of mind. I must tell you what I know of this matter. My grandson knows more about it than I do; ask him; but I beg you to be merciful to him. Following up this hint, I found out that my neighbor, also a carpenter, was the author of the anonymous letter. He had composed it, and given it to an apprentice to copy, and take it to a distant postoffice. The boy at first denied; but when I had forced the fact upon him that I knew the whole transaction, he confessed. In a short time afterward my neighbor himself came and begged forgiveness for his action, which, he said, was prompted by envy. He gave me, at my demand, a written confession, that I might prove my innocence to the firm. To the powerful influence of my loving spirit-friends I owe the restoration of my honor; and I wish to honor the truth by giving to them all the credit for the happy issue of what threatened to be for me a great loss and a lasting disgrace."

CAMP NOTES.

Compounce Lake, Bristol, Conn.

To the Editors of the Banner of Light: The Association of Spiritualists of Western Connecticut will commemorate its Twenty-Eighth Anniversary by a picnic at Compounce Lake, Bristol, on Wednesday, June 16th, 1892.

Business Meeting 10 A. M. for choice of officers and reports of committees.

Conference 11 A. M. Mediums and speakers, Mr. F. A. Wiggin, Salem, Mass.; Joseph Storrs, Hartford, Conn.; Mrs. J. Dillingham Storrs, J. N. Dowd, Ida Buntin, Isabella Beecher Hooker.

Musical 2 P. M.—Mrs. Ida Buntin, Hartford, Conn.; Jennie Dillon.

Lecture and Tests, Mr. F. A. Wiggin.

Conveyance to the Lake by omnibus on arrival of trains at Forestville and Plainville from east and west and return in season for evening trains east and west.

Queen City Park, Vt.

The meetings at this camp ground, in Burlington, commence July 31st, and close Sept. 5th. The following is the list of speakers for 1892: Dr. G. A. Fuller and Edgar W. Emerson.

Tuesday, Aug. 2d, Mrs. R. S. Little, Dr. G. A. Fuller and Edgar W. Emerson; Wednesday, 3d, and Thursday, 4th, Dr. G. A. Fuller; Friday, 5th, E. A. Tisdale; Saturday, 6th, Dr. G. A. Fuller; Sunday, 7th, E. A. Tisdale and J. Frank Baxter; Tuesday, 9th, E. A. Tisdale; Wednesday, 10th, Lucius Colburn; Thursday, 11th, J. Frank Baxter; Friday, 12th, Mrs. Clara Banks; Saturday, 13th, J. Frank Baxter; Sunday, 14th, Mrs. Clara Banks and J. Frank Baxter; Tuesday, 16th, Mrs. Celia Nickerson; Wednesday, 17th, F. A. Wiggin; Thursday, 18th, Mrs. Celia Nickerson; Friday, 19th, F. A. Wiggin; Saturday, 20th, Mrs. Ida P. A. Whitlock; Sunday, 21st, Mrs. Emma Paul; Tuesday, 23d, Mrs. Ida P. A. Whitlock; Wednesday, 24th, Mrs. E. A. Wiley; Thursday, 25th, Rev. J. R. Booth; Friday, 26th, J. Clegg Wright; Saturday, 27th, R. H. Kneeshaw; Sunday, 28th, Mrs. Sheelhamer Longley and J. Clegg Wright; Tuesday, 30th, Mrs. Carrie E. S. Twine; Wednesday, 31st, J. Clegg Wright; Thursday, Sept. 1st, Mrs. Sheelhamer Longley; Friday, 2d, Mrs. Carrie E. S. Twine; Saturday, 3d, Mrs. A. W. Crossett; Sunday, 4th, J. Clegg Wright.

A Word from Onset.

To the Editors of the Banner of Light: Onset is assuming quite a busy appearance. The building of cottages, some very fine ones, and the enlarging and beautifying others, provide employment for builders, painters and other classes of workmen. Families begin to occupy their cottages for the summer, and many others are making preparations for the same.

The roads and side-paths near the Temple have been greatly improved. The grove has been leveled and sown with grass seed—so after rain and sunshine there is a resurrection of the seed, and Nature's carpet of green appears to gratify our love of the beautiful.

Temple Heights, Me.

The Tenth Annual Camp-Meeting commences Aug. 12th and closes Aug. 21st. G. H. Rich, President; F. O. Gool, Secretary.

Brady Lake, O.

Read what "Auxiliary" says on our second page, regarding this new camp-meeting, its purposes and prospects.

Dr. Dumont C. Dake's offices will not be closed for some time to come, as he is full of business. The distinguished Spiritualist and reformer, of Cuba, Eulogia S. Prieto, Esq., with his brother, is staying in New York under Dr. Dake's treatment. Mr. Prieto is a noble, liberal, large-hearted man; he has done much for Spiritualism and mediums; he is a power for good in his own country and the United States.

Mr. Louis F. Jones, spiritist of this city, has wonderfully improved of late—or his guides have, as they draw and paint through his organism while he is in the trance condition.

Arthur Hodges, we understand, has resumed his public sittings.

NEWSY NOTES AND PITHY POINTS.

THEY CAN'T DO IT.

"Ifs" must suppress The Sunday press!"

Say all the pulpiteres; And thus they pray

Each Sabbath day, And have done so for years.

But still these sheets Upon the streets

Are vended Sunday morn— Because, in truth,

Both age and youth With new ideas are born.

Each older creed Has gone to seed;

And that is what's the matter! And that is why

The hue and cry, And such a constant clatter.

The press, all know, Has the best show;

As 'tis a mighty lever; And every hour

It wields a power, Which it will wield forever.

TYPO.

TOUGH ON THE DOCTOR.—A Dublin doctor lately sent in a bill to a lady which ran thus: "To curing your husband till he died."

The Supreme Court of Massachusetts has decided that if the people of a town desire to establish a municipal coal yard they can't do it. Great heavens! What are we coming to! Have the people any right to do anything? Even England is now fifty years ahead of us in municipal reform.—*Michigan Patriot (Battle Creek).*

Queen Victoria during her reign has signed only one death warrant, being averse to capital punishment. There is now no law on the English statute books compelling her to do so.

A WEAK-STOMACHED CHRISTIAN.—A curious story about a missionary, or a missionary doctor, was told recently in the North China *Daily News*. The chief engineer of a ship called the *Poochi* broke his arm, and the captain put into Chefoo, and sent for a doctor. Only the missionary doctor happened to be in the town, and after an interval of two hours, the reply came that the work of the doctor would not come on board as he was subject to seasickness. At this time the ship was lying in the harbor (which is a well-sheltered one), and about two hundred yards from shore. The incident does not seem to speak highly for the "practical Christianity" of the individual concerned.—*Herald.*

Lizzie Tuck, an English girl of twenty summers, has just tucked the Chinaman Chow Tol of this city to her bosom as husband.

JUNE.

[Stanza One.]

As June unfolds her rosy zone
And fills the woods with rapture,
The poet knows his heart is gone,
And glories in the capture!
The dumb world watches as she goes,
Her beauty sets it crazy—
Now pausing here to pick a rose,
And there to drop a daisy!

Dr. Newman Hall, the eminent London preacher, whom Americans remember with special interest because of his sympathy with the Union cause in the days of our civil war, expects to retire from his pastoral next July. He has attained the age of seventy-six. "Lincoln Tower," two hundred and twenty feet high, which adjoins Dr. Newman Hall's church in the Westminster bridge road, was built in commemoration of Abraham Lincoln from funds subscribed on both sides of the Atlantic.

Doctor (rubbing his hands cheerfully).—"And how is our patient this morning?" Nurse.—"Your medicine has done its work, but the patient (delightedly).—"Didn't I tell you so? How is he?" Nurse.—"Dead."—*New York Press.*

On June 6th, Oil City and Titusville, Pa., were visited with a calamity the unlike and terrible nature of which cannot be matched throughout the world. A flooded creek became covered with oil, which taking fire exploded three tanks and spread a seething mass of flame for over ten miles along its course. People and houses along the banks were speedily licked up by the flames. The property loss was very heavy, and some two hundred persons are supposed to have been consumed.

Bret Harte's young daughter (in her teens) Miss Jessamy Harte, will make her literary debut in the *July Ladies' Home Journal* with a most entertaining description of "Camp Life in the Adirondacks," in which it is claimed every evidence shows itself of inherited literary tendencies not unlike those evidenced in Bret Harte's earlier work.

There are preachers who are starving all the lambs to death while trying to feed one or two granges in the congregation.—*Ram's Horn.*

The Italians invented the term influenza in the seventeenth century, and attributed the disease to the influence of certain planets, which we have no doubt is the fact. The movements of the planets have much more to do with mundane affairs than we humans have any idea of.

A good deal of the discontent in this world, dear brethren, are monopolized by de people who pray to de Lawd for dere dally bread 'n den kick like Texas steers because dey don't git pie.—*Rev. Pink Texas.*

The Hutchinson family, sixteen strong, came from an old New Hampshire farm a generation or more ago, and sang a way into the popular heart. The old New England farms are still there, but where is the old time family singing? That is the question.

Spec.—"Did you see he left no money?" "No; you see he lost his health getting wealthy, and then lost his wealth trying to get healthy."

We are indebted to Hon. Tom L. Johnson, M. C., from Ohio, for a copy of a public document embodying "Protection or Free Trade," by Henry George.

The time has come when men with hearts and brains must rise and take the misdirected reins of government, too long left in the hands of a few selfish and ignorant men.

And see the mighty vehicle of State Hauled through the mire to some ignoble fate And makes not such bold protest as he can, is no American.—*Elia Wheeler Wilcox, in The Arena.*

Surely at this season "the man with push" is the man with the lawn-mower.

The earliest known lens is one of rock crystal unearthed by Layard at Nineveh. This lens, the age of which is measured by thousands of years, now lies in the British Museum, as bright and as clear as it was the day it left the maker's hands.

Fools with bookish knowledge are children with edged weapons; they hurt themselves and put others in pain. The half-learned is more dangerous than the simpleton.—*Zimmerman.*

Out of the thirty thousand pounds of annual subscription required to carry on the work of the Salvation Army in "Darkest England," Gen. Booth has received this year only four thousand pounds.

If a trouble blinds you, break it;
Life is often what we make it.
Good or ill—and so we take it.
Let not disappointment fret you,
If a seeming ill beset you,
Cast it off, and hopeful get you
On your way—
As you make it, so you take it,
In the battle every day.

It is announced that another "new universal language" is on the tapis, based on the principle of numbering. Every word is numbered. For example: "I write to know" would be 10, 72, 35, 676.

The London *Times* is a singularly "undecided" institution. Although it has a large circulation, nobody knows just where to find it!

Rhodes.—"By the way, did you ever see the sun rise, Johnny?" "Yes, No, Johnson, I can't say that I ever did. I think I've always been in bed before that."—*Somerville Journal.*

Albro's Calorific Drops will always be kept by all well-regulated families. If your druggist does not have it, send to headquarters.

PLEASANT OCCASIONS.

Lotela's Reception.

Lotela, the familiar messenger guide of Mrs. M. T. Longley, held a reception at the home of her medium in Dorchester on the evening of Thursday, June 2d.

Despite the extreme heat of the weather a large company gathered on that occasion to pay their respects to the sprightly spirit. Among them being Mr. L. H. Hatch, Jr., of the *Harvard*, Mr. J. W. Day, of *Louise*, Col. Wm. D. Crockett and daughter, Mrs. A. S. Hayward, Mrs. M. J. Willis and daughters, Dr. J. A. Shillamer and wife, Mrs. M. B. Sprague and others.

After a season of social enjoyment upon the lawn and within doors, between the assembled friends, Lotela controlled her medium and made a brief address of welcome, stating that while she had called these friends whom she loved to meet once more in her medium's home, yet there were many more dear friends that she wanted to invite, but could not as the "wigwag" would not hold them all.

At the conclusion of her remarks Lotela turned the affair over to J. B. Hatch, Jr., who in his usually reserved manner, proposed and presented the following friends as contributors to the evening's entertainment:

Mr. J. W. Day made an impressive and interesting speech, replete with anecdote and symbolical descriptions, alluding to his friendship of many years with Lotela and her medium, and assuring his hearers that the spirit-maiden is as real an individuality to him, and as distinct a personality apart from Mrs. Longley, as is any one of his friends whom he meets in daily intercourse.

Mr. and Mrs. Hatch, Jr., and Mr. Longley sang "Glad that We're Living Here To-Day."

Mr. David W. Craig made a telling speech, relating how he became acquainted with Lotela; Mrs. A. E. Barnes also gave instances of her experiences with the same spirit.

Eddie and Charlie Hatch each recited a humorous poem with sprightly expression, and Miss Etta Willis gave an original Indian sketch of much pathos and sweetness, in a fine and graceful manner.

Col. W. D. Crockett said he was happy to be at Lotela's reception, and could echo the sentiment of the song, and say: "I'm glad I'm living here to-day, to hear this and that."

Mr. Chas. Sullivan sang "Dad's Dinner Pail," and for an encore rendered "Farmer Magee's Laughing Song," both of which efforts called out repeated applause. Mr. Sullivan was never in better voice than on this occasion.

Mrs. Dr. Hayward, under the influence of her guide, made pleasing remarks, and Mrs. N. J. Willis also delivered a brief but earnest and eloquent address.

W. C. Tallman was influenced by his familiar guide, "Tim," and voiced the sentiments of a band of spirits, telling of work performed by Lotela that others present had not known.

Lotela, in returning thanks for the many good words and suggestions, said she had not called her friends together to speak of her work and its results, but only that all might enjoy a social reunion, and that she might strengthen her forces for future usefulness from the battery of living power thus established at the present of her gathering.

Mrs. W. S. Butler made an address full of sweetness and power.

Choice plants and fragrant flowers adorned the parlors on this occasion.

A delectable collation was served at 10 o'clock, which was highly enjoyed by all.

ONSEVER.

Visit of the Boston Lyceum

To its Sister Organization in Lynn, Mass.,

Sunday, June 6th.

The Children's Progressive Lyceum of Lynn was visited in a body by the Boston Lyceum on Sunday last—one hundred and forty children and adults making up the procession from the visiting school that filed into the handsomely-decorated hall.

The Boston friends were received by the Lynn Lyceum, which had formed into line with flags extended to form a beautiful arch through which the visitors passed, and were escorted to their seats by guards deputed for that purpose.

Beside the Lyceums of the two cities, a large number of spectators were present—so that the spacious hall was crowded to its utmost capacity.

Promptly at twelve o'clock the exercises were opened by a selection from the Boston Lyceum orchestra, which was followed by the singing of a Lyceum song, to the tune of "America," by the entire assembly.

A delectable collation was served at 10 o'clock, which was highly enjoyed by all.

Conductor Troy of the Lynn Lyceum then made an address of welcome to the sister Lyceum, and presented J. B. Hatch, Jr., Assistant Conductor of the Boston Lyceum, who after a few brief but general remarks, proceeded to manage the grand banner march of the united Lyceums. This march was executed with military precision and skill, and presented a grand sight, as its nearly two hundred participants moved up and down the hall with waving banners and measured step.

Following this scene came the presentation by Conductor Troy of his Honor Mayor Hayes of Lynn, who was present, a voluntary visitor at the morning session. Mayor Hayes made an effective and eloquent address, complimenting the Lyceum upon its work, and upon the training which it gives the young and growing mind—expressing his pleasure that the American flag is borne in our ranks, and that patriot heart is one of the strongest and most impressive upon the young. His Honor concluded by wishing the Lyceum cause all prosperity and happiness in its future work.

The following program was then presented alternately by Conductor Troy of Lynn, and Assistant-Conductor Hatch, Jr., of Boston:

Addresses, made by Mrs. Adams, also by the Assistant Guardian of Lynn, and Conductor Troy; Amy Adams, Carrie Moore and Jessie Hughes each gave a beautiful address. Mayor Hayes made an effective and eloquent address, complimenting the Lyceum upon its work, and upon the training which it gives the young and growing mind—expressing his pleasure that the American flag is borne in our ranks, and that patriot heart is one of the strongest and most impressive upon the young. His Honor concluded by wishing the Lyceum cause all prosperity and happiness in its future work.

The Boston part of the entertainment consisted of eloquent and spiritual addresses by J. B. Hatch, Sen., Past Conductor; C. T. Wood—Treasurer of the Children's Progressive Lyceum Association—Mrs. M. T. Longley, Mrs. W. S. Butler, and Mrs. A. E. Barnes and Mrs. A. Verhulst of Lynn, and Mrs. M. B. Sprague of Boston.

After the addresses were read, the program was continued by the reading of a paper by Mrs. Adams, also by the Assistant Guardian of Lynn, and Conductor Troy; Amy Adams, Carrie Moore and Jessie Hughes each gave a beautiful address. Mayor Hayes made an effective and eloquent address, complimenting the Lyceum upon its work, and upon the training which it gives the young and growing mind—expressing his pleasure that the American flag is borne in our ranks, and that patriot heart is one of the strongest and most impressive upon the young. His Honor concluded by wishing the Lyceum cause all prosperity and happiness in its future work.

The entire program was filled with interest and replete with harmony, and reflected much credit upon its managers. Messrs. Adams and Hatch, Sen., and the other Lyceum friends, were manifested by the members of both schools at the enforced absence of Mrs. Carrie L. Hatch, Guardian of the Boston Lyceum, who was detained at home by the illness of her youngest son.

After the addresses were read, the program was continued by the reading of a paper by Mrs. Adams, also by the Assistant Guardian of Lynn, and Conductor Troy; Amy Adams, Carrie Moore and Jessie Hughes each gave a beautiful address. Mayor Hayes made an effective and eloquent address, complimenting the Lyceum upon its work, and upon the training which it gives the young and growing mind—expressing his pleasure that the American flag is borne in our ranks, and that patriot heart is one of the strongest and most impressive upon the young. His Honor concluded by wishing the Lyceum cause all prosperity and happiness in its future work.

After the addresses were read, the program was continued by the reading of a paper by Mrs. Adams, also by the Assistant Guardian of Lynn, and Conductor Troy; Amy Adams, Carrie Moore and Jessie Hughes each gave a beautiful address. Mayor Hayes made an effective and eloquent address, complimenting the Lyceum upon its work, and upon the training which it gives the young and growing mind—expressing his pleasure that the American flag is borne in our ranks, and that patriot heart is one of the strongest and most impressive upon the young. His Honor concluded by wishing the Lyceum cause all prosperity and happiness in its future work.

After the addresses were read, the program was continued by the reading of a paper by Mrs. Adams, also by the Assistant Guardian of Lynn, and Conductor Troy; Amy Adams, Carrie Moore and Jessie Hughes each gave a beautiful address. Mayor Hayes made an effective and eloquent address, complimenting the Lyceum upon its work, and upon the training which it gives the young and growing mind—expressing his pleasure that the American flag is borne in our ranks, and that patriot heart is one of the strongest and most impressive upon the young. His Honor concluded by wishing the Lyceum cause all prosperity and happiness in its future work.

After the addresses were read, the program was continued by the reading of a paper by Mrs. Adams, also by the Assistant Guardian of Lynn, and Conductor Troy; Amy Adams, Carrie Moore and Jessie Hughes each gave a beautiful address. Mayor Hayes made an effective and eloquent address, complimenting the Lyceum upon its work, and upon the training which it gives the young and growing mind—expressing his pleasure that the American flag is borne in our ranks, and that patriot heart is one of the strongest and most impressive upon the young. His Honor concluded by wishing the Lyceum cause all prosperity and happiness in its future work.

After the addresses were read, the program was continued by the reading of a paper by Mrs. Adams, also by the Assistant Guardian of Lynn, and Conductor Troy; Amy Adams, Carrie Moore and Jessie Hughes each gave a beautiful address. Mayor Hayes made an effective and eloquent address, complimenting the Lyceum upon its work, and upon the training which it gives the young and growing mind—expressing his pleasure that the American flag is borne in our ranks, and that patriot heart is one of the strongest and most impressive upon the young. His Honor concluded by wishing the Lyceum cause all prosperity and happiness in its future work.

After the addresses were read, the program was continued by the reading of a paper by Mrs. Adams, also by the Assistant Guardian of Lynn, and Conductor Troy; Amy Adams, Carrie Moore and Jessie Hughes each gave a beautiful address. Mayor Hayes made an effective and eloquent address, complimenting the Lyceum upon its work, and upon the training which it gives the young and growing mind—expressing his pleasure that the American flag is borne in our ranks, and that patriot heart is one of the strongest and most impressive upon the young. His Honor concluded by wishing the Lyceum cause all prosperity and happiness in its future work.

After the addresses were read, the program was continued by the reading of a paper by Mrs. Adams, also by the Assistant Guardian of Lynn, and Conductor Troy; Amy Adams, Carrie Moore and Jessie Hughes each gave a beautiful address. Mayor Hayes made an effective and eloquent address, complimenting the Lyceum upon its work, and upon the training which it gives the young and growing mind—expressing his pleasure that the American flag is borne in our ranks, and that patriot heart is one of the strongest and most impressive upon the young. His Honor concluded by wishing the Lyceum cause all prosperity and happiness in its future work.

After the addresses were read, the program was continued by the reading of a paper by Mrs. Adams, also by the Assistant Guardian of Lynn, and Conductor Troy; Amy Adams, Carrie Moore and Jessie Hughes each gave a beautiful address. Mayor Hayes made an effective and eloquent address, complimenting the Lyceum upon its work, and upon the training which it gives the young and growing mind—expressing his pleasure that the American flag is borne in our ranks, and that patriot heart is one of the strongest and most impressive upon the young. His Honor concluded by wishing the Lyceum cause all prosperity and happiness in its future work.

After the addresses were read, the program was continued by the reading of a paper by Mrs. Adams, also by the Assistant Guardian of Lynn, and Conductor Troy; Amy Adams, Carrie Moore and Jessie Hughes each gave a beautiful address. Mayor Hayes made an effective and eloquent address, complimenting the Lyceum upon its work, and upon the training which it gives the young and growing mind—expressing his pleasure that the American flag is borne in our ranks, and that patriot heart is one of the strongest and most impressive upon the young. His Honor concluded by wishing the Lyceum cause all prosperity and happiness in its future work.

After the addresses were read, the program was continued by the reading of a paper by Mrs. Adams, also by the Assistant Guardian of Lynn, and Conductor Troy; Amy Adams, Carrie Moore and Jessie Hughes each gave a beautiful address. Mayor Hayes made an effective and eloquent address, complimenting the Lyceum upon its work, and upon the training which it gives the young and growing mind—expressing his pleasure that the American flag is borne in our ranks, and that patriot heart is one of the strongest and most impressive upon the young. His Honor concluded by wishing the Lyceum cause all prosperity and happiness in its future work.

After the addresses were read, the program was continued by the reading of a paper by Mrs. Adams, also by the Assistant Guardian of Lynn, and Conductor Troy; Amy Adams, Carrie Moore and Jessie Hughes each gave a beautiful address. Mayor Hayes made an effective and eloquent address, complimenting the Lyceum upon its work, and upon the training which it gives the young and growing mind—expressing his pleasure that the American flag is borne in our ranks, and that patriot heart is one of the strongest and most impressive upon the young. His Honor concluded by wishing the Lyceum cause all prosperity and happiness in its future work.

After the addresses were read, the program was continued by the reading of a paper by Mrs. Adams, also by the Assistant Guardian of Lynn, and Conductor Troy; Amy Adams, Carrie Moore and Jessie Hughes each gave a beautiful address. Mayor Hayes made an effective and eloquent address, complimenting the Lyceum upon its work, and upon the training which it gives the young and growing mind—expressing his pleasure that the American flag is borne in our ranks, and that patriot heart is one of the strongest and most impressive upon the young. His Honor concluded by wishing the Lyceum cause all prosperity and happiness in its future work.

After the addresses were read, the program was continued by the reading of a paper by Mrs. Adams, also by the Assistant Guardian of Lynn, and Conductor Troy; Amy Adams, Carrie Moore and Jessie Hughes each gave a beautiful address. Mayor Hayes made an effective and eloquent address, complimenting the Lyceum upon its work, and upon the training which it gives the young and growing mind—expressing his pleasure that the American flag is borne in our ranks, and that patriot heart is one of the strongest and most impressive upon the young. His Honor concluded by wishing the Lyceum cause all prosperity and happiness in its future work.

After the addresses were read, the program was continued by the reading of a paper by Mrs. Adams, also by the Assistant Guardian of Lynn, and Conductor Troy; Amy Adams, Carrie Moore and Jessie Hughes each gave a beautiful address. Mayor Hayes made an effective and eloquent address, complimenting the Lyceum upon its work, and upon the training which it gives the young and growing mind—expressing his pleasure that the American flag is borne in our ranks, and that patriot heart is one of the strongest and most impressive upon the young. His Honor concluded by wishing the Lyceum cause all prosperity and happiness in its future work.

After the addresses were read, the program was continued by the reading of a paper by Mrs. Adams, also by the Assistant Guardian of Lynn, and Conductor Troy; Amy Adams, Carrie Moore and Jessie Hughes each gave a beautiful address. Mayor Hayes made an effective and eloquent address, complimenting the Lyceum upon its work, and upon the training which it gives the young and growing mind—expressing his pleasure that the American flag is borne in our ranks, and that patriot heart is one of the strongest and most impressive upon the young. His Honor concluded by wishing the Lyceum cause all prosperity and happiness in its future work.

After the addresses were read, the program was continued by the reading of a paper by Mrs. Adams, also by the Assistant Guardian of Lynn, and Conductor Troy; Amy Adams, Carrie Moore and Jessie Hughes each gave a beautiful address. Mayor Hayes made an effective and eloquent address, complimenting the Lyceum upon its work, and upon the training which it gives the young and growing mind—expressing his pleasure that the American flag is borne in our ranks, and that patriot heart is one of the strongest and most impressive upon the young. His Honor concluded by wishing the Lyceum cause all prosperity and happiness in its future work.

After the addresses were read, the program was continued by the reading of a paper by Mrs. Adams, also by the Assistant Guardian of Lynn, and Conductor Troy; Amy Adams, Carrie Moore and Jessie Hughes each gave a beautiful address. Mayor Hayes made an effective and eloquent address, complimenting the Lyceum upon its work, and upon the training which it gives the young and growing mind—expressing his pleasure that the American flag is borne in our ranks, and that patriot heart is one of the strongest and most impressive upon the young. His Honor concluded by wishing the Lyceum cause all prosperity and happiness in its future work.

After the addresses were read, the program was continued by the reading of a paper by Mrs. Adams, also by the Assistant Guardian of Lynn, and Conductor Troy; Amy Adams, Carrie Moore and Jessie Hughes each gave a beautiful address. Mayor Hayes made an effective and eloquent address, complimenting the Lyceum upon its work, and upon the training which it gives the young and growing mind—expressing his pleasure that the American flag is borne in our ranks, and that patriot heart is one of the strongest and most impressive upon the young. His Honor concluded by wishing the Lyceum cause all prosperity and happiness in its future work.

Movements of Platform Lecturers.

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

Mrs. Nellie Holt Harding, lecturer and platform test medium, will accept correspondence with societies in regard to dates of 1892 and 1893. Will be at home through the summer months, 14 George street, East Somerville, Mass.

Mrs. A. Foye will remain in Chicago, Ill., visiting her family and resting during June. Her permanent address is P. O. Box 517, Chicago, Ill.

Mrs. H. S. Lake has just filled her Camp-Meeting dates as follows: July 1

Message Department.

ON TUESDAYS AND FRIDAYS
Of an hour Spiritual Meetings are held at the Hall of the Banner of Light Establishment, free to the public, commencing at 8 o'clock P. M., J. A. Sherman, Chairman.

At these Spiritual Meetings of Mrs. M. T. Longley will occupy the platform for the purpose of answering questions propounded by inquirers, having practical bearing upon human life in the departments of thought or labor. Questions forwarded to this office by mail, or handed to the Chairman, will be presented to the presiding spirit for consideration. Besides, exalted spirits in the earth-life will have an opportunity to do so.

It should be distinctly understood that the Messages published in this Department indicate that spirits carry on their lives—whether of good or evil; that those who pass from the mundane sphere in an undeveloped condition, even though they progress in the higher life, are not able to read the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they themselves are able to convey.

It is our earnest desire that those who recognize the messages of their spirit-friends will verify them by informing the publishers of the fact for publication.

Natural flowers are gratefully appreciated by our angelic visitors, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spirituality their floral offerings.

Letters of inquiry in regard to this Department must be addressed to—

Questions Answered and Spirit Messages
GIVEN THROUGH THE TRANCE MEDIUMSHIP OF
Mrs. M. T. Longley.

Report of Public Séance held March 11th, 1892.

Spirit's Invocation.—We uplift our souls to the Holy Spirit of Love and Truth, seeking for light, knowledge and strength from thy great storehouse of power. May we receive such grand inspirations as shall influence our lives and bring a new comprehension of existence to our minds. May our spiritual aspirations and the tender affection of our hearts going out unto thee this hour be as fragrant incense and as acceptable in thy sight as the bloom and the perfume of these lovely blossoms are grateful to us at this time.

We thank thee for the beautiful things of life. We praise thee for the sunshine and for the lovely blossoms of earth that bear such sweet songs of thine almighty power and tenderness and care; and if we read the song and the lesson aright, our souls will be filled with joy and gladness, and wisdom, and we shall learn to lift our thoughts toward that which is highest and holiest and best, knowing that that is of the spirit and eternal. We praise thee for the affections and the endearments of human life, for the consolations of the family circle and the home altar where kindred hearts may unite in songs of aspiration, joy and praise, and where each may exult in the knowledge that such high and gentle influences that are uplifting to every life.

We would at this time come under the ministrations of pure and sweet influences, and the lovely blossoms of earth from thy realms of immortality such blessings as they wish to dispense unto them, benisons of good which bring cheer, which bring strength and help, and which bring wisdom. May we be assisted by such pure beings; may we realize their presence and feel their nearness unto us; and, oh, may we be in thought, aspiration, in spiritual consciousness and in the communion of thy spirit, high and holy ones.

We return thanks for the boon of immortality. We know that the spirit is not dead, but that it lives on, and that they are open and shall be open for every life, and that thou hast vouchsafed unto all thy children the blessing of continued existence and expansion. We thank thee, Father and Mother, the tender Parent of all life, the same yesterday, to-day and forever.

QUESTIONS AND ANSWERS.

CONTROLLING SPIRIT.—What are your questions, Mr. Chairman?

Ques.—(By "Inquirer.") Which is the more useful and worthy of the kingdom of heaven, he who professes to be a Christian, and spends much time praying that his fellowmen be saved from sin, but who makes no effort to practically help the sinner? Or the man who professes nothing, but who goes himself to the haunts of vice, and with encouraging words and substantial aid helps the sinner to redeem himself and become a better man?

Ans.—The kingdom of heaven is the kingdom of happiness, a state into which the human consciousness enters through satisfaction with itself because of duty well performed.

He who goes about prating of the sins of his fellow-creatures, and perchance at the same time pointing with pride to his own superior qualities, who does not reach out a helping hand to his fellow-beings in sin or in suffering, but merely mentions their condition, leaving them to rise from it as best they can, is not, nor can he be, altogether satisfied with himself, though he may appear so upon the surface. Those who prate of the sins of their fellows, at the same time implying that they are better, are creatures of hypocrisy. The hypocrite can never enjoy, understand or enter into that condition of experience known as the kingdom of heaven.

On the other hand, he who goes about quietly and without ostentation doing good, speaking a kind word to the lowly, offering a helping hand to those in need, giving encouragement and good cheer to the afflicted, and example as well as substantial material aid, can and will enjoy that condition of experience known as the kingdom of heaven. Gaining the love and respect of others, as he must, and being able to scan his own life, and find respect for it from that scrutiny, he will enter into a condition of peace, satisfaction and joy which may truly be called heaven. Yet his satisfaction is not that kind which causes him to make no further effort for self-conquest and self-elevation, but that which impels him to more good works. On the contrary, it impels him on to make constant effort to accomplish more good in helpful service to humanity.

It is not by outward expression that the soul rises to diviner states. It is through the entire energetic effort of the spiritual man to accomplish good works, to grow in spirit, and to rise above the carnal things of life, that he gains strength and exaltation of character. One may understand and speak of the evil existence of the world, but if he never makes any effort to overcome that evil with good, if he never seeks to befriend a fellow-creature who is in misery, however much he may point to the suffering of humanity, he will not rise to a higher state.

Q.—(By Chas. H. Pratt, Breckenridge, Mo.) The Milky Way of orbs that we behold above our heads, usually called the Milky Way, have the appearance, to our vision, of encircling the earth. Is that the true position?

A.—The Milky Way is, as we understand it, a belt of stars, or celestial bodies, not only encircling the earth, but extending far out into infinite space, and merely a by-product of those worlds of light with which space is studded, and which is perceptible by the mortal eye from the surface of this planet. The universe contains innumerable worlds of light, and many of them are inhabited by spiritual intelligences, and many of them are physical planets similar to this body called the earth, each of which has its spiritual counterpart or planet that is the abode of spirit-intelligences.

Q.—(By the same.) Is there a spirit-world that is outside of and takes in all suns and other orbs great and small, and that moves the same as other celestial bodies? If so, what length of time would it require to make one revolution?

A.—We do not understand it so, for as far as our observation goes, each planet has its own spiritual counterpart or planet. That which is allied to the earth is an abiding place for the spiritual intelligences who pass from this earth, and who go to that spiritual planet to gain experience, to unfold the possibilities and strength of their natures. Undoubtedly sometime in the infinite future these intelligences may pass on to other planets and spiritual worlds to gain further experience and grander unfoldments; but not until the soul has exhausted every possibility of gaining power or of expressing power upon the spiritual planet to which it first gravitates, will it pass from that world unto those that are beyond.

Controlling Spirit.

As the Controlling Intelligence of this circle, we wish to respond briefly to a query propounded to us by a distant friend. This individual wishes to know if it is possible for spirit-voices to be heard by the aid of the phonograph—that is, if spirit-intelligences cannot talk into the phonograph so that the message may be repeated to human hearing on earth?

We think that here is a possibility of medial development or expression which may be utilized

in years to come. We know that it is possible, under certain conditions, for certain spirit intelligences to talk through a trumpet so that their voices may be distinctly heard; and if this is possible, it seems to us that the phonograph, so delicately constructed as it is, may be utilized for the reception of messages from the spirit-world. It seems to us that a body of individuals, highly magnetic, and possessing also in their combination of forces the properties by which they are able to work with a phonograph in the apartment, might furnish power for spirit-intelligences to use, which would enable them after a while to express themselves through the agency of that instrument. It also seems possible that an apartment highly charged with magnetic and electric properties, not only brought by spirits, but also generated and conserved by a circle of individuals selected for the purpose, might be utilized in this way, even in the absence of the sitters. The properties of the instrument being gathered at the time of the circle, the apartment closed to all external forces and conditions, and the instrument left in the room for the time under the manipulation and operation of spirit-intelligence.

This is only a thought thrown out in reply to the correspondent's question, but no doubt the time will come within the next quarter of a century when instruments will be invented and perfected by mortals which will be highly satisfactory to spirits regarding the purpose of making themselves intelligently understood through mundane agencies.

INDIVIDUAL MESSAGES.

Mrs. Eunice Gibbons.

[To the Chairman:] How do you do, sir? [How do you do?] The good man told me to come right in, and I stepped forward at once. I was here at your last circle, and I heard Mr. Sherman from out there talk through the lady. I watched him just as he went along, and I thought I would like to speak, too; so, after he left, I asked him about his feelings at the time, and he told me he would not part with the experience for a good deal. Therefore, sir, I came again, and the good man who has just been speaking kindly told me I might try and see what I could do.

I was high on to eighty-two years old, sir, when I passed out of the body. Oh! it was a glorious resurrection for me. I seemed to rise right up like a bird with wings, and get into the light without any trouble whatever. I did not go down into the darkness of earth, but I went into the light of a new life. I found many dear faces waiting for me, many kind hands stretched out in welcome. I heard sweet songs, and it seemed like a blessed home-coming. I could not grieve because I left the things of earth, though I did feel and do now that there are tender ties here that draw me back and make me wish to send my love to the dear ones on earth.

Well, sir, my husband's name is William Gibbons. I thought that there were many things to say, that I ought to tell of the bright home beyond, but I think it is not right to speak long when others are around wishing to come. I must say this, though, that some of us old town's people heard some of the friends in the old town saying that if this Spiritualism is true, and that this place you have here is a good one where spirits really do come, why don't some of the friends from Marlborough make their appearance? So we made it up between us that we would come as soon as we could. Mr. Sherman came the last time, and I am here to-day.

Please to say I am strong and young in the spirit world, and I don't feel old and feeble. It is a glorious new life.

I am Mrs. Eunice Gibbons.

Annie Robbins.

[To the Chairman:] Oh! the lovely flowers! You have got lovely flowers, have you not? I think they are just as sweet as they can be.

You don't know me, do you? [No.] Well, I'm a little girl, and I've been gone away a good while. I want my mamma. She's on this side of the world, and sometimes I live on the other. I do not forget her, though, and I come back sometimes with lots of pretty flowers to make her feel good, too, if I can.

My name is Annie Robbins, and my mamma's name is Mary Anne Robbins. I want her to know it's all bright sunshine around her sometimes when she thinks it's all dark, because she only sees the shadow side, and I see the bright, sunny side. It looks as if she was sitting in the light when she feels all dark and crying-like.

I bring my mamma so much love from the spirit side. Tell her that we don't any of us forget her at all, if she does feel sometimes as if she did not have many friends. She feels all tired out, and I want her to know that she has got lots of friends that love her and want to help her all the time.

I guess I was about six years old when I went away—most, but quite. I do not know how long it is, but it's a good while, because I've been growing to be a big girl in the spirit-world. I felt real bad in my throat. It was sore and achey, and I could not swallow good. I feel that way a little now, but it won't keep with me, will it? [No.]

My mamma loves the roses, and she loves the little blue violets, and these are the kind I bring from the Summer Land to put on her pillow when she goes to sleep. Sometimes she feels so achey and tired, and I want to tell her when she goes to sleep she gets strength from the spirit-world, and she feels better when she wakes up. I think she is a medium, too, because she feels the influence, but she does not know what it is, and I want her to find out all about it, so the spirits can come right to her and talk, and make her feel ever so much better.

Lucy sends her love, too.

[Do you love your mamma lives?] Is it this Boston? [Yes.] Well, she lives here.

I think these are lovely flowers, and they make the spirits all feel good.

William H. Guest.

It gives me great satisfaction, Mr. President, to be privileged to make one of your number to-day, and to gain the opportunity of expressing a thought to my good friends. Surely I have friends in this earth-life who have not forgotten me, for sometimes I feel a wave of thought coming to me in the spiritual country from their hearts that I know is a memory of my life and its works.

Looking back upon my career, I feel that it was little I could do at best, and yet my heart was in my work. I was engaged in labor for the orphan and in assisting to provide home for the wails and strays that came under our roof and our care. Surely, sir, that is a work that draws out the sympathies of the human heart, that appeals to the finer emotions of the spirit and keeps them alive; and yet as I look back over the past it seems to me that my view of human life and its capacities was very limited and narrow; it seems as if I could only take a few steps at a time, because there was so to speak, a wall before me. I did not have the limitless fields of spiritual life to apply to for assistance and influence, yet that assistance and influence came, I am sure. Though not conscious of the powers brought from the unseen friends, they gave me help in many an hour of trial.

I am interested still in such work on both sides of life. The walls, the strays and the outcasts of society are God's children. They can be rescued from the dens of vice to which they are drawn, and their finer faculties and qualities can be acted upon through proper training and influence so as to be brought out and made to overbalance the vicious traits of their natures. I try to do what I can in bringing an influence in this connection for such work, and I know there are noble souls on earth that are doing their utmost in bringing such unhappy ones out of the streets into conditions of peace and self-helpfulness. I know, sir, in the spirit-world there is much to be done, for little outcasts are sent over constantly, swept out of this life by adverse conditions into the great beyond, and they have to be taken care of. They are not allowed to go astray, or to roam aimlessly about either this world or the spirit-world. They are taken in charge by spirits who feel tenderly toward them, and those who are interested in such work find a deal to do.

It came to me that I might drop a thought

like a seed in the spring-time which perhaps would take root and grow in some way on earth, and I ask the friends who are well-conditioned to remember the unfortunate and the forlorn, and to do something to help them out of their unhappy state into one more blessed, one that is better adapted to the cultivation of humane qualities.

I was well-known in New York City in my connection with the work mentioned at the Orphans' Home, and I thought perhaps the announcement that I have come here might awaken a passing thought of interest in the mind of more than one.

I have only good things to report of the spirit-world. There is much suffering, and there are conditions of unrest and even squallor among the crude and ignorant and undeveloped; but they are conditions from which, ever, earnest soul can rise, and I can say for one that I have seen some of the most unformed and ignorant that come out of this life find advancement in purity and happiness more rapidly than do some who have seemed to be refined, well-educated and well-informed on this side, but whose spirits were selfish and narrow and weak.

I am William H. Guest.

J. T. Spriggs.

I passed from the earth in 1888, if memory serves me right. I lived here some years to gain quite an experience, as this world goes. I was here for about three or four years, and I have taken part in the activities of life, and yet so much is crowded into one's life on the spirit-side, even in a few years, that it seems as if the experience gathered there is very much more extended than that we get here.

I came to this country from England when a young boy, but I grew up here in connection with the customs and the activities of this land, so that I feel identified with it, and as if, I may say, I belonged here. In business life I think I made my energies felt, and in the discharge of the duties of the offices conferred upon me by my fellow-citizens, I did what I felt was best according to my understanding. I do not speak of these things to boast, but because they were a part of my life, and I feel that I should do so.

[To the Chairman:] I was, sir, from Utica, New York State, and there I am known. I hope a record kept, for there is no reason why I should not be known.

Tell my friends that I have returned from the spirit-world. It is a bourn from whence travelers do return, many of them, more than you can hear of, because you have not the channels through which they can make themselves heard, yet they may see and hear what is taking place on this side, gathering up knowledge for themselves, and also bringing an influence that may be exercised here in many ways.

I have no doubt that the time will come when you on this side will find it a daily experience to come into communication with your spirit-friends, and when this communication will be known in homes all over the land much more than it is now; for I can see, even in my limited experience, that the veil is growing thinner and thinner between the two worlds, that those here are touched upon by spirits from the other side, and that they respond, even though they do not know whence comes the light, or what it is they answer to.

Well, sir, you may put me down as J. T. Spriggs, from Utica, N. Y.

Joseph Cummings.

I am Joseph Cummings. I was not an old man when I went from the body—hardly middle-aged. I did not feel that it was right for me to go, and it took me quite a little while after I knew my position to come to the conclusion that it was right. I had matters that held me on this side—matters connected with my family and friends, and also with material conditions, and it seemed as if I belonged here more than I did in the spirit-world; so I remained a little while, but that has all passed away.

I have never come before to manifest through your medium, and I have waited long for this opening, thinking that perhaps I might do some little good. It was known that I was not at all reconciled to the change, and I suppose some of my people wondered what would become of me. You see they did not believe in Spiritualism, and while some of them thought that we go down into the grave and sleep until the last trump sounds, others had a vague and fleeting notion of some place where the soul passes its time in a sort of half-conscious condition until the resurrection. I did not have any definite ideas of the future state myself, and I did not care very much about it. I wanted to stay here, but could not—that's the whole story.

[To the Chairman:] Now, tell the friends I am very well situated. I found that my energies were not cut off, and that I did not altogether have to give up the things that I expected to. I could not take hold of them in just the same way that I could here, but I could take hold of them in a certain line, and I followed them until they were concluded properly, much to my satisfaction, although not altogether as they might have been had I stayed here.

I bring my greeting and remembrance to my friends. I hold a kindly feeling and warm, friendly fellowship for those who were my friends in this life. I want them to be so still, and not put me away off from them, not to think of me as gone to dust, but to realize that I am a living, conscious man, one that takes an interest in their welfare and would like to help them in some way. These friends of mine that I speak of are all in the City of Brotherly Love, and I hope they will imbibe that feeling and extend the same to me.

Byron Boardman.

I do not wish to crowd in or to take the place of any soul that needs to come more than I, for in a great sense I do not need this experience. This is not my first trial through mediumship, but in one sense it is gratifying to me to have a friendly spirit through words to those friends in Norwich, Conn., and in near places, who hold a memory of me in their hearts.

I have recently been conscious of a desire in the minds of some of those friends to hear a word from me. One or two have wished that I would come to the Banner Circle and say a few words to let them know if I keep up my interest in their spiritual work. Why? of course I do. They may be assured that I do not doubt, I am deeply interested in the cause of Spiritualism, in its growth and progress on this mortal side. I want its philosophy and the knowledge of its phenomena to go into every home and to reach every life, so that all may be blessed by it, and I am in sympathy with every true and earnest worker in the Spiritual Cause. I do not care how humble an individual may be in this world's eyes if he is honest and sincere, and if he has aspirations for spiritual things. No matter how humble a medium or a spiritualistic worker may be according to this world's estimate, no matter if he has not much of the goods of this life, if he has real spiritual insight and wants to give forth a good and helpful influence, why, I am in direct sympathy with him, and I feel that he is my brother.

None of us are perfect. I do not know of any perfect souls in the spirit life. I have seen a great deal of that. I have seen myself, and I know that I am not perfect, but I do not consider myself perfect. They know of other souls beyond them, and soon. Therefore I do not expect to find perfection in coming back here among my fellow-creatures. If they are doing the best they can, why, that pleases me, and even if they do make mistakes and slip up once in a while, if they only go to work to try to remedy the mistakes and get out of the slippery places, that is all I can expect. I am very glad to hear my friends, and I am sure I cannot call them all by name, but for there are a goodly number of them, but I want each one to know that I mean just him or her, that I have a warm feeling in my heart for them all, and that I am rejoicing in spirit with them that the good work is going on. It has blessed me in the spirit-world, and I am sure it has been a help to some on earth. Byron Boardman.

Report of Public Séance held March 18th, 1892.

QUESTION AND ANSWER.

Ques.—[From one in the audience.] It has been stated by unseen intelligences through various mediums that changes come to the spirit in the course of its development in the spirit-world similar to death upon the earthly plane. If this is a fact, does the spirit leave the body to be passed on by friends, as is the case when a mortal passes to the higher life, or is it disintegrated at the moment of dissolution? Does the spirit pass as completely from the sight and hearing of its associates and friends in this spirit change as it does from the ken of mortals at the death of the physical body? Does not this separation, even though understood to be but temporary, and for the best good of the translated one, cause sadness and sorrow in the hearts of its friends similar to that experienced by even the most spiritual of spirits upon this plane at the loss of the visible presence and companionship of a dear relative or friend?

Ans.—In the spirit-world that is the counterpart of this planet earth, the inhabitants may pass from place to place, or locally to locality, just as you of earth may travel from one country to another, from the shores of America to a foreign land, exploring the various portions of the globe, and gaining your experiences thereby. You do not slip from the physical body in doing this, but you, as spirit intelligences, have the power to pass from country to country, in connection with your mortal bodies, and the spirit world is that mortal world of which we speak. They can pass from country to country, or from land to land, if we may so express ourselves—for remember we are obliged to use your words and terms in order to make you comprehend our meaning—and these spirits or entities may gather their experience by such travels; but the spirits of that other world do not remain in contact with or upon its surface, we are told, through all the numberless ages of eternity, for they will have exhausted all the experiences, made all the explorations and gained all the discipline that it is possible at some time in their history. After they have ripened, so to speak, from contact and experience with this spiritual counterpart of your globe, they will have become fitted to pass to another world, for there are innumerable worlds in space inhabited by spirits of different degrees of unfoldment. When the time comes for a spirit or a band of spirits to go to another condition of life—for they do not go alone to other worlds, and sometimes a large company passes on to the higher state—they pass on naturally, beautifully, and without pain or disorder of any kind.

Do spirits leave their bodies which they have possessed upon that spirit-planet? Yes; because the elements and particles composing the bodies belong to that planet, to that spirit-world, and have no part in any other world. The spirit entity slips out of its bodily covering as naturally and easily as your hand slips out of the glove which has become large, wrinkled, and perhaps useless to the member.

Then you will inquire, what becomes of the form thus cast off by the spirit which has dwelt within it? That form is exposed to the action of the atmosphere, and in what to you would be but a few hours its various parts have been absorbed by the atmosphere, and disintegration has ensued. There is no effluvium, there is no corruptible condition of the body which has been cast off. Only the action of the sunlight and the air upon it conveys it back in its elements to the atmosphere of that spirit-planet.

Is there grief on the part of the friends who have been associated in the spirit-world with these who have been called higher? No; because they can still communicate with their ascended friends, they can gain higher instruction and loftier lessons from such communications, and they can prepare themselves for a like change. Among intelligent spirits there is no more grief in parting with a friend who is going higher, than there is grief in your hearts when a dear friend of your household makes a journey to Europe, you understanding that, though you may be separated from that friend for a few weeks or months, you are yourselves making preparations to join him upon a foreign shore, and to share his explorations and experiences. You may be sad because you will miss his loved presence, but it would be only a very selfish sadness that would grieve without consolation, because he had been permitted to do a little while before you to that foreign country that you would in time also enjoy. The higher a spirit advances, the less selfishness is in his heart; and no spirit can slip out of his body on that planet which we call your spirit-world until he has so far ripened in spiritual qualities, so far advanced in exaltation and discernment of spiritual things, as to have done with selfishness and with those unlovely qualities which belong to the envious nature. Therefore you will not have any grief, but very much of rejoicing, at the good fortune which may thus come to a friend.

INDIVIDUAL MESSAGES.

Elizabeth S. Davis.

I listened to the good spirit's remarks, and when he spoke of a friend visiting a foreign shore, it recalled to me my own past experience in that respect. I did not pass away from home in America. My soul was called from its body of clay in Berlin, Germany, and yet upon opening my eyes in the spirit world, all seemed familiar to me. There were scenes and even localities that I had known a likeness of in earlier years. Some of them were as familiar as the scenes of childhood, and others were representations of what I had seen and known in later years.

No, you do not grieve when a friend leaves you. You give smiles and handshakes, and the waving of handkerchiefs, and all that will give him cheer and sunshine. You even bring flowers that he may feel that you wish him well, and rejoice that he has the opportunity of traveling in other lands and reaping rich experiences for his life; and so, if we understood the passing on to the spirit-world, we would not grieve, we would not be sad that we are left and that the dear one has been privileged to go, and we would give him smiles and good wishes, and rejoice that he is translated to the higher life where all is peace and serenity, and trust that in time we may have the means and opportunity of joining him in that beautiful world. But death brings grief, it brings sorrow and loneliness into the human heart on earth, and we who have been called to the other life catch the reflection of the grief and the loneliness of our friends, and sometimes we, too, sorrow with them that they are in the darkness and cannot see the light.

Oh! I have beheld so many things that are new since I passed to the other life, and it is not yet quite a year since I was summoned home; not a year since the great veil was unrolled before me, and I beheld the kind friends waiting on a fair green shore. Indeed, I have found relatives and friends who through the years of my earth-life were near and dear, and who, when they passed away, left tender memories in my heart. I can hardly say that I expected to find them looking so real and natural, and to renew the associations of other days; for the spirit-life is not what I dreamed, it is not what I thought the future would be, but it is more satisfactory than anything I could have understood.

Not only have I been reunited with friends of early life of the Sleeper family, and those of later days belonging to our own immediate circle of relatives, but also with many that, when I was on this side, I had not known as I found a spiritually akin. One dear, sweet spirit, by the name of Foster, has done more to enlighten me concerning this spirit-return and communication, such as you have here in your office, than any other I have met. Though you catch glimmerings of this truth on this side, it cannot come to you in the strong revelation and consciousness of its reality that it does when you stand outside of the flesh, a spirit, with intelligence and memory alive within you.

[To the Chairman:] I only come, kind sir, to give my greeting and remembrances to my friends in Augusta, Me., and also to those who have known me in your good city of Boston. I have friends in other places, and perhaps they will learn of my return. Be that as it may, I would assure each one who has a desire to

learn of spirit-communication, that if they will seek diligently and earnestly, putting themselves to a little trouble in the search, taking a little pains to learn the truth, it will come to them, because there are many spirit-friends who would be more than glad to respond to their call, and to visit them at such places where they may make themselves known. Elizabeth S. Davis.

Capt. George B. Easterly.

[To the Chairman:] I have been told that many of the veterans of our late civil war return to this office. There seems to be a grand highway between here and the spirit-world, over which they take up their march with the desire and the purpose of giving an account of themselves; and so, as one of the veterans, one who served his country in her time of need, and who, in the hours of his command, sought to discharge his duty faithfully, I return here, sir, to make my report, which is a good one as far as I am concerned.

I believe, sir, it is about a year and a half since I was summoned to the higher life. I was troubled with my head for some time before the taps sounded for me, and I may not be able to recount very faithfully the experiences of the last year or two of my life. My brain was afflicted seriously, and the body responded to the encroachments of disability, so that I have only a confused idea of the closing scenes of the great campaign of my life; but I can tell this, that in spirit-life, upon the great sampling-ground in the unseen, my head is clear, my mind collected, and I feel full of fire and vigor and energy, as I did in the old days when in command of the Fourth Wisconsin Battery.

Now, sir, I return to give my Wisconsin friends a greeting, and to say, "All is well." I would like them, especially those in Beloit, to believe that I have returned to this place. I speak of Beloit because my mother is there—God bless her—and I have friends there who will remember me and know because I was their dear old place I have found a few individuals earnest in the search for spiritual truth from the unseen world. I was attracted to them, and there I came in contact with spirits who were interested in their sittings, who directed me to this place if I wished to make myself known publicly to the friends I had left in the good old State of Wisconsin.

I went out from Madison, but as I said before, I do not like to recall those closing days, and I feel that I may be pardoned if I do not.

Not long ago, a few months back, I was visiting the city of Milwaukee, and I came in contact with some friends I had known long ago. From them I seemed to gather new light concerning some affairs of a material nature that had been connected with them, and I came to understand matters that had puzzled me in years past. Perhaps my words will be seen in your paper and understood. I hope so, and I would like those friends to find me an open way, or medium, through which I can come to them privately, for I think I have something to say that same line which will be interesting to them.

Of the great spirit-world I can only give a good report. I am delighted with it, for there one feels so free, so full of action and vitality. There one can renew the associations that cling to him with tender memories, and there he does not forget the loved ones he left on earth, but from that point of observation he can look upon them and in a measure give them something of his influence which may be helpful to them in their need. I feel it to be an enlarged life and as such, one that is very gratifying to me.

I bring my loving greeting and remembrance not only to one very near to me in outward life, but to all friends, to the comrades of the Grand Army, to all who have in any way associated with my life, or ever found a ray of friendship streaming from it to their own hearts.

Call me, sir, Capt. George B. Easterly.

Walter Keney.

Three years in the spirit-world have given me much light and understanding of these spiritual bodies and spiritual natures of ours, more than I ever received during my long earth-life, for I lived many years in the body. I had a varied and extended experience through many lines and channels of activity. I was a business man, I was connected with a business house, and was also associated with a banking institution and with an insurance company. Consequently, my experience with human nature became quite large, and the discipline which I underwent in contact with this life of earth was by no means a limited one, and yet it seems very narrow to that which I am beginning to receive on the spirit-side. I was astonished when I found myself in that other world, for my surroundings, the associations coming to me, and the whole general plan and activity of life, were entirely different from what I had conceived of hereafter to be; and as I began to realize this, I could see clearer and still clearer, as if a mist were rising from before my sight, fading away into the atmosphere, and allowing me to behold the landscape plainly. I have been busy since that time in trying to fit this new life, to understand it, to take hold of it in a practical way, because I found that being able to do a practical, energetic man, and finding myself still possessed of the same qualities and powers that were mine here, and also finding that they do not escape from us as they are apt to do upon this mortal side.

[To the Chairman:] I, sir, was a resident of Hartford, Conn. My home was on Main street of that city. I will say that I am well known there; I do not like to say I was known, because I wish to feel that I am still identified with the interests of that city, and of good old Hartford. Many of my friends will perhaps deny that I have come in this way from the spirit-world; some of them will say that I never would announce myself in this manner; many of them are connected with the church, and they will not feel that this is exactly in harmony with their line of belief and profession; but the duty presses upon me to come and speak, and to say that Walter Keney is not dead, nor has he, by any means, passed afar off into contact with other worlds that are disconnected from this life. I have not found the great Supreme Spirit as a stupendous being in form and feature, but I begin to sense the presence of the Supreme in all life, in the heart of the little child that prattles beside me, in the smile of the angelic woman who spends her life in ministering unto the needs of humanity, in the strong, manly vigor of some benevolent man who is at work using his forces for the amelioration of the condition of those who are suffering from human injustice and wrong;

Horsford's

ACID PHOSPHATE.

An agreeable preparation of the phosphates, for Indigestion, Nervousness, Mental and Physical Exhaustion. Recommended and prescribed by Physicians of all schools.

Trial bottle mailed on receipt of 25 cents in stamps. Rumford Chemical Works, Providence, R. I.

(Continued from sixth page.)

Pardon me if I have intruded upon you, but the conditions seemed just favorable for me to come. Perhaps I could not have come any other day, and so I was glad to avail myself of this opportunity.

My name, sir, is Walter Keney.

Ella Martin.

My name is Ella Martin. I have some dear friends in the city of Chicago, but the one that is nearest and dearest to me, I cannot help saying, is my sister Lizzie. She lives in that city, and she attracts me to her closely, so that I often come from my spirit-home to live with her.

My sister has seen many trials since I went to the spirit-world. She has known sorrow and physical pain, for many times she has been ill, and life has been different from what we expected it might be with her when, as a young and healthy girl, she seemed to enjoy life to its full.

I come back here to send my love to my sister, and to tell her I have tried to come nearer home, but I could not give her any conscious demonstration of my presence. I would like her to feel that the dear friends who have passed on have not forgotten her, nor have they found so much of heaven that they do not care to watch over the welfare of their friends on earth. We have pleasant homes over there, we have sunshine and flowers, we have sweet music, and many delightful things, but we have to earn all these unless we deserve them. Even when we have the sweetest and the best, there is within us so much of love, remembrance and sympathy with those we have left on earth, that we are drawn back to our dear ones here, and when they are in the shadow of pain, or of trying experiences, it seems to give us power to try to ease their hearts of the burden and the suffering.

Tell my dear sister and my friends that many times have we sought to give outward expression, that they might know there is life and continued love in the world beyond. I do not know why we cannot make ourselves known in the homes of our friends; I do not know why one person is a medium who can see spirits, and see also the beautiful homes of the higher life, why another can talk with those who come from the other world, and know what they have to say, and why still another can know nothing of the great life, around him, but is as if shut in by walls of stone from the consciousness of his spirit friends. But these things are, and so I tell my friends: We cannot come and talk with you unless you can sometime find some one who can talk with us; but if you will search out such a one, and give us the opportunity to make use of him or her to communicate with you, I am sure we shall be very happy to come.

Mother sends her love. She is the same quiet, gentle being in the spirit-world that she was here. She makes as many friends, and holds them as in the past, and very often there is a gathering in her spirit-home of many intelligent, congenial minds that come to enjoy the association and the companionship which she brings about her.

George Ferguson.

[To the Chairman:] I should judge that these spirits who have been talking to you were not believers in our beautiful Philosophy before they left the body; but I was a Spiritualist. I could find so much in spirit communication that was helpful to me as a seeker after light and truth, so much to fill my mind and to answer my questions concerning this great life here and in the spirit, that I feel I was truly blessed by Spiritualism even before I went from the body.

For two years I have been investigating life on the other side. I have been meeting with old friends and dear ones, returning their visits, and finding life full of employment and satisfaction. I have shaken hands with and given loving welcome to some who have come over since I was called away, and I can tell you, sir, I have not had a minute for anything but happiness in that other world, not even though shadows have fallen upon some who are here, for I know the shadows will disappear, and that the sunshine will come to each life in good time.

I am in a place like a great garden of flowers and plant-life, full of bloom and perfume that I enjoy. There little children run and play, and there they learn their lessons, and are cared for. Some of them were only little outcasts and waifs on this side, and I suppose never had a flower in their little lives, but there they have all the flowers they want, and all the sunshine and fragrance to drink in that will make them happy and strong. It does me good to see them skip about, to know that they are unfolding the best and the highest part of their natures, and that they are, like the flowers, giving out spiritual beauty to those who come near them. That is where I get enjoyment on the other side, and I also find happiness and instruction in listening to grand minds as they develop schemes for the elevation and the enlightenment of human beings.

So come back here to say that I am glad there is so much of truth in the world, and I hope that the good is growing, and that the truth is rolling on forever. I am glad to know that the darkness is, bit by bit, stealing away from the earth, because the great light is spreading on and on.

Now, sir, tell my friends in Waukegan, Ill., to cheer up, that the time is not far distant when those who are toiling slowly along in the shadow of age and weariness will be called higher, and that those who have stepped out from the shadow of that age and weariness are rejoicing in the new life, and sending back their good cheer to the friends who remain on earth.

Call me George Ferguson.

Charles Townsend.

Well, Mr. Chairman, I have been standing quite close, because I did not wish to give up my chance of coming in here to-day, and have, consequently, been near enough to hear what has been said. I heard one say that not a year has gone by since he slipped out of the body, and another that about two years have elapsed, and one that three years or so have passed since the change came. I said to myself, These people think they have seen so much of spirit-life, and I have no doubt they have, but here am I who have been a resident of that spirit-world going on twenty years, and I have not yet had an opportunity to speak to a living soul through mediumistic lips. I wonder how it is that one who has been gone less than a year can come when one that has been gone going on a quarter of a century has not spoken a word, but I know it is all right. I feel that the experience comes to each one just about in good time, and so I am satisfied to be here to-day.

Well, I have had a good bit of experience since I have been out of the body, and I ought to have had in this time; but I see that it is small to what I am going to have, because I am reaching on for more. There, more I have, the

more I want. I am like the man who is gathering up his gold dust; he always wants a little larger pouch filled with it.

To the Chairman: Well, sir, I come from Wayne County, Mich. I had friends and neighbors there, but a good many have drifted on to the upper country since I was taken. I have no doubt but that some of them are alive and right in the city of Detroit. That city has grown since I walked its streets, and the changes that have taken place were necessary to its growth. I am interested in that part of the country. I like to watch its growth and progress. I feel that it is doing a good work in regard to the affairs of human life, and I am very much pleased to know that there is a desire for spiritual knowledge and unfoldment in some quarters of the old country. So I bring my greeting and extend my hand, hoping that I shall not be denied or opposed, and feeling that I shall get an experience that is worth a great deal by coming here and attempting to express myself through another mind.

I believe that Spiritualism is growing. I did not know about it when I was here, for I did not have any opportunity of looking into it. I was an active man, some times roaming about from place to place, gathering up what I could of life; but I have been making myself acquainted with it since I went out of the body, and I believe its light and truth are to make great headway through the far West and up into the mountain regions, because there is a freedom of thought and expression in that part of the country that is even stronger, very much stronger, than you have in the older cities of the East. I think that this power will roll on and gain headway, so that you will have more mediums of this sort and of other phases brought out, and stronger manifestations in various parts of this land; and it seems to me, although I am not a prophet, nor do I know very much of this work of Spiritualism, that there is a great deal more to be done for humanity than has been commenced as yet in the name of Spiritualism.

Well, sir, I will not stay longer, but will just call myself Charles Townsend and retire.

INDIVIDUAL SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK.

Mar. 18.—Olive G. Palmer; Lorena J. Beeson; Grace Hamilton; Phoebe E. Brooks; Hiram E. Welch; Ella Lyon.

Mar. 22.—Judge Edwin Flint; William McCullough; Nancy Blake; Dr. W. G. Smith; Jennie Arlington; Abram Liles.

Messages here noticed as having been given will appear in due course according to routine date.

May 7.—Horace D. Knight; James Applegate; Henry Benson; Ella Mason; John Falvey; Harriet Blanchard; Robert Dale Owen.

May 31.—John H. Currier; Isaac W. Hammond; Dr. James P. Lyndon; Julia Hawkins; Mary Hutchinson; Major Daniel Smith; White Plume.

"WORTH A GUINEA A BOX."

Sleepy.

It is a man is drowsy in the day time after a good night's sleep, there's indigestion and stomach disorder.

BEECHAM'S PILLS

By removing the waste matter which is clogging the system, will cure all Bilious and Nervous Disorders, and will quickly relieve Sick Headache.

Covered with a Tasteless and Soluble Coating.

Of all druggists. Price 25 cents a box.

New York Depot, 255 Canal St.

Carroll's 24 Shawmut Avenue, Boston. 3w June 4.

HEATING OF HOMES

Richmond STEAM AND HOT WATER

HEATERS.

MANUFACTURED BY

RICHMOND STOVE CO.

NORWICH, CONN.

SMITH tells the TRUTH.

Thousands have had and millions may have instant relief and speedy cure from Skin, Scalp and Hair troubles by using

CACTUS BALM SKIN CURE.

It is compounded from a Specialized and carefully selected formula, and it is so simple that we will drink it from your bottle.

Endorsed by thousands. Sold by Druggists and Beauty Parlors. Price, 25 cents a bottle.

SMITH BROS., Props., 20 and 22 Broad St., Boston, Mass.

"Cactus Balm Skin Cure" cured my Scalp Troubles, the Falling of my Hair, and gave me a New Growth in less than a month. Mrs. N. J. Smith, Toledo, Kansas, May 20, 1892.

"By its use, Salt Rheum on my hands, arms and body disappeared within a week, after several months of medical treatment had failed." W. H. Keaton, 21 Hawley St., Boston, Feb. 13, 1892.

6000 BOOK AGENTS WANTED FOR

DARKNESS AND DAYLIGHT

OR LIGHTS AND SHADOWS OF NEW YORK LIFE

BY WOMAN'S GRIPPING STORY OF GOSPEL TEMPERANCE, AND

RESCUE WORK. BY MRS. HELEN CAMPBELL. Introduction

By Rev. Lyman Abbott, D.D.

A wonderful book of Christian love and faith. 480 pages. 2500 remarkable illustrations from photographs of real life.

5,000 more Agents Wanted—Men and Women. \$500 a month. 67 Experience and Capital not necessary. For life and abundant Good. Terms and full particulars on request. Write for Circulars to A. D. WORTHINGTON & CO., Hartford, Conn. Apr. 2.

15w

WATER OF LIFE.

A pure unadulterated mineral water, which is unequalled in curing all forms of KIDNEY, LIVER, BLADDER, STOMACH and BOWEL diseases. Will cure MALARIA, RHEUMATISM, DYSPEPSIA, and remove CALCULI from the bladder. Sure remedy for Bright's Disease, and all other diseases. Will restore and build up systems suffering from loss of vitality and general debility. Write for free pamphlet containing full particulars. Testimonials and references. Price 25 cents a bottle. Letters concerning this remarkable water, to J. R. PERRY, 34 S. Main St., Wilkes-Barre, Pa. Mar. 19.

25w

I CURE FITS!

When I say cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPILEPSY or FALLING SICKNESS a life-long study. I warrant my remedy to cure the worst cases. Because others have failed is no reason for not now receiving a cure. Send at once for a treatise and a Free Bottle of my infallible remedy. Give Express and Post Office.

H. G. ROOT, M. D., 183 Pearl St., N. Y. Nov. 23.

25w

FREE

Dr. Judd's Electric Belt and Battery Combined, sent at any one on trial free. Price, \$5. \$25. \$50. \$100. \$150. \$200. \$250. \$300. \$350. \$400. \$450. \$500. \$550. \$600. \$650. \$700. \$750. \$800. \$850. \$900. \$950. \$1000. \$1050. \$1100. \$1150. \$1200. \$1250. \$1300. \$1350. \$1400. \$1450. \$1500. \$1550. \$1600. \$1650. \$1700. \$1750. \$1800. \$1850. \$1900. \$1950. \$2000. \$2050. \$2100. \$2150. \$2200. \$2250. \$2300. \$2350. \$2400. \$2450. \$2500. \$2550. \$2600. \$2650. \$2700. \$2750. \$2800. \$2850. \$2900. \$2950. \$3000. \$3050. \$3100. \$3150. \$3200. \$3250. \$3300. \$3350. \$3400. \$3450. \$3500. \$3550. \$3600. \$3650. \$3700. \$3750. \$3800. \$3850. \$3900. \$3950. \$4000. \$4050. \$4100. \$4150. \$4200. \$4250. \$4300. \$4350. \$4400. \$4450. \$4500. \$4550. \$4600. \$4650. \$4700. \$4750. \$4800. \$4850. \$4900. \$4950. \$5000. \$5050. \$5100. \$5150. \$5200. \$5250. \$5300. \$5350. \$5400. \$5450. \$5500. \$5550. \$5600. \$5650. \$5700. \$5750. \$5800. \$5850. \$5900. \$5950. \$6000. \$6050. \$6100. \$6150. \$6200. \$6250. \$6300. \$6350. \$6400. \$6450. \$6500. \$6550. \$6600. \$6650. \$6700. \$6750. \$6800. \$6850. \$6900. \$6950. \$7000. \$7050. \$7100. \$7150. \$7200. \$7250. \$7300. \$7350. \$7400. \$7450. \$7500. \$7550. \$7600. \$7650. \$7700. \$7750. \$7800. \$7850. \$7900. \$7950. \$8000. \$8050. \$8100. \$8150. \$8200. \$8250. \$8300. \$8350. \$8400. \$8450. \$8500. \$8550. \$8600. \$8650. \$8700. \$8750. \$8800. \$8850. \$8900. \$8950. \$9000. \$9050. \$9100. \$9150. \$9200. \$9250. \$9300. \$9350. \$9400. \$9450. \$9500. \$9550. \$9600. \$9650. \$9700. \$9750. \$9800. \$9850. \$9900. \$9950. \$10000. \$10050. \$10100. \$10150. \$10200. \$10250. \$10300. \$10350. \$10400. \$10450. \$10500. \$10550. \$10600. \$10650. \$10700. \$10750. \$10800. \$10850. \$10900. \$10950. \$11000. \$11050. \$11100. \$11150. \$11200. \$11250. \$11300. \$11350. \$11400. \$11450. \$11500. \$11550. \$11600. \$11650. \$11700. \$11750. \$11800. \$11850. \$11900. \$11950. \$12000. \$12050. \$12100. \$12150. \$12200. \$12250. \$12300. \$12350. \$12400. \$12450. \$12500. \$12550. \$12600. \$12650. \$12700. \$12750. \$12800. \$12850. \$12900. \$12950. \$13000. \$13050. \$13100. \$13150. \$13200. \$13250. \$13300. \$13350. \$13400. \$13450. \$13500. \$13550. \$13600. \$13650. \$13700. \$13750. \$13800. \$13850. \$13900. \$13950. \$14000. \$14050. \$14100. \$14150. \$14200. \$14250. \$14300. \$14350. \$14400. \$14450. \$14500. \$14550. \$14600. \$14650. \$14700. \$14750. \$14800. \$14850. \$14900. \$14950. \$15000. \$15050. \$15100. \$15150. \$15200. \$15250. \$15300. \$15350. \$15400. \$15450. \$15500. \$15550. \$15600. \$15650. \$15700. \$15750. \$15800. \$15850. \$15900. \$15950. \$16000. \$16050. \$16100. \$16150. \$16200. \$16250. \$16300. \$16350. \$16400. \$16450. \$16500. \$16550. \$16600. \$16650. \$16700. \$16750. \$16800. \$16850. \$16900. \$16950. \$17000. \$17050. \$17100. \$17150. \$17200. \$17250. \$17300. \$17350. \$17400. \$17450. \$17500. \$17550. \$17600. \$17650. \$17700. \$17750. \$17800. \$17850. \$17900. \$17950. \$18000. \$18050. \$18100. \$18150. \$18200. \$18250. \$18300. \$18350. \$18400. \$18450. \$18500. \$18550. \$18600. \$18650. \$18700. \$18750. \$18800. \$18850. \$18900. \$18950. \$19000. \$19050. \$19100. \$19150. \$19200. \$19250. \$19300. \$19350. \$19400. \$19450. \$19500. \$19550. \$19600. \$19650. \$19700. \$19750. \$19800. \$19850. \$19900. \$19950. \$20000. \$20050. \$20100. \$20150. \$20200. \$20250. \$20300. \$20350. \$20400. \$20450. \$20500. \$20550. \$20600. \$20650. \$20700. \$20750. \$20800. \$20850. \$20900. \$20950. \$21000. \$21050. \$21100. \$21150. \$21200. \$21250. \$21300. \$21350. \$21400. \$21450. \$21500. \$21550. \$21600. \$21650. \$21700. \$21750. \$21800. \$21850. \$21900. \$21950. \$22000. \$22050. \$22100. \$22150. \$22200. \$22250. \$22300. \$22350. \$22400. \$22450. \$22500. \$22550. \$22600. \$22650. \$22700. \$22750. \$22800. \$22850. \$22900. \$22950. \$23000. \$23050. \$23100. \$23150. \$23200. \$23250. \$23300. \$23350. \$23400. \$23450. \$23500. \$23550. \$23600. \$23650. \$23700. \$23750. \$23800. \$23850. \$23900. \$23950. \$24000. \$24050. \$24100. \$24150. \$24200. \$24250. \$24300. \$24350. \$24400. \$24450. \$24500. \$24550. \$24600. \$24650. \$24700. \$24750. \$24800. \$24850. \$24900. \$24950. \$25000. \$25050. \$25100. \$25150. \$25200. \$25250. \$25300. \$25350. \$25400. \$25450. \$25500. \$25550. \$25600. \$25650. \$25700. \$25750. \$25800. \$25850. \$25900. \$25950. \$26000. \$26050. \$26100. \$26150. \$26200. \$26250. \$26300. \$26350. \$26400. \$26450. \$26500. \$26550. \$26600. \$26650. \$26700. \$26750. \$26800. \$26850. \$26900. \$26950. \$27000. \$27050. \$27100. \$27150. \$27200. \$27250. \$27300. \$27350. \$27400. \$27450. \$27500. \$27550. \$27600. \$27650. \$27700. \$27750. \$27800. \$27850. \$27900. \$27950. \$28000. \$28050. \$28100. \$28150. \$28200. \$28250. \$28300. \$28350. \$28400. \$28450. \$28500. \$28550. \$28600. \$28650. \$28700. \$28750. \$28800. \$28850. \$28900. \$28950. \$29000. \$29050. \$29100. \$29150. \$29200. \$29250. \$29300. \$29350. \$29400. \$29450. \$29500. \$29550. \$29600. \$29650. \$29700. \$29750. \$29800. \$29850. \$29900. \$29950. \$30000. \$30050. \$30100. \$30150. \$30200. \$30250. \$30300. \$30350. \$30400. \$30450. \$30500. \$30550. \$30600. \$30650. \$30700. \$30750. \$30800. \$30850. \$30900. \$30950. \$31000. \$31050. \$31100. \$31150. \$31200. \$31250. \$31300. \$31350. \$31400. \$31450. \$31500. \$31550. \$31600. \$31650. \$31700. \$31750. \$31800. \$31850. \$31900. \$31950. \$32000. \$32050. \$32100. \$32150. \$32200. \$32250. \$32300. \$32350. \$32400. \$32450. \$32500. \$32550. \$32600. \$32650. \$32700. \$32750. \$32800. \$32850. \$32900. \$32950. \$33000. \$33050. \$33100. \$33150. \$33200. \$33250. \$33300. \$33350. \$33400. \$33450. \$33500. \$33550. \$33600. \$33650. \$33700. \$33750. \$33800. \$33850. \$33900. \$33950. \$34000. \$34050. \$34100. \$34150. \$34200. \$34250. \$34300. \$34350. \$34400. \$34450. \$34500. \$34550. \$34600. \$34650. \$34700. \$34750. \$34800. \$34850. \$34900. \$34950. \$35000. \$35050. \$35100. \$35150. \$35200. \$35250. \$35300. \$35350. \$35400. \$35450. \$35500. \$35550. \$35600. \$35650. \$35700. \$35750. \$35800. \$35850. \$35900. \$35950. \$36000. \$36050. \$36100. \$36150. \$36200. \$36250. \$36300. \$36350. \$36400. \$36450. \$36500. \$36550. \$36600. \$36650. \$36700. \$36750. \$36800. \$36850. \$36900. \$36950. \$37000. \$37050. \$37100. \$37150. \$37200. \$37250. \$37300. \$37350. \$37400. \$37450. \$37500. \$37550. \$37600. \$37650. \$37700. \$37750. \$37800. \$37850. \$37900. \$37950. \$38000. \$38050. \$38100. \$38150. \$38200. \$38250. \$38300. \$38350. \$38400. \$38450. \$38500. \$38550. \$38600. \$38650. \$38700. \$38750. \$38800. \$38850. \$38900. \$38950. \$39000. \$39050. \$39100. \$39150. \$39200. \$39250. \$39300. \$39350. \$39400. \$39450. \$39500. \$39550. \$39600. \$39650. \$39700. \$39750. \$39800. \$39850. \$39900. \$39950. \$40000. \$40050. \$40100. \$40150. \$40200. \$40250. \$40300. \$40350. \$40400. \$40450. \$40500. \$40550. \$40600. \$40650. \$40700. \$40750. \$40800. \$40850. \$40900. \$40950. \$41000. \$41050. \$41100. \$41150. \$41200. \$41250. \$41300. \$41350. \$41400. \$41450. \$41500. \$41550. \$41600. \$41650. \$41700. \$41750. \$41800. \$41850. \$41900. \$41950. \$42000. \$42050. \$42100. \$42150. \$42200. \$42250. \$42300. \$42350. \$42400. \$42450. \$42500. \$42550. \$42600. \$42650. \$42700. \$42750. \$42800. \$42850. \$42900. \$42950. \$43000. \$43050. \$43100. \$43150. \$43200. \$43250. \$43300. \$43350. \$43400. \$43450. \$43500. \$43550. \$43600. \$43650. \$43700. \$43750. \$43800. \$43850. \$43900. \$43950. \$44000. \$44050. \$44100. \$44150. \$44200. \$44250. \$44300. \$44350. \$44400. \$44450. \$44500. \$44550. \$44600. \$44650. \$44700. \$44750. \$44800. \$44850. \$44900. \$44950. \$45000. \$45050. \$45100. \$45150. \$45200. \$45250. \$45300. \$45350. \$45400. \$45450. \$45500. \$45550. \$45600. \$45650. \$45700. \$45750. \$45800. \$45850. \$45900. \$45950. \$46000. \$46050. \$46100. \$46150. \$46200. \$46250. \$46300. \$46350. \$46400. \$46450. \$46500. \$46550. \$46600. \$46650. \$46700. \$46750. \$46800. \$46850. \$46900. \$46950. \$47000. \$47050. \$47100. \$47150. \$47200. \$47250. \$47300. \$47350. \$47400. \$47450. \$47500. \$47550. \$47600. \$47650. \$47700. \$47750. \$47800. \$47850. \$47900. \$47950. \$48000. \$48050. \$48100. \$48150. \$48200. \$48250. \$48300. \$48350. \$48400. \$48450. \$48500. \$48550. \$48600. \$48650. \$48700. \$48750. \$488

