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Witerary 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, wailingly 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,

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 an swering smile upon her lips, the wife stood with staring eyes gazing long after that powerful form, with face still upturned, had disap-

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

for you to talk, but it is for so short a timeso 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 beieving 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

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,

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

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 darkdark-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, it is 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 intentness 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 intentness 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 gracious 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 wearies: 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 ministration; 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 Compers has sent a circular letter to all the trades unions of the country urging "It 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 the men and 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 when

Original Essays.

CLOSING THE WORLD'S FAIR ON SUNDAY.

BJECTIONS TO SUNDAY OPENING ACCOUNTE 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 toil 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, it it is open on that day of the week.

If it is open on that day. This very little word ir 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 tollers 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 all over the country.

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 be open on Sunday, even if it should be closed

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, resitive terms and to walk the cause of the state of the cause of the state of the cause of the state o

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

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?
Answer: Theologians!—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 repre-

These men advocate this Sunday closing scheme both in public and private pastoral work. They secure petitions from their parish-ioners in behalf of their favorite project. They ioners 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

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. P. 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 surge in and out of the Exposition grounds? What shall we do with them and for them on the first day of the week commonly called Sunday?"

The reader will notice this WE who would compel the masses of humanity to conform to eccledo on Sunday. Who owns these masses, nine-tenths of which are composed of industrious workingmen, who are alluded in the above quotations as if they were destitute of all moral discernment and as incapable of govern-ing themselves as so wany unpresenting an ing themselves as so many unreasoning ani-

We proceed now to notice a few of the most prominent reasons set forth by advocates of compulsory Sabbath observance as arguments

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 severed ob

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 employés 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 hie away to

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 finds himself shut away from the Exposition buildings.

Right here in this connection I will introduce another noteworthy and suggestive fact,

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 Exhibit on that day.

Hollowness and insincerity—these are strong words to use against professedly Christian

F. Shephard, is known all over America as an active advocate of a national Sunday law. His 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 coworkers. In a recent issue of his paper is the frank admission that nine-tenths of the saloonists of Chicago favor a closing up of the World's Fair on Sundays. Of course they do. Why should n't they? Surely no marvelous degree of human sagacity is needed for these liquor should n't they? Surely no marvelous degree of human sagacity is needed for these liquor venders 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 rapk among the most attractive ern 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 position on Sunday are not idiots. They make 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 al-most infinite variety, will be displayed for their

delightsome beholding.

We repeat, the originators and leaders of this Sunday-shutting-up scheme must know all this, and yet they, with solemn sanctimony lined upon their leatures, 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." Ali indeed. Well, then, we easerly ask, why, in the name of Christian consistency, these anxious paternal watchers over our spiritual welfars would try to drive two or three burdend. lous paternal watchers over our spiritual welfare would try to drive two or three hundred th usand 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 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 (1) the sauctimonious assertion of the leaders of this shutting out enterprise, that the closing of the Exhibition will be to save two or

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, 'T is said that if the Fair is open on Sundays 50,000 employes will be at work there violating the fourth commandment of the Decadegue, and will also be deprived of a chance leave to account for this strange discreptory and will also be deprived of a chance leave the following quotations from various periodically. The objector indulges in the unward rantable assumption that if these 50,000 voluntary, Sabbath breakers were turned loose with sunday opening of the Fair may be found help nothing to do, then they would go straight to fully 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 Johnson 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 Amer-fcan institution, and that, therefore, one of our ex-hibits 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."

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 Fourmental Mathodist Conference and

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,

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, we have before us a list of statements which we may safely adopt as an explanation of the afore-mentioned 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 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 obwe 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 description of the world of the public of the world of the public of the public of the public of the world of the public of the public of the public of the world of the public of th ican 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 Amer-ican 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 ecclesiasti-cal 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

American religion—is declared to transcend all other considerations.

Religion indeed! We would suggest to its proud professor: that American Phariseeism would be a much better-fitting name for the article they pompously advertise, and would ask 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 eighteenth, and then seriously reflect over their

eighteenth, 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 with-

Likewise our modern Pharisees would make a huge and pompous display of American Sun-dayism 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 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 Harmonial Era dawned upon the world, and 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

opportunities and blessings of a distant and uncertain future to lift us above our trouble; to ignore the present, which alone is ours, with its ever-developing possibilities of progress; to pray for the death angel to usher us into Eternal Life, not comprehending that Eternal Life is ours now, and that we are day by day weaving together thoughts, motives, actions and aspirations that shall endure forever. These thoughts, motives, actions and aspirationsyes, and even our very failures and sins, socalled-will ultimately result in a perfectly harmonious expression of being.

Sin, which we have been taught to consider a curse, will prove a blessing if its lessons are rightly understood, and its mission accomplished. If it teaches us that we are not superior to our fellow-being; that we may be found off our guard, and, when assailed by some unlooked for temptation, ignominiously succumb to its power; if it makes us more watchful to guard against any influence, seen or unseen, that seeks to turn us from the path of rectitude; if the effort to atone for the sin brings more purity and sweetness into our daily living, then will the apparent evil be transformed into the real good.

There are those who, living in happy, harmonious homes, constantly associated with those who are actuated by high and holy aims, drift easily along in the same direction. Satisfied and tranquil, they lead a life of negative goodness; shielded from temptation, they have no conception of the realities of life, of its struggles and victories. Let one of these dreamers be overtaken by dire disaster and he drifts helpless at the mercy of wind and tide. If, then, his weakness is revealed to him; if he is stimulated to rise superior to his surroundings. and to assert and maintain his divine right to self-government and self-development, is not the seeming disaster God's own messenger leading him to victory over Life's vicissitudes? Is it not a blessing for him to gain the strength that comes only by self-conquest, and to experience the sense of exultation that accompanies the unerring forward impetus following every well-earned victory?

Strong, self-sustained, positive natures, who look with feelings of pitying contempt upon their weaker brethren, sometimes find themselves contemptibly and unaccountably weak when confronted by temptation from some unexpected source. If, in the consequent selfabasement and mortification, they are led to exercise true charity; to extend a helping hand, with words of sympathetic encouragement, to those still more easily conquered; to strive more earnestly to live a life of true, spiritual harmonious progress, has not the sin been transformed to a blessing, and its divine mission been accomplished?

Hyde Park, Mass. MATILDA H. CUSHING.

Camp and Grobe-Micetings.

A New Spiritual Resort at Lake Brady, O.

To the Editors of the Banner of Light:

Dedication.—The Ohio Confederation of Spiritualists is pleased to inform all investigators of psychical phenomena, all Spiritualists and all Liberalists, that the beautiful groves, hills and grounds at Lake Brady will be dedicated on Sunday, July 24th, 1892.

Duration of the Course.—The exercises for the sum-

mer will begin Sunday, July 24th, and continue day after day until August 28th.

Speakers and Mediums. - Many inspirational speakers of marked ability have been engaged, and many genuine mediums of a variety of phases have signified their intentions of coming to the Lake. We invite all mediums to come and make

Lake. We invite all mediums to come and make their homes with us. The atmosphere, the water and the soil are said by many mediums to be well calculated to aid mediumistic development.

Music.—Humphrey's celebrated orchestra and brass band of Akron will be in attendance during the whole season, and there will be a sociable at the new pavilion each Wednesday and Saturday evening, where the young people will have the pleasure of dancing after the finest music in the State.

Boats.—On the Lake is a new steel steamboat, and a fleet of finely built clinker boats.

Expenditures.—The management have been to an expense of over twenty-eight thousand dollars in the purchase and improvement of the grounds; come and add your mite, and we will put twenty-eight thousand more is fine buildings where may be taught our progressive thoughts.

add your mite, and we will put twenty-eight thousand more is fine buildings where may be taught our progressive thoughts.

Location.—Lake Brady is located in Portage County, O., about two and one-half miles from Kent and Ravenna, midway between those two towns, and about two minutes' walk from the crossing of the N. Y. P. & O., or Erle, and the Cleveland & Pittsburgh raliways.

Accessivitity.—Lake Brady's raliway conveniences are remarkable and unparalleled. On the following roads, and from the following cities and towns named, people can come to Lake Brady without a change of cars. On the Erle or New York Lake Erle and Western, from New York City, Binghamton, Elmira, Hornelsville, Buffalo, Jamestown, Corry, Oil City, Meadville, Youngstown, Levittsburgh and Ravenna, and from the West, Chicago, Decatur, Lima, Kenton, Marion, Cincinnati, Dayton, Springfield, Urbana, Gallon, Mansfield, Creston, Akron and Kent; and on the Cleveland and Pittsburgh, from Pittsburgh, Beaver, Wellsville, Alliance, Ravenna, and from the West, Cleveland, Newburgh, Bedford, Maccedonia, Hudson and Earlyllie. Inquire of Raliroad Ticket Agents for excursion rates to Lake Brady.

This resort is not intended for Ohio alone, but all people everywhere are invited.

With malice toward none, and charity for all, we call upon you to ald us in our work to elevate man, and reveal the glories of a future life.

The following are the names of some of the speakers: Sunday, July 24th, A. M., J. Clegg Wright, Dedicatory Address; P. M., Mrs. Cora L. V. Richmond of Chicago.

Monday, July 25th, free discussion.

tory Address; P. M., Mrs. Cora L. V. Richmond of Chicago.
Monday, July 25th, free discussion.
The remainder of the week, during the afternoon, addresses will be made alternately by Mrs. Richmond and Mr. Wright.
Sunday, July 31st, A. M., Mrs. H. S. Lake of Boston; P. M., Mrs. Cora L. V. Richmond.
Monday, Aug. 1st, conference and free discussion.
Each afternoon, during the remainder of the week, addresses will be made alternately by Mrs. Lake and Mr. Wright.

addresses will be made alternately by Mrs. Lake and Mr. Wright.

The Hon. Sidney Dean, Mrs. F. O. Hyzer, Dr. J. C. Street, and some other good speakers have been engaged, and many good mediums will be present. A full program of speakers and mediums will be present. A full program of speakers and mediums will be made known in a short time.

Dr. Street of Boston will preside as Chairman during the entire session; he will lecture to classes on "Spiritual Science," "Cultivation of Spiritual Gifts," and "Esoteric Theosophy."

Officers.—Directors, Chas. Thomas, No. 2762 Broadway, Cleveland, O.; L. W. Pope, No. 191 Kenilworth street, Cleveland, O.; Chas. H. Palmer, Newburgh, O.; Dr. Edwin Fowler, and Benjamin F. Lee; President, Benjamin F. Lee, Lake Brady, post-office address for the present No. 1439 Broadway, Cleveland, O.; Teasurer, Dr. Edwin Fowler, No. 1439 Broadway, Cleveland, O.; Secretary, Louis Ransom, Akron, O.

"AUXILIARY."

Written for the Banner of Light. BODY AND SPIRIT.

BY MARY WOODWARD WEATHERBEE.

Two comrades they, the body and the soul, Tethered awhile upon life's sunny knoll, Following in turn as each did lead. Began to wonder at their state, and sigh' That one should live to see the other die, Nor even of its love have need.

'Albeit I must leave you," said the soul, "I go thine angel to the heavenly goal; A purer spirit for thy grace, Who marks the sparrows' fall shall guard thy dust. Gather its perfume for another trust, And give it Love's best place."

Worcester, Pa.

For Over Fifty Years MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind collo, and is the best remedy for Diarrhea. Twenty-five cents a bottle.

Bunner Correspondence.

Maine.

KNOX CENTRE .- Mrs. M. J. Wentworth reports that the Spiritualists of Rockland celebrated the anniversary May the 1st. "The meeting was opened by Mr. F. Smith, President of the Society, whose remarks were listened to with marked interest. He stated that Spiritualism was exerting an influence but imperfectly understood; that the evangelical churches are imbued with its glorious truths, and that it is liberalizing and uplifting humanity. Mr. Smith read an anniversary poem contributed by Mrs. Ezra Whitney of Rockland, which was greatly appreciated by all who listened. Dr. Ware of Bucksport, President of Verona Camp, followed with earnest and able words for Spiritualism. He referred to its helpful influence in human life, its uplifting tendency, and its powers to bless, and described an interesting phenomenon that occurred in one of their home-circles, the recognized presence of one still in the form, who was in thought to meet them at the circle-hour. We who listened thought it may still be said there is more in our philosophy than has been dreamed of.

Capt. Adams of Rockland related what made him a believer. His facts, candidly told, impressed all who listened.

Mrs. M. J. Wentworth gave an invocation and made remarks; her subject being 'Spiritreports that the Spiritualists of Rockland cele-

Mrs. M. J. Wentworth gave an invocation and made remarks; her subject being 'Spiritualism, and Why!' After the address her guide described a spirit daughter to an aged woman who sat near; then improvised a poem adapted to her present and foregleaning

her happy future.

In one of our parlor meetings, under the auspices of the Ladies' Aid, held at the house of Capt. Adams, a goodly number were convened and a profitable meeting held. Mrs. Wentworth gave an invocation and lecture, of the which an interacting insident was related. Wentworth gave an invocation and lecture, after which an interesting incident was related by a lady, in which was vividly portrayed the almost unsupportable grief of a wife whose husband had passed to a world to her unknown, and all who listened to her recital, and the agonzied prayer for help, as at midnight she prayed for aid from on high, felt that eyes with tears were wet in sympathy with her grief, but joy when she told how she was comforted when her husband came and she learned that Spiritualism is true."

Wisconsin.

WHITE WATER.-Alfred Weldon, upon renewing his yearly subscription, writes: "I would say, never so long as I live do you withdraw my name from your mailing machine. I could not possibly do without THE BANNER. I have never seen a copy that I could not hand to anybody to read without first reading it myself to see if it would do the cause of Spiritualism more harm than good. I congratulate you on your success and ability to make one of the grandest religious papers ever printed.

you on your success and ability to make one of the grandest religious papers ever printed. I must say a word for White Water, one of the most beautiful cities in the Northwest, its pop-ulation over four thousand, some of the finest residences to be seen in Wisconsin, with well-kept lawns, and a most attractive display of shade trees of many varieties. A branch of the State Normal School is established here, hav-ing an average attendance of over four hun-dred students. Although this is largely a church-going community, there is a strong senchurch-going community, there is a strong sen-timent of liberal religion among church-members, and even though some of them have quite an inclination toward Spiritualism they are not in the least danger of being tried for here-sy; even the Rev. F. Miller, Universalist, has boldly asserted upon several occasions that he is a Spiritualist.

I called upon the justly celebrated psychometer, Mrs. A. B. Severance, who I consider one of the best, if not the best test and business medium living, and as on former visits during the last twenty-seven years, received many very marked tests of her psychometric genius in the way of verbal delineations she gave from several letters which I submitted to her powers, as well as valuable tests in delineation

myself.

There is a grand opportunity for a good conservative speaker to come here and reside. Mr. Pratt will give the use of his beautiful hall (seating capacity five hundred) and house rent free to any worthy speaker who will come and speak to the people, giving them the facts and philosophy of Spiritualism."

District of Columbia.

"It was my good fortune to be present last evening at the final meeting for the season of the First Spiritual Society here, and it was extremely gratifying to me to listen to the veri the First Spiritual Society here, and it was extremely gratifying to me to listen to the various reports of the different officers of the Society for the past year. These reports gave evidence of the spiritual progress and financial strength of the Society, which was edifying to every one interested in the matter.

S. Lake of Boston for the two first Sundays, ing to every one interested in the matter.

On Wedgedov May 25th a recention was

ing to every one interested in the matter. Upon reöpening their meetings this Society will occupy an elegant new building now in process of erection and centrally located.

In the course of a few remarks which I made during the evening, I took occasion to congratulate the Society upon the singularly healthful condition of its affairs in general, and also upon the quality of the talent which, according to the Secretary's report, would preside at the meetings during the coming season. It is safe to say that the First Spiritual Society of Washington will during the coming season be highly favored in the way of speakers—in my opinion the very oream of the spiritualistic rostrum is represented in the list. In my last letter to you I referred to the won-

itualistic rostrum is represented in the list.

In my last letter to you I referred to the wonderful record of my good old friend, Mr. Melchers of Charleston, S. C. But I have an old friend in Wilmington, Del., whose record I believe cannot be beaten. This man is Geo. W. Vernon, the proprietor of the Daily Republican, Wilmington, Del. He is seventy-four years old, and in full possession of every faculty, looks and appears the same as he did when I first met him twenty years ago. For forty six years he has published this daily paper upon the same spot. He has eight of his sons at the head of as many departments in his business, and two of the sons are twins. What do you think of that for an illustration of the possibilities of life in the mortal?"

Rhode Island.

PROVIDENCE. - Harriet Newell Graves writes: "1 can fully endorse all the Iowa lady said in a late number of THE BANNER concerning Miss Judson's book, 'Why She Became a Spiritualist.' It is indeed a wonderful book,' and not the least wonderful is the deep erudition displayed by the author.

Her knowledge of all the different nations exhibits an extensive research into antiquity that would not show many of our 'emitted.

that would put to shame many of our 'eminent divines,' and if about ten thousand of them would read the book, their theological eyes might be opened to many truths concerning the ancients of which they now seem to be ignorant.

From the moment I learned in The Banner that Miss Judson was a convert to Spiritualism, I felt a deeper interest in knowing how it happened than in any one of whose conversion I ever heard. Being perfectly familiar with the missionary life-work of her parents and others who started for 'heathen lands' about the same time, as one after whom I was named, and knowing well the creeds of that devoted band of theologians, I marveled greatly that a child belonging to any of them should become a Spiritualist. But the happiness she has found is fully expressed in her pictured face, and a private letter from her shows a great loving, sympathetic heart.

Every Spiritualist who can possibly spare a dollar should get her book and circulate it freely among Bible worshipers." From the moment I learned in THE BAN

Massachusetts.

QUINCY.-Wm. G. Prescott writes: "Sunday afternoon, May 22d, I was at Mrs. Stafford's scance, when the materialized spirit of Mrs. Hattle C. Mason's control, 'Sunshine,' came out of the cabinet clothed in a red dress.' After showing herself to the audience sho kneeled down beside me to make a lace shawl. While making it she told me she had got a pile

of rocks. I asked her where. She said, 'At Lake l'leasant,' Mrs. Mason owns a cottage there. After a few minutes' manipulation upon the carpet and some time upon my shoe she completed a shawl large enough to cover herself. After throwing it gracefully over herself. If found quite a number of Spirit trailists there, but as no hall could be found for meatings, the pariors of the liberal people were used, and they were woll filled. If some Spirit tualist or liberal people were used, and they were woll filled. If some Spirit tualists or liberal people were used, and they were woll filled. If some Spirit tualist or liberal people were used, and they were woll filled. If some Spirit tualist or liberal people were used, and they were woll filled. If some Spirit tualist or liberal people were used, and they were woll filled. If some Spirit tualist or liberal people were used, and they were woll filled. If some Spirit tualist or liberal people were used, and they were woll filled. If some Spirit tualist or liberal people were used, and they were woll filled. If some Spirit tualist or liberal NEW BEDFORD. - Emanuel Campbell,

formerly Conductor of the Blackburn (Eng.) Spiritualist Society, writes: "A scance for Spiritualist Society, writes: "A scance for materialization was held in this city, May 11th, at which Mrs. Allen of Providence, R. I., was the medium. There were twenty-four visitors present, each of whom was permitted to examine the cabinet prior to the medium entering it. The room was sufficiently light to discern the features of the spirits that manifested. The first spirit that appeared was a guide of the medium. Following came Captain Blackley, well known by the sitters. He saluted us, shook hands with several, then disappeared. Spirit after spirit came, bringing to us new hope, a new life and a new view of death. One who was a French actress in earth-life emerged from the cabinet, walked the room a few moments, then returned. To Mr. Slater came his mother; she rushed toward him, fell prostrate on the floor, illustrating the condition of her passing away; then gave a triumphant leap, symbolizing her entrance into spirit-life. Ann, a long and well-known spirit-friend, also came to him, shook hands with several, then departed. To Mr. Geddis came his bright and happy daughter, sat on his knee with her arms around him, began to pluck the white hairs from his beard as she used to. In response to a request made at Geddis came his bright and happy daughter, sat on his knee with her arms around him, began to pluck the white hairs from his beard as she used to, in response to a request made at a circle a few weeks previous. A beautiful spirit stood at the curtains, and gave her name as 'White Rose.' She was the guide of Mrs. Owen, and passing to her breathed into her ear sweet thoughts of inspiration. She then made passes down her arm, and produced a rose and presented it to her. An elegantly attired young lady exhibited various precious jewels she had about her form, representing those she wore in earth life. Producing a flower she presented it to one of the sitters, saying, 'This is a kind of flower I sent to papa by a friend. Papa was a confirmed infidel. Upon seeing the flower he replied, "Yes, I know where it comes from; it is from my dear daughter. It is the kind with which we decorated her grave;" and now papa is preaching the truth of spirit-return and the fact of a blissful life hereafter.' Going toward the cabinet she said, 'I must go. I have a work to do, and must needs fulfill that mission I am delighted in.' Pouring forth that inspiration which is known only to those of the higher life, in eloquent and sublimest speech, she told us of the work she was doing, bidding us all prepare for that higher life where the angels await us. It was sufficient to touch the most refractory heart, and to convince all of immortality. Upwards of thirty-six spirits appeared to us during the evening."

SALEM.—Mrs. N. H. Gardiner, Sec'y., writes:

SALEM.-Mrs. N. H. Gardiner, Sec'y., writes Our meetings have ended for the season with Dr. Willis Edwards of Lynn-a young and remarkable test medium; his tests were very accurate, and readily recognized.

curate, and readily recognized.

The following officers were elected for the ensuing year: President, Mr. H. P. Knowles; Vice-President, Mr. W. A. Peterson; 2d Vice-President, Mrs. S. J. Tyler; Secretary, Mrs. N. H. Gardiner; Treasurer, Mr. Wm. Meade; Directors, Mr. L. W. Sawyer, Mr. Holden, and Mrs. E. Hall; Musical Director, Miss Bailey."

New York.

SARATOGA SPRINGS.-Dr. W. B. Mills. President, writes: "The First Society of Spir itualists of this city is doing a good work this

s. Lake of Poston for the two first Sundays, and Dr. J. C. Street the last two.

On Wednesday, May 25th, a reception was given Mrs. Paul at the residence of Mr. and Mrs. Harvey Lyman, 26 Clinton street; speaking by Mr. R. H. Kneeshaw, Mrs. Paul and others; a very enjoyable time.

Mr. and Mrs. Lyman have now established themselves in their fine residence, 26 Clinton street, near the dépôt, and are prepared to entertain boarders at very reasonable prices. Those contemplating visiting our beautiful little city will find that if they stop at the Lyman House they have made no mistake.

Saratoga's prospects for this season look the best that they have for years. The large hotels are being put in order, and the mammoth Convention Hall will be finished in July—capacity six thousand. No doubt it will be occupied every day during the season, and we can take care of all who come—up to one hundred thousand.

WATERTOWN.—The following instrument

WATERTOWN.-The following instrument explains itself:

To the Editors of the Banner of Light:

An article has recently been published in your paper extoiling Mrs. Mary O. Lyman—who was lately in this place a few days—so worded as to convey the im pression that it emanated from the First Progressive Spiritual Society of Watertown, N. V., the only Spiritual Society here or in this vicinity.

We desire to say that this Society had nothing whatever to do with said article, and that Mr. John Gifford mentioned therein was never the President of this Society.

D. G. WHITE, Vice-President.

A. D. BURR, Trustee.

E. D. MOORE, Trustee and Rec. Sec'y.

F. R. MATTISON, Trustee.

K. N. MATTISON, Treasurer.

F. N. FITCH, Cor. Sec'y. To the Editors of the Banner of Light:

Michigan.

GRAND RAPIDS.-J. B. Josselyn, Secretary of the Progressive Spiritualist Society, writes: "We concluded a very successful four

writes: "We concluded a very successful four months' engagement with Mrs. Helen Stuart-Richings on May 29th. We have suspended our meetings until Sept. 1st, when we start in our fall engagements with Mrs. Ada Foye.

Mrs. Richings has done a grand and glorious work in this city; she has placed the philosophy of Spiritualism on its true basis, which is recognized by not only the liberal elements, but church elements also. This has been her third engagement made with this society in a year and a half, and we hope to have the pleasure of her return in the near future.

The Society at this time contemplates during the summer months taking measures to raise

The Society at this time contemplates during the summer months taking measures to raise funds and buy a site and build a Temple, which will be a credit not only to the Spiritualists, but all liberal elements combined; and our platform will be so broad that anything pertaining to humanity at large will have a hearing thereon.

Although not a subscriber to the BANNER or

hearing thereon.

Although not a subscriber to the BANNER or LIGHT, I take it at our bookstore here regularly, so as to have others call for it, and when we start in the fall meetings I shall take a number of copies, as there is a call for it in the Society. I hope and trust, Mr. Colby, that you may be spared to us long.

Illinois.

CHICAGO. - Mrs. Cutler writes: "There is a large field for spiritual workers in Shelbyville, Ind. I spoke there three times in one

"I have nearly reached my three score and tenth year. Eighteen years ago I accompanied the sharer of my cares, the partner of my sorrows, down to the mystic stream, and saw her borne away. Her last words to weeping husband, children and friends were, 'Oh! come with me to the land of great delight.' As her material sight dimmed, the lights along the coast of the glorious Beyond grew brighter and brighter. Now I am almost an old man; my spirit grows more youthful each day. Though compassed about with many sorrows, in this afternoon of earth-life my spirit exults in the spray of God's ocean of infinite love. Dear old HANNER friends! I have never seen the earthform of scores of whose names I know, and whose lives I know, but I believe when we meet above no introduction will be needed."

Ohio.

CINCINNATI.—Joseph Williams writes: "In the BANNER OF LIGHT of May 14th is a message from Oliver P. Morton, which is referred sage from Oliver P. Morton, which is referred to editorially, directing the attention of politicians to it in order that they might read and profit by the words of wisdom thereby expressed, and that every member of Congress should be furnished with a copy. Wouldn't it be well to send to all the members of Congress—Representatives and Senators—one of the messages. Though you did not say so, yet of course you know that Oliver P. Morton was the great 'War Governor' of the State of Indiana."

[It is a somewhat singular coincidence, whether an instance of thought-transference or otherwise, that before the receipt of the

or otherwise, that before the receipt of the above, we had forwarded marked copies as recommended by our correspondent.—Eds. B. of L.]

New Jersey.

TRENTON .- W. D. Packer writes: "For several months past we have had very interesting meetings, through the ministrations of

Mrs. Brown, Mrs. Cutler, and a number of others—among them Mrs. Vanbaum of Philadelphia, Pa., an excellent test medium.

We have also had Mrs. Scott of Camden, N. J., a test medium and speaker of great ability.

Mrs. Abbie N. Burnham of Boston for three Sundays charmed and delighted her audiences by her opicinal and comprehensive threes. by her original and comprehensive 'invoca-tions,' interesting tests, breadth of ideas, and clearness in their expression."

Connecticut.

NORWICH.-A correspondent puts us in possession of the following facts:

"On the evening of Tuesday, May 24th, the First Spiritual Union of Norwich held its tenth annual meeting in Grand Army Hall for the purpose of elect-lug a Board of Management for the coming season's

ing a Board of Management for the coming season's work.

Supper was spread at 6:30 o'clock, and fifty members of the Union and Helping Hands, with Willard J. Hull of Buffalo, N. Y., and Albert E. Tisdale of New London, partook of the repast.

At 7:45 o'clock the business meeting was announced by the Secretary, and C. W. Spalding was appointed Chairman. The report of the Secretary—showing the receipts for the year to have been \$1,320.96, and the expenditures \$1,293.28, leaving a balance in the treasury of \$27.68—was accepted.

The officers and committees elected were as follows: Secretary, Mrs. J. Adelaide Chapman; Treasurer, Guilford Parker; Assistant Treasurer, Mrs. J. A. Chapman; Auditors, Wm. P. Myers, Mrs. F. M. Marcy; Committee on Speakers, Dr. W. W. Clapp, R. M. Hubbell, N. Duchette, R. B. Parker, Mrs. C. B. Nichols; Music Committee. Mrs. J. R. Messinger, Frank W. White, and Mrs. Estella Tuttle.

After the election Willard J. Hull made a short speech congratulating the Union on the harmony which characterized the meeting; also upon the standing of this Society not only in this city, but among spiritual societies all over New England. It ranks among the best

A. E. Tisdale followed in the same vein under an in-

itual societies all over New England. It ranks among the best

A. E. Tisdale followed in the same vein under an inspiration which touched his hearers with the sense of a power beyond his own. By request he followed his remarks with a song, which all appreciated.

The meeting was the largest ever held by the Union, and at the close a subscription list was started with \$160 pledged for next season's work."

Both the Evening Record and The Bulletin of that city made kindly mention of the event.

The Lesson of the Civil War.

ter streets), Boston, on Sunday afternoon, May 29th:

29th:

"I am not satisfied that it is desirable to unduly laud any individual or nation, though a generous recognition of services may be just, and, in the contemplation of a question as vital as that which constitutes the topic of the hour, much may be learned. The strife in which these States engaged some thirty years ago was waged around a thought not yet settled in the minds of men still living; i. e., the right of man to hold property in man. It was intensified in the minds of earth's children by the activity of intelligences excarnate—a mighty unseen force interested in the question of servitude and supremacy.

The real history of this struggle has not yet been written, because no one has discerned

The real history of this struggle has not yet been written, because no one has discerned the forces which wrought inwardly.

Some day the historian of this event will trace the movement as it appeared from the spirit-side of life. The conflict which was waged so long and bitterly, resulting in so great a loss in blood and treasure, has not settled the guestion of human relationships in

tied the question of human relationships in the conscience of the race. The impending upheaval to day in Europe is

The impending upneaval to day in Europe is based on the same idea, appearing, however, in a different form. In this country, also, though less perceptible, it is still silently at work.

The principal actors in the great drama of the civil war can now, in spirit, review the conditions which then surrounded them, and perceive the forces which impelled them in the strift. the strife.

Neither acted as conscious instruments, yet both were vehicles for the expression of ex-

traneous intelligence.

The history of war is the history of the domination of the wills of the many by the strong psychologic influence of a few. It is a history of the triumph of the lower forces over the higher; as an argument it is ineffectual—the spirit remaining unconvinced.

These methods for the adjustment of difficulties, in the light of these 'memorial days,' become continually more repellant to sensitive descriptions.

tized spirits, and, ere long, the cause for such sacrifice and such sadness as enshrouds the memory of your civil strife will have forever disappeared. Labor to understand the duties which de-

volve upon the present age, and your relation to the same." Whiskers that are prematurely gray or faded should

be colored to prevent the look of age, and Buckingham's Dye excels all others in coloring brown or black.

Pamphlets Received.—Christianity A Fiotion.
The Astronomical and Astrological Origin of All Religions.
A Versification. By Dr. J. H. Mendeuhall. 16mo, pp. 61.
Philadelphia: Oriental Publishing Co. HUMANITY'S SPREADING CURSE; The Scribes and Pharisees. An Expose. By One of Them. 16mo, pp. 10s. Dalias, Texas: E. H. Audrae.

Texas: E. H. Audrae.

OUR FATHER'S CHURCH. By John Page Hopps. 16mo, oblong, pp. 16. Lea Hurst, Leicester, Eug.: J. Page Hopps.

DELSARTEAN PHYSICAL CULTURE, with Principles of the Universal Formula. By Carrica Le Favre. Arminged for Seminaries, Classes, Private Teachers and Individuals. 16mo, pp. 108. Illustrated. New York: Fowler & Wells Co.

The friends of the late Edward S. Wheeler-and they are numerous all over the country—should circulate freely the Sketch of his Life, that has been care fully prepared by Mr. George A. Bacon, and put in convenient pamphlet form by Colby & Rich, Booksellers, week this month, and the people are looking No. 9 Bosworth street, Boston. Price 10 cents.

Spiritual Phenomena.

Writing on Suspended Slates. To the Editors of the Banner of Light:

Having obtained very satisfactory results from a sitting with one of the Bangs sisters of Chicago for independent slate writing, I desire to place them before your readers, and will now

On my way to their residence I stopped at a store and purchased what is called a double slate, that is, two slates hinged together. At my request the clerk of whom I bought them thoroughly cleansed them with sponge and water. I then placed a letter I had previously written within these slates, wrapped them in strong paper, and securely tied them together.

Taking my slates, prepared as above stated, the medium in my presence tied a handkerchief around them and suspended them from the ceiling. While awaiting results from this we sat at the table and spirit-friends wrote on slates held by the medium under the table, in answer to questions written on slips of paper and held in my hand, giving names, etc., which I recognized as those of friends in spiritlife. We sat in full view of the suspended slates, and could see them vibrate, showing that our spirit-friends were at work. On receiving the signal, the slates were taken down, and, removing the outside wrapper, to our surprise we found one side of the wrapper covered with writing; then untying the slates, more surprised to see both sides filled with perfect drawings of rosebuds; at the top also the letter I had placed inside just as I put it inthe medium seeing it for the first time.

The letter I enclosed was fully answered, even to the name, as I used an abbreviation of his name, "Eben," in addressing him, friends using only the initials "E. V." Now, what power produced this writing if not the spirit claiming to have done so? In that room, bright and sunny (no darkness), in full view all the time, this phenomenon took place. I went there with a prayer in my heart that if possible I might receive through these mediums some word of comfort, something to prove to me that my husband was still caring for me: the loss of our home after all the efforts made to enable me to keep it, and just recovering from a long illness, I felt discouraged and despondent, and needed something through strangers to strengthen and help me bear my troubles.

1 had never met these mediums before, though knowing them well through others, and that they have been mediums all their lives; spirit-friends having by them demonstrated their presence and power in almost every phase of mediumship.

Let us all help the spirit-messengers in their work by giving to their mediums sympathy and kind words. A public medium's life is not to be envied. Subject to all influences, by coming in contact with many seeking their services, is it to be wondered at that our spiritfriends fail at times to bring about results satisfactorily? They cannot work unless connection is made, and requisite conditions provided, any more than we can send a perfect telegram over broken wires. Let all who visit mediums to hear from their loved ones, do so with trust and confidence, feeling that the medium is only an instrument in the hands of the spirit world, and that we also as well as the medium have something to do. Let our spiritual papers be filled with the facts of spirit-phenomena. Let us, instead of denouncing mediums, speak only of the good done by them.

MRS. E. V. WILSON.

Ayer's Sarsaparilla requires smaller doses and is more effective than other blood medicines.

Passed to Spirit-Life,

From her home in Liberty, Me., April 12th, Mrs. Adria C. Neal, aged 75 years.

The subjoined is a brief synopsis of the lecture given by the guides of Mrs. H. S. Lake at the First Spiritual Temple (Newbury and Exeter streets) Roston on Sunder effectives. BANNER, they to faith added knowledge, and were cheered and conforted by it. To them indeed was death swallowed up in victory. For them there was no death, and their last hours were soothed and robbed of anguish at parting from children by the knowledge that enabled their children to say. "Father and mother will both come back to us; we shall not be alone." Mrs. Abble Morse officiated. The services were at the home.

M. J. WENTWORTH.

From his home at So. Orleans, Mass., May 4th, Mr. Oliver N. Linnell, aged 75 years and 9 months.

N. Linnell, aged 75 years and 9 months.

Three sons and three daughters (one of whom is Mrs. C. M. Nickerson, well-known Spiritualist lecturer,) and their mother, survive him.

Bro. Linnell was a veteran Spiritualist, and an honest man. His influence was on the right side of every good cause. He enjoyed the love and respect of every member of that united household, which growing up around him in the old Cape farmhouse, became each the parents of other children that called him "grandpa."

To the assembled family and neighbors Dr. H. B. Storer of Boston discoursed concerning the philosophy of death—his words being pervaded by that spirit of sympathy, friendship and respect incident to his long acquaintance with our ascended friend.

From New London, Conn., May 20th, Annie J. Gould, aged

43 years.

In the prime of life earthly, she was called by the Angel of Change to come up higher. She was willing and ready to go; for the Inner spiritual life was beautifully unfolded.

She was beloved by husband and family, and a large circle of acquaintances.

The form is returned to the bosom of Mother Earth, but they mourn not, for they feel that all there is of wife, mother and friend still lives, and will be watching and waiting to receive them as they are called to the higher life.

Funeral address by the writer.

S. J. S. WOLF.

Mystic, Conn.

From Charlestown District, Boston, Mass., May 22d, 1892, Dr. Katle W. Feitel.

Dr. Katle W. Feitel.

In years past she was an active member of the Children's Progressive Lyceum of Charlestown. Her husband passed to spirit-life several years ago. She—then an invalid, with one child to care for—was promised by her guides a cure if afterward she would work for them as a clairvoyant and in healing the sick, to which she agreed, and practiced with great success to the time of her decease.

By her request services were performed by the Odd Ladles, of which Order she was a member.

(Obituary Notices not exceeding twenty lines published gra-tuliously. When they exceed that number, twenty cents for each additional line will be charged. Ten words on an average make a line. No space for poetry under the above heading.]

To Correspondents.

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

WM. H. S., SOUTH WRYMOUTH, MASS .- Your questions have been submitted to the Controlling Intelligence of our Free Circle. The answers will be printed on the sixth page of THE BANNER IN THEIR TURN.

To the Liberal-Minded.

As the "BANNER OF LIGHT Establishment" is not an incorporated institution, and as we could not therefore legally hold bequests made to us in that name, we give below the form in which such a bequest should be worded in order to stand the test of law:

"I give, devise and bequeath unto Luther Colby and Isaac B. Rich, of Boston, Massachusetts, Publishers, [here insert the description of the property to be willed] strictly upon trust, that they shall appropriate and expend the same in such way and manner as they shall deem expedient and proper for the promulgation of the doctrine of the immortality of the soul and its eternal progression."

& Rich. Price 60 cents. Writing Planchettes for sale by Colby

THE BLUE AND THE GRAY.

Vory peacefully they rost— Who, in life by Peace unblest, Caught the war-cry, ferce and shrill, Felt the battle's shock and theill, Heard the dreadul cannon's roar— Death behind and death before— Wightler on the second leaf Fighting on the sea and land, Foot to loot and hand to hand!

Very peacefully they rest—
North and South and East and West—
While the heaven descending dew
Fails alike on Gray and Blue,
While the cheering light of day
Shines on Blue and shines on Gray;
Weary march and battle gore
Past for them forevermore.

Very peacefully they rest—
And the babes whose cheeks they pressed
In a last good by have stood
O'er their graves in proud manhood,
And in holy wedlock true
Plighted hearts of Gray and Blue;
In the light of hearthstone fires
Tell the deeds of soldier-sires.
Zitella Cooke, in New England Magazine.

First Annual Meeting of The Helping Hand.

To the Editors of the Banner of Light: The Helping Hand held its last meeting of the season, and also the first annual meeting of this society, on Wednesday, May 25th, at 3 Boylston Place, Bos-

The Secretary read the report of May 18th, which was accepted, then presented the following interesting annual report:

"I did not dream, eight months ago, that when I read the first annual report of the Helping Hand Society to the Boston Spiritual Temple I should be able to stand before you amid such pleasant surroundings, and under such favorable circumstances, and make a report as it is my pleasure and privilege to do at this time.

to stand before you amid such pleasant surroundings, and under such favorable circumstances, and make a report as it is my pleasure and privilege to do at this time.

On Sunday, Oct. 4th, 1891, at Berkeley Hall, Mrs. R. S. Lillie extended an invitation from Mrs. M. A Pope to the members and irlends interested in the Boston Spiritual Temple, to meet at her residence, 375 Columbus Avenue, Wednesday, Oct. 7th—the object of the meeting would be to form a Ladies' Society as an auxillary to the Boston Spiritual Temple. The ladies were expected to meet in the afternoon, and take such initiatory steps as they deemed advisable, and report their proceedings as a work of progress to the gentlemen in the evening.

At 4 P. M. Mrs. Lillie was invited to call the meeting to order. The outlook was rather dubious and discouraging when only eight iadies had manifested an interest in the work, and we had no money to start with—not even enough to buy a paper of needles. But if we were few in number we were strong in our interest for the Boston Spiritual Temple, and resolved to form the society, and the following ladies were nominated and elected officers: President, Mrs. John Woods; Vice President, Mrs. R. S. Lillie; Secretary, Mrs. L. C. Clapp; Treasurer, Mrs. C. P. Pratt.

Now that the child had been born, it was necessary that it be given a name, and the 'Helping Hand to the Boston Spiritual Temple' was suggested by Mrs. Lillie and adopted by the Society. The next order of business was the appointing of the several committees, such as a hall committee, a committee to draft a code of by laws, etc. The last but best business of the afternoon meeting came next—the payment of membership fees by those present. It was only \$8, but it looked pretty big at that time to the Secretary, wno acted as Treasurer in the absence of Mrs. Pratt. The meeting adjourned to 8 P. M., and in the meantime the laddes repaired to the dining room and partook of supper with the hostess and her daughter.

At 8 o'clock quite a gathering had convened, and the

and \$1 from airs webset—massing and two special our treasury.

The first three regular meetings and two special meetings were held at 375 Columbus Avenue. At the second a cash donation of \$25 was given by Mr. Thomas Dowling to the Secretary, to be expended in the purchase of dishes. Cash donations of smaller amounts have been given by friends at different times through the season.

the purchase, of dishes. Cash donations of smaller amounts have been given by friends at different times through the season.

The hall committee were able to secure a pleasant and centrally located hall at 3 Boylston Place, and the first meeting and entertainment was held in this hall Wednesday evening, Oct. 28th. We were entertained with cheerful and inspiring remarks from Dr. Storer, Jacob Edson, Dr. Richardson, Mr. A. L. Knight, and others, the speaking being interspersed with reading by Miss Webster, music by Miss Grace: Smith, Miss Helena Richardson, Messrs. Lane, King, Lillie and Will. H. Boyce.

Through the month of November this Society held only evening meetings, owing to there being no accommodations for serving suppers, but on Dec. 2d the suppers were inaugurated by a 'Butterfly Tea,' served in a charmingly pretty banquet hall, which had been fitted and funished by the trustees of the building for the accommodation of their tenants, since which time the suppers have been served regularly each week at six o'clock. An effort was made to appoint a supper committee, but none of the ladies seemed willing to undertake the arduous duty, so Mrs. Pope and Mrs. Clapp were forced to continue in the work. It was voted at first to charge fifteen cents for supper tickets, but the committee found that they could not furnish the suppers at that price and make any money for the Society, not enough food being contributed; it also found that quite a number came for the sole purpose of getting a good supper at a sominal price. So on Feb. 10th Mrs. Clapp moved that the

could not furnish the suppers at that price and make any money for the Society, not enough food being contributed; it also found that quite a number came for the sole purpose of getting a good supper at a sominal price. So on Feb. 10th Mrs. Clapp moved that the price of supper tickets for non-members be twenty cents, and it was so voted. I have since learned that some of the members think a great mistake was made; that in consequence of the change we have not had as large a party always at the table as we might have had. Be that as it may, if we have lost in quantity we have had good quality, and the committee, or at least the projector of the motion, has a clear conscience, and feels that she did what was, in her humble opinion, the best thing for the Society, and after the report of the supper committee has been read, others may think likewise.

Dec. 30th Lucette Webster furnished a thoroughly enjoyable musical and literary entertainment for the benefit of the Society, which netted the sum of thirty-six dollars and twenty five cents to the treasury. Dr. Fred L. H. Willis, Joseph D. Stiles and Carrie E. S. Twing have each shown us a generous and helping hand in tendering to the Society a benefit; the sum total received in this way during the season has been seventy six dollars and seventy cents. A vote had been passed that we hold an 'Apron Sale' March 2d. The tables were filled with a large assortment of articles, mostly made and contributed by the ladles and their friends. Many things were disposed of that day, and many remaining unsold have since been purchased, so that the 'Sale' has been a financial success, netting a profit of eighty dollars.

At one of the February meetings it was voted to hold Anniversary exercises on the afternoon and evening of March 30th, and extend an invitation to the Veteran Bpiritualists' Union to unite with us in the exercises. The invitation was accepted, and interesting services were held, Hon. Sidney Dean, Dr. Storer, Mrs. Longley, Mr. Ware, Edgar W. Emerson and others as as

pleasing solections each evening, and given excellent satisfaction.

We have held thirty-four meetings during the season, and been visited by many prominent speakers and mediums, who have all been glad to assist us in any way that would further the interests of the Society. They have all spoken in terms of highest commendation concerning the work the ladies were doing, and of the pleasant and harmonious influences. Every one seemed happy, and all were trying to pull together. We have also found many warm friends who have favored us from time to time with excellent musical and literary talent.

We have added to our membership until our roll now numbers seventy five, and when we consider the small number with which we started, and some unfavorable circumstances that we, like all other new societies, have had to contend with I feel that the success of the Helping Hand for the first year has been plenomenal, that we have just cause to feel proud, and the Boston Spiritual Temple is to be congratulated for having so able an auxiliary. We have paid every bill contracted, have a large closet well filled with dishes, silver ware, table linen and kitchen utensils, and are able to close our season's work with money in our treasury, and have compiled with Article II. Sect. IV. of our By-Laws, and passed to the Treasurer, Geo. S. McCrillis, of the Boston Spiritual Temple, the sum of \$127.62.

In closing my report I wish to thank my associate

McCrillis, of the Bosco 2, 127 52.

In closing my report I wish to thank my associate officers, and all the members and friends, for their kindness and courtesy shown me in many ways, and to assure the incoming Board of Officers that it has my best wishes, and the hope that its labors be browned with greater and better results one year from

The Treasurer's report showed that the receipts of the season had been \$364.87, and expenditures, (in-

cluding the \$127.52 paid into the Treasury of the Boston Spiritual Temple.) \$314.87.

The Supper Committee presented an itemized report of receipts and expenditures; the receipts from sale of supper tickets, and from contributions to the "Baked Bean Fund," \$181.10; expenditures, \$100.12, leaving a net profit of \$71.98.

After the reports had been accepted, the following officers were elected for the ensuing year: President, Mrs. C. P. Pratt; Secretary, Mrs. Ida Jacobs; Treasurer, Mrs. Eldridge. A vote of thanks was given to the retiring Board of Officers and Supper Committee, and the business meeting adjourned to the call of the Secretary.

Attest,

L. C. CLAPP, Sec'y.

The Memorial Service

Of the Children's Lyceum was held in Horticultural Upper Hall, Boston, on Sunday, May 20th. Beautiful decorations of evergreen, vines and flowers made the hall present a scene of loveliness, while the sunshine and balminess of the day gave added pleasure to the occasion.

Stacks of snowy lillies graced the stands, which were festooned with the national flag, and over one hundred and fifty gaily colored bouquets of red, white and blue flowers adorned the front of the platform.

The exercises of the morning were opened by a grand selection from an orchestra of many pieces, and was followed by singing and silver chain recita tions from the school.

Mrs. Sarah A. Byrnes voiced an impressive and eloquent invocation to the Divine Parent, returning thanks for the work of the Lyceum and for the many privileges that Spiritualism has brought to mankind Conductor Wm. F. Falls made an earnest address stating that this was the closing session of the sea son's work for our Lyceum, and that our record has been a noble and a useful one in the history of Spiritualism. Miss Amanda Bailey sang a stirring, patriotic song with much sweetness of voice, and with spirited expression, which elicited enthusiastic applause from the large audience. Owing to the lengthy program no encores were received.

Mrs. M. T. Lougley gave her usual instructive discourse on the lesson of the day, which included the principles of love, truth and harmony. Mr. and Mrs. Longley and Mr. and Mrs. J. B. Hatch, Jr., sang a beautiful song, "Little Birdle's Gone to Rest." The grand banner march, with one hundred and fortyeight scholars in line, was well executed, and presented an animated scene.

Mrs. C. Fannie Allyn made a stirring speech full of patriotic fire, in which she related several anecdotes of the "boys in blue" who had served their country in her time of need; and Col. A. A. Wheelock roused the enthusiasm of the audience by his timely and patriotic speech, and his reference to our country's flag; Mrs. Carrie F. Loring addressed the children in eloquent words that went to the heart of each one; Miss Grace Small sang a song of great beauty, and Miss Sadie Lamb rendered " The Penitent" with fine effect.

Fraternal greetings were sent to our school on this occasion from the Lyceums of Worcester, Lowell North Scituate and Lynn; and delegations from the two latter societies, and also visiting friends from Plymouth, were with us on this occasion

Gracie Scales sweetly sang a touching Memoria Song, composed for her rendition by Mr. Willis Milligan, our accomplished planist. Carl Leo Root-with flag in hand-delivered a patriotic recitation with fine effect. Little Winnie Ireland and little Eddie Hill each sang a pleasing song, and were warmly applauded. Mabel Harlow recited with great earnestness and expression a Memorial Poem entitled "Where Are Our Dead?" written for this service and sent to us by Comrade Fred L. Hildreth, Conductor of the Worcester Lyceum. This little reader received much commendation for her effective delivery of this poem. Carl Hadfield, Willie Sheldon, Alice Ireland, Winzola Pratt, Ethel Smith and Flossie Waite each recited an appropriate selection in a manner which evidenced the talent of its reader, as well as the careful training he or she must have received in elecutionary art. Master Bertie Newton executed a brilliant piano solo with exquisite touch and finish, and little Juliette Carr also rendered a solo upon the piano in pleasing style.

The following poem, written for this occasion by Mrs. M. T. Longley, was to have been recited by Master Eddle W. Hatch, but as he was too ill to attend, this part of the program was of necessity omitted:

MEMORIAL DAY.

Friends, we gather here to-day, Tribute sweet to gladly pay To those dear ones who have gone In their heavenly journeying on. Not with rue and eypress sad. Not in crape and serges clad, Not with dirges low and drear, Do we come this morning here.

'T is the smiling month of May; Nature heaps her gifts to-day, Rarest blossoms bud and bloom, Scenting earth with rich perfume. Shall we not rejoice with her In life's triumph over death, Told in Maytime's fragrant breath?

We are children, but we know-For the angels tell us so— That the grave is not the goal Of the bright, progressive soul. In our *Lyceum* we are taught That our spirit-robes are wrought From our deeds—so may we be Clad in robes of purity.

Vines and flowers, sweet and fair, Happy hearts without a care, Welcome song and loving word. Thoughts with tender mem'ries stirred, These we bring this sacred day To our angel friends, and say, We rejoice, oh! spirits bright, That the earth is filled with light. Streaming downward from above From your homes of peace and love!

Among the friends occupying seats upon the platform who would have been presented for speech making had the time permitted, were J. B. Hatch Senior, one of the oldest Lyceum Conductors in the world, Mr. Mott and Mrs. Burbank, officers of the Scituate and Plymouth spiritual societies, Mrs. Alice Waterhouse, Vice President of several societies in this city, Dr. J. A. Shelhamer, President of the Boston Lyceum Association, Mr. Chas. Wood, Treasurer, Mrs. C. L. Hatch, Guardian, and Mrs. W. S. Butler, Assistant Guardian of the Lyceum. J. R. Hatch, Jr., Assistant Conductor, managed the grand march, also the floral march, in which every child received a choice bouquet; and the same gentleman made practical remarks concerning the work of our children and officers. The exercises of the morning were brought to a close with singing by the school and an impressive benediction by Wm. F. Falls.

A fine stack of snowy lilies, tied with streamers of white ribbon, was presented to Mrs. Longley, and a similar gift to her sister, Mrs. Carrie Hatch, by Mrs. Butler, in memory of the spirit-mother of these two Lyceum workers. Great applause was manifested by the audience and school as Mr. Luther Colby walked up the aisle to his seat on this occasion. This move ment on the part of his friends evinced the love and esteem in which the editor of the BANNER OF LIGHT is held in Boston.

The Lyceum thus closes a highly successful season, with the best wishes of its friends for its future use fulness and power.

Verifications of Spirit-Messages.

I wish to verify the message of MARY A HOLBROOK in THE BANNER of April 9th. Though I was not personally acquainted with her, I knew of her, and those who were of her neighbors tell me the message is correct and characteristic.

M. M. Holt. characteristic. Keene, N. H.

I was well acquainted with CHARLES H. DENNETT of Saco, Me., from boyhood. I saw and conversed with him last in 1889; heard he passed over shortly after. Everything in the communication published in THE BANNER of April 16th is very like him in method of thought and mode of expression. I was glad to hear from him.

F. O. CHADBOURNE. to hear from him.
Pleasanton, Cal. 3.3

25c. for a box of BEECHAM's PILLS worth a guinea.

June Magazines.

THE CENTURY.-Budapost, the capital and oblot metropolis of Hungary, is the subject of the opening article. It is written by Dr. Albert Shaw, and pro-fusely illustrated by Jos. Pennell. An article upon 'Early Political Carloature in America," is illustrated with engravings of twenty such prints issued, from the campaign that resulted in the election of Andrew Jackson to the presidency, to that of 1800. Emilio Castelar's second article on Columbus relates to him "In Search of a Patron." Lieut. Schwatka, in "Land of the Living Cliff Dwellers," describes his first visit to the half-civilized branches of the Indians of Chihuahua. In an illustrated paper, entitled "Mount Saint Elias Revisited," Mr. I. C. Russell describes his second attempt to reach the summit of that famous pinnacle. In fiction this number is specially noteworthy. H. B. Fuller commences "The Chatelaine of La Trinité," a serial the scene of which is in Switzerland. New portions are given of "The Chosen Valley." " Naulahka " and " Characteristics." in addition to which are three short stories complete. The frontispiece is a portrait of Roswell Smith, late President of the Century Co., his life being commemorated in verse and proso by several writers. New York: The Century Co.

THE ATLANTIC MONTHLY opens the current number with a presentation of his views on "The Education of the Negro," by Wm. T. Harris, Commissioner of Education, with comments by eminent Southerners: The Emerson Thoreau Correspondence" is further continued; Agnes Repplier furnishes a "cat story," 'Agrippina"-which the lady readers of The Atlantic will enjoy; "Chinese and Japanese Traits" are correctly and searchingly contrasted by Ernest Francisco Fenollosa-to the advantage of the people of the "Island kingdom"; those who read W. H. Bishop's first paper on "An American at Home in Europe' will welcome No. 2 of the same character as contained in the present issue; "Don Orsino," by F. Marion Crawford, is further continued; there are other papers of interest, which, together with poetry and book reviews of a pronounced and classic character, make up a good number of this popular favorite. Houghton, Miffiln & Co., Publishers, Boston, Mass.

MAGAZINE OF ART .- An etching by Krostewitz of Adolphe Schreyer's painting, "On the Road—Wallachia," is the frontisplece. Following the editor gives a comprehensive sketch of the present year's exhibition of the Royal Academy, with six illustrations. Part II. of "Press Day and Critics" by M. H. Spielman is illustrated by eighteen portraits. Papers that follow are: "Geo. Du Maurier, Romanticist," four illustrations; "The Decoration of Ceilings," eight illustrations; "The Dixon Bequest at Bethnal Green," six illustrations, and "Our Illustrated Note-Book," fourteen illustrations, followed by "The Chronicle of Art," and "American Art Notes." New York: Cassell Pub. Co.

ST. NICHOLAS.-The unchronicled performance of duty by the faithful keeper of "The Lonely Lighthouse" is described by William Abbott. Malcolm Douglas gives in playful verse, "A Tale of Piracy," concocted by an old sailor to "thrill his readers." In "The Boy Who" Would n't be Stumped," Bessie Chandler has a hero who for that reason is driven to attempt various ridiculous feats. A vivid portrayal of adventure is given by C. F. Lummis in "The First American Traveller," who traversed on foot the great southwest. "A Visit from Helen Keller," the blind deaf-mute, is touchingly described by Adeline (i. Perry, accompanied by a full-length picture of Helen and her dog. Poems by Mrs. Wilcox and others, a well filled Letter Box and ditto Riddle-Box and other attractions complete the contents. New York. other attractions, complete the contents. New York. The Century Co.

MAGAZINE OF AMERICAN HISTORY.-The leading article gives " Historical Reminiscences of Our New Parks," situate beyond Harlem River, recently acquired by the city of New York at a cost of over nine million dollars. A portrait of King George III., as the frontispiece, is followed in the text by a paper on "King George's Personal Policy in England," by Ed. F. de Lancey. Rev. Dr. Griffis reviews the "Relations Between the United States and Japan." In three letters contributed by Mr. J. W. Gerard some account is given of the "Storning of Stony Point," 1779, "Military Operations," 1780, and the "Burning of Washington," 1814. All All Ming claims that a "grievous group" 1814. Ed. A. Oldham claims that a "grievous wrong" would be righted by the name Columbia henceforth taking the place of America, and gives his reasons why it should. New York: 743 Broadway. taking the

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The time between a severe sickness and com-plete recovery is one that needs the most careful at-tention especially in regard to food. Any physician will tell you that

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each Issue containing 1 or 2 large Elegant Colored Plates of some new flower, all by mail postpaid for only 10 cents.

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Get two of your friends to accept this offer with you and we will send you free a builb of the BERMUDA EASTER LILY for your trouble. For 5 trial subscribers, besides your own, we will mail you free the EASTER LILY for your trouble. For 5 trial subscribers at 10c. each we will send TWO LILIES and TWO PRIMROSES, and for 20 we will send 2 LILIES, 2 PRIMROSES, AND 5 OTHER RARE, NEW, PERPETUAL BLOOMING PLANTS. All by mail postpald. Remember that each subscriber gets for 10c. the Mayllower for 3 months (with 4 or 5 large colored plates), and a bulb of Freesla and packet of winter-blooming Pansy Seed, with directions for culture. Write at once, this offer will not appear again. Address

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OHN LEWIS CHILDS, Floral Park, N. Y

CONSUMPTION. Thave a positive remedy for the above disease; by its use thousands of cases of the worst kind and of long

standing have been cured. Indeed so strong is my faith in its efficacy, that I will send TWO BOTTLES THEE, with a VALUABLE TREATISE on this disease to any sufferer who will send me their Express and P. O. address. T. A. Slocum, M. C., 183 Pearl St., N. Y.

WHAT THE DOCTORS SAY.

They Agree Upon An Important Subject.

After a Most Unreful Investigation They Completely Endorse One of the Greatest Discoveries of the Age.

Did you ever stop to think that the hardest worked people in the world are physicians? They are called ut at all hours of the night; they have no day of rest; they are brought in contact with suffering constantly; there is a great strain upon them, especially if they have sympathetic natures. It is not surprising, therefore, that they feel distrustful of preparations or remedies seeking to cure without the aid of a physician-it is only natural that they should feel so. But when prominent and well known physicians voluntarily make such statements as follows, it is not only remarkable, but shows how certain they must be of the truth of what they say:

able, but shows how certain they must be of the truth of what they say:

L. E. Quimby, M. D., Rangely, Me.: "Although it is not considered etiquette for a practicing physician to in any way aid in the introduction or sale of a proprietary medicine, still when we meet with an article of undoubted merit I believe it becomes our duty to not only use that article in our practice, but to introduce it to others and let them know what it will do. An old acquaintance of mine had been a sufferer from billous headache for 40 years. The attacks came regularly every two weeks, and lasted, on the average, two days, she being confined to her bed during this time, suffering intensely. Hundreds of dollars had been expended in medicines and doctors, but without any permanent relief. She was at last persuaded to try Warner's Safe Cure. Seven bottles of the Safe Cure cured her of this terrible disease, and during the past seven years she has not had a single attack of the old trouble. This after having been afflicted for 40 years.

"In October, 1884, I was called to attend the little son of David Moore, of Madrid, Maine. I found him suffering from general anasarea, and bloated so that it was very hard for the little fellow even to breathe. By the heroic use of diuretics, cathartics and absorbeits I was able to temporarily relieve him. But do all I could the same condition would present itself as soon as the medicine was stopped. I had three of the old physicians of the County in consultation, but it did no good. The boy failed every day. I do not believe that under our treatment he would have lived two months. I gave him up, and as a favor requested the father to try Warner's Safe Cure. The first bottle relieved him more than all our medicines had done, and less than a dozen bottles permanently cured him, and he is to day as tough and rugged as any boy in the town."

Tyre York, M. D., House of Representatives, Washluncher D. C. says. "Some thus shoet leastracted."

Tyre York, M. D., House of Representatives, Wash-Tyre York, M. D., House of Representatives, Washington, D. C., says: "Some time since I contracted malarial fever in Eastern North Carolina, and suffered very much for two months. The disease finally located in my kidneys, and I had almost given up ever getting well again, when I commenced taking Warner's Safe Cure, and at once found relief. My urine had been for a long time almost the color of blood Very soon after taking the Safe Cure it cleared up, and my kidneys were as sound as ever. I think Warner's Safe Cure a great blessing to mankind, and if taken regularly will cure almost any disease of the kidneys. I take great pleasure in prescribing it in my practice."

J. D. A. Pohte, Buffalo, N. Y., declares: "Some

kidneys. I take great pleasure in prescribing it in my practice."

J. D. A. Pohte, Buffalo, N. Y., declares: "Some time ago I had a patient suffering severely from Bright's disease, the urine being nearly one-half albumen, with casts plentiful under the microscope. I treated her with all the remedies usually employed by medical men, but without any perceptible benefit. Having heard so much of Warner's Safe Cure, and knowing that the regular prescriptions were useless from trial, I recommended its use. From the very first bottle she commenced to mend, and after she had taken some half dozen bottles the albumen had disappeared, the urine resumed its normal color, and the patient recovered entirely from her kidney trouble. This unexpected result gave me great confidence in the remedy, and putting aside my professional prejudice, and with an eye single to my patients' welfare, I have continued to prescribe it in many instances, and with uniform success."

B. H. Mars, M. D., St. Louis, Mo.: "After using all remedles known to me as a regular graduate and practicing physician, in one or two cases of kidney disease or Bright's disease I concluded to prescribe Warner's Safe Cure. It worked like magic, and restored the patients to health, which greatly astonished me. If the virtues of your remedy were known among doctors, they would certainly prescribe it for kidney disease."

C. Onyette, M. D., Wyandotte, Kan.: "With War-

tors, they would certainly prescribe it for kidney disease."
C. Onyette, M. D., Wyandotte, Kan.: "With Warner's Safe Cure I have cured several cases of Bright's disease and other very bad kidney disorders. I believe it far superior to any remedy known to the medical profession. It is one of my daily prescriptions, and is of great service in every instance."
These are doctors of standing, displicy and conserva-

These are doctors of standing, dignity and conserva-tism. They make no statements but such as they have ascertained to be true after the most careful in-vestigation, and their statements prove beyond ques-tion the power and value of this great scientific prep-aration of which they speak.

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taily.

It is a phenomenon which has already attracted the attention of many in the scientific world, and it opens immense fields of research in this and other of the higher lines of thought.

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Spiritual Philosophy.

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With an Introduction by EDWARD S. HUNTINGTON.

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a litterateur of much promise.

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In quoting from THE BANKER care should be taken to distinguish between editorial articles and correspondence. Our columns are open for the expression of imperations the expression of the expression of imperations of opinion to which correspondents 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.

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



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Before the oncoming light of Truth, Creeds tremble, Ignorance dies, Krror 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 gratui tously 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 mond — albeit the talented author would the latter are greatly broadened, while they hardly admit himself to be a Spiritualist in are likewise made more close and intimate. the usual sense which that title implies: The reasonable inference is that he unites himself personally with the publication in the only part which is in vital correspondence with question because it supplies his current needs, it. Though a fatal disadvantage to the natural man reflects his views and sentiments, and repre | to be thrown out of correspondence with this Environsents 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

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 | the 22d instant at 354. Columbus Avenue, Bosof his subscription, and this constituting a co ton.

partnership for him as far as it goes, holds himby 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 revisal 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 cooperation is as visible 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, 1886, 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 Peo-On the 23d of September of that year, ple." 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

The Globe remarked editorially that Dr. Buchanan, as Mr. George does in his works new, 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 officebe more clearly stated than in the following extract from the views of Prof. Henry Drum-

"The part of the organism which begins to get out of correspondence with the Organic Environment is ment, it is of inestimable importance to the spiritua 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 Dépôt 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 otherwisewhose organ of "bumptuosity" 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 failure which may occur in their spiritual experiences. A greater than they once said: "Except ye become as little children "-i. e., cultivate 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-" ve 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 25 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 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 spir- | publishers and others, to listen to the ANNUAL itual. 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 beclouding 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 plous 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 edged 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

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 corre spondent will be regarded as a personal favor

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 unto the high and pure of spiritlife that which is debasing, but we would our selves 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, 1885, 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 BAN-NER 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 pecuniarily 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. Lizzie 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 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 meet ing-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

MA 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 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

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 headquar-

ters 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 possi bility of the existence of an orthodox Christ. Dr Evans took active interest in disseminating his freethinking 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. Cocke, 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 | Chadwick, in a recent discourse on this subject, for Medicine. "There would be," says the Boston Transcript, "nothing unusual in this announcement were it some noble task, into the energy necessary for the not for the fact, that Dr. Cocke, has been blind from I doing of which it can transmute the energy of its grief his infancy, and, so far as can be learned, he is the and pain. To consecrate a sorrow is not to forget it. first sightless person who has ever attempted the regular study of medicine, or any of its branches."

Dr. Cocke surmounted the difficulty of studying the books by having some one read them to him, and 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 human providential care. re 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 contem-poraries 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 advices 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 perusal 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 Compounce 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.

Primogeniure in Practice.-Thomas Jefferson thought he had taken effective steps to overcome the evils growing out of the English law of primopeniture. 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 completer 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 all planets-it is not generally known that 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. is for the purpose of breaking a will, and everything | 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 roadways is 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 eve 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 worshiped. 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 s 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. every suffering heart there is at hand, or can be found, not to lose its sacred presence with us, its sublime companionship. When Mahomet was asked by one of his followers what monument to devise for his departed mother, the prophet answered: "Dig her a well in those presented in practical anatomy by devising the desert." If the advice was taken, the mother was methods of his own-which were so successful that he 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

> The Case of Dr. Briggs.—The Presbyterian Assembly at Portland, Oregon, adopted a resolution remanding 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. Surmounting 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 "REST" 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 nay be obtained of Colby & Rich, 9 Bosworth street.

> "Vindicated by a Spirit."--We print in another column an interesting sketch-specially translated for THE BANNER by Mr. W. N. Eayrs, 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. Tallman, 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 Calorfacio Drops, and be wise.

Vindicated by a Spirit!

Specially translated for the Banner of Light from the Spiritualistische Blätter, Berlin, BY W. N. EAYRS.

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

"I am a cabinet-maker, employed for many years by the firm of P. A. Grossmann in Oberlangenau. In June, 1889, 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 reprocure 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 spiritfriends to relieve me from my distress. There upon a spirit purporting to be my father, who had been dead many years, came to me, and I entreated him to help me prove my innocence. He said to me, 'Dear son, I know your distress, and I give you the assurance that in a few days your slanderer will come to you to ask your forgivenesss. Be of good cheer; we have undertaken this work of rescuing your honor from unmerited disgrace. Your honor 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 unexplain to you in what manner we shall bring the man to make his confession to you is un-necessary; time will explain it all. Enough for you to know that we will strike him with his

Now the result: About fourteen days later, while I was at work fitting a door, a man came quickly to me and said: Herr Loienz, be not quickly to me and said: Herr Loienz, 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 know, more about it then I do not have the said that a said the said the said the said that have a said the said that a said the said that a said that a said the said that a said that a said that a said that a said that said the said that said the said that said that said the said that said that said the said that sai

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, 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, Conu. 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 15th, 1892.

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

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.

Music 2 P. M.-Mrs. Ida Buntin, Hartford, Conn.;

Music 2 P. M.—Mrs. 10a Bunun, Hartiord, 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

Queen City Park, Vt.

The meetings at this camp ground, in Burlington, commence July 31st, and close Sept. 5th. The follow-

ing is the list of speakers for 1892:

ing is the list of speakers for 1892:

Sunday, July 31st, Mrs. R. S. Lillie, Dr. G. A. Fuller and Edgar W. Emerson.

Tuesday, Aug. 2d, Mrs. R. S. Lillie, and tests by 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; Mednesday, 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, 14th, Mrs. Clara Banks and J. Frank Baxter; Tuesday, 16th, Mrs. Cella Nickerson; Wednesday, 17th, F. A. Wiggin; Thursday, 18th, Mrs. Cella 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. S. A. Wiley; Thursday, 25th, Rev. J. R. Booth; Friday, 26th, J. Clegg Wright; Tuesday, 30th, Mrs. Carrie E. S. Twing; Saturday, 30th, Mrs. Carrie E. S. Twing; Saturday, 3d, Mrs. Thursday, Sept. 1st, Mrs. Shelhamer Longley; Friday, 2d, Mrs. Carrie E. S. Twing; 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

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.

T. Dowsing.

Temple Heights, Mc.

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

Brady Lake, 0. 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 dis-tinguished 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, spirit artist 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.

THRY CAN'T DO IT. " We must suppress
The Sunday press!" Say all the pulpiteers; 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 olden 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 't is a mighty lever: And every hour It wields a power, Which it will wield forever.

TOUGH ON THE DOCTOR .- A Dublin doctor lately sent in a bill to a lady which ran thus: "To curing

TYPO.

your husband till he died." The Supreme Court of Massachusetts has decided The Supreme Court of Massachusetts has decided that if the people of a town or city 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 Datly News. The chief engineer of a ship called the Pooch 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 back that this gentleman 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.—Heratd.

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

> JUNE. [Stanza One.] As June unbluds 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 dalsy!

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 pastorate 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." Doctor (delightedly)—"Didn't I teil you so? How is he?" Nurse—"Dead."—New York Press.

On June 5th, Oil City and Titusville, Pa., were visited with a calamity the unique 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. Peo-ple 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 débût 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 giraffes 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 de discontent in dis world, deah bredren, am monopolized by de people who pray to de Lawd for dere dally bread an' den kick like Texas steers because dey doan't git ple.—Rov. Plink Plunk.

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 say he left no money?"
"No; you see he lost his health getting withen lost his wealth trying to get healthy." , wealthy, and

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 aliens and of lackeys. He who stands And sees 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. —Ella 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 sub scription required to carry on the work of the Salvation Army in "Darkest England," Gen. Booth has re ceived this year only four thousand pounds.

If a trouble binds you, break it;
Life is often what we make it,
Good or ill—and so we take it.
Let not disappointment fret you.
It 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: " 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!

Rjohnson—"By the way did you ever see the sun rise, Bjenks?" No. Bjohnson, I can't say that I ever did. I think I've always been in bed before that."—Somerville Journal.

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

PLEASANT OCCASIONS.

"Lotela's Heception.

Lotels, the familiar messenger guide of Mrs. M. T. Longley, held a reception at the home of her medium in Dorohester 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 bir. Luther Colby and Mr. J. W. Day of the HANNER OF LIGHT, Col. Wm. D. Crockett and daughter, Mrs. A. S. Hayward, Mrs. N. J. Willis and daughters, Dr. J. A. Shelhamer and wife, Mrs. M. B. Sprague and others.

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 "wigwam 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 genial manner improvised a program and presented the following friends as contributors to the evening's en'ertainment:

genial manner improvised a program 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 hear ers 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 latercourse.

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

Mr. David W. Craig made a teiling 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 spirited expression, and Miss Etta Willis gave an original Indian sketch of much pathos and sweetness, in a finished style.

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 know Lotela and her work."

Mr. Chas. W. 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.

Mr. W. C. Tallman was influenced by his familiar

also delivered a brief but earnest and eloquent address.

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

Lotela, in returning thanks for the many good wishes expressed regarding her, 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 by the present company.

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

and power.
Choice plants and fragrant flowers adorned the parors on this occasion.

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

OBSERVER.

Visit of the Boston Lyceum

To its Sister Organization in Lynn, Mass.,

Sunday, June 5th.
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 iled into the handsomely-decorated hall.

ing up the procession from the visiting school that field 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 school—after which an invocation was offered by Mrs. Adams of Lynn.

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 school, who after a few brief but genial remarks, proceeded to manage the grand banner march of the nuited Lyceums. This march was executed with military precision and skill, and presented a grand sight, as its nearly two hundred participants passed 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 exercises. Mayor Hayes made an effective and elequent 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 ism is one of the principles we seek to impress 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-Connately by Conductor Troy of Lynn and Ass

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 Hutchins each gave a fine recitation; Herbert Watts executed a solo upon the harmonica, and Harry Cheever also rendered a drum solo with fine effect. The above pupils were of the Lynn Lyceum.

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 Child dren's Progressive Lyceum Association—Mrs. M. T. Longley, Mrs. W. S. Butler, and Mrs. A. E. Barnes and Mrs. A. Waterhouse of the Ladies' Aid. Mrs. M. A. Brown and Miss Flossie Butler each gave spirited readings that were highly enjoyed; Bertie Newton executed a brilliant plano solo; Miss Effith Hatch sang two charming sones; Wille Sheldon, Carl Leo Root, Alice Ireland, Gracle Drisco and Mark Abrams were roundly applanded for their various recitations; Grace Small sang a beautiful song, as also did Gracie Scales; Eddie Hatch rendered, in fitting speech and gesture, a spiritual poem written especially for his rendition; Miss Jessie Judkins sang one of her Inimitable selections, and Josie Smith, also little Winnie Ireland, each sang a pretty and graceful song.

The entire program was filled with interest and replete with harmony, and reflected much credit upon its managers—Messrs. Troy and Hatch.

Much regret was 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.

The exercises—which were continued until after three o'clock—terminated with singing by the schools, after which a bountiful dinner was served to all in the banquet hall above.

It may here be stated that on motion of Ass't.-Co

atter which a bountrud differ was served to at in the banquet hall above.

It may here be stated that on motion of Ass't.-Con. Hatch, the Boston Lyceum passed a unanimous vote of thanks to the officers and members of the Lynn Lyceum for their generous entertainment and "spread."

A cordial invitation was also extended to the Lynn

A cordial invitation was also extended to the Lynn organization to return the visit when the Boston school opens its sessions in the fall.

Social Tribute to Workers.

The well-attended receptions given Friday evenings, May 13th and 20th, by the well-known physician and lecturer, Dr. Lucy Barnicoat, associating with

and lecturer, Dr. Lucy Barnicoat, associating with Mrs. Dr. G. O. B. Ewell and Miss S. L. Hard, M. D., at the residence of Dr. Ewell, 124 Dartmouth street, proved of much interest and social profit.

1)r. Barnicoat's long and efficient service for promotion of human weal has secured her hosts of friends outside of the sectarian or various instituted societies' limits, who apparently enjoyed the opportunity of a purely social meeting, and came from the suburbs and adjacent towns as well as city. Some of Dr. Ewell's friends also came from Marlboro, Waltham and Lawrence.

Ewell's friends also came from mariouto, waters and Lawrence.

Miss Jennie Rhind and Mrs. Abbie N. Burnham responded to a call for a few general thoughts and expression for the whole—which were beautifully poetic and delicately complimentary to the entertainers.

Dr. Ewell gave an improvisation by request.

A poem was also improvised by Dr. Barnicoat, appropriate to the thoughts called out by the occasion.

H.

Albro's Regulating Cordial is a sure cure for Dyspepsia. Try it.

The sanctimonious editor of the New York Mail and Express, Col. Elliott F. Shepard, appeared very much shocked when informed that men had been seen at work on his new building Sunday before last; for it was known that he had a clause in the building contract that no work should be done on his structure in erection on the Sabbath. Inquiries confirmed the fact, but it was due to ignorance on the part of a sub contractor, and the bible quoting military editor has again set himself right with St, Peter .- The Better Way.

HORSFORD'S ACID PHOSPHATE. Ill effects of Tobacco relieved by its use.

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

medium, solicits correspondence with societies in regard to dates of 1892 and 1893. Will be at home through the summer months, 14 George street, East Somer-ville, Mass. Mrs. Nettle Holt-Harding, lecturer and platform test

S. H. Nelke, 150 Tremont street, Room 51, Boston Mass., will accept calls for engagements as speaker and platform test medium.

Mrs. Ada 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 17th and 19th, Harwich (Cape Cod), Mass.; July 23d, 24th and 28th, Cassadaga, N. Y.; July 30th to Aug. 8th, Lake Brady, Ohio; Aug. 14th to 22d, Temple Heights. Mc.; Aug. 28th. Onset, Mass. She will speak at Saratoga Springs, N. Y., July 3d and 10th. Address 170 West Chester Park, Boston.

Dr. F. H. Roscoe of Providence has removed to 81 Broadway, that city, where he can he addressed.

J. Frank Baxter, Sunday, June 5th, lectured in Haverhill, and with Chas. W. Sullivan gave an entertainment there on the evening following. On Sunday, June 12th, Mr. Baxter will lecture forenoon and afternoon in the Union Church, Sutton, N. H., and on Monday evening, 13th, in Nelson Hall, Sutton's Mills. On Tuesday evening, 14th, probably in Bradford, N. H. E. J. Bowtell is speaking at Greenfield, Mass., this month. Wishes to engage with societies for next sea-son. Address 223 Shawmut Avenue, Boston.

THE THEOSOPHIST for May, just received, leads its contents with Part Second of Mr. H. S. Olcott's "Old Diary Leaves," of special interest to American readers, as it refers to Mme. Blavatsky's first arrival in New York in 1873, whither she had been sent, we are told, from Paris, "by orders of one of the Masters on a day's notice, and with barely enough money to pay her way there." Some details are given of what be-fell her in that city. Mr. Olcott also refers to Robert Dale Owen's full acceptance and subsequent retraction of his experience with materialization in Philadelphia, and the general influence upon the public of the course he adopted, and the final result of an investigation of the whole affair made by Mr. O., assisted by Mr. Owen, Mme. Blavatsky and Gen. Lippitt, proving the alleged exposure of the medium to have been "a wretched conspiracy" gotten up for sensational effect "in the interest of the news-hunting journals." Mention is made of "astounding phenomena of materialization of phantom forms with disappearance of the medium," Mrs. Compton being the medium. The article, which fills upward of nine pages, is one of interest. In its course Mr. Olcott analyzes and classifies the physical phenomena occurring with Mme. Blavatsky. Of the other contents are "The Qualifications Needed for Practical Occultism," the "Indian Doctrine of Remcarnation," "The Mystery Cards," "An Evocation by Sorcery," and "A Trip to Seven l'agodas." Madras, India. Boston: For sale by Colby & Rich.

CALIFORNIA.

San Francisco.—Our Conference Mediums' Meeting grows in interest each Sunday. We have some fine mediums, who give unmistakable proofs of spirit return. Mrs. Walt and Mrs. Sloper, though new workers in the field, give full names and relationship, which there is no mistaking. They both have a grand future before them in bringing this truth to skeptics. Mrs. Sloper is also developing as a speaker. Our Society is prepared to engage a first class lecturer from the 1st of July, or later. We shall be pleased to correspond to that end with any lady or gentleman.

Fraternally, S. B. WHITEHEAD, Sec'y.

Spiritualist Camp-Meetings for 1892.

The season of out-of-door gatherings on the part of the believers in the New Dispensation is now drawing nigh; and the reader will find subjoined a list of the localities and time of session where such convocations

As this paper is always ready and willing to give all the Spiritualist Camp-Meeting proceedings free of cost to those interested in these pleasant gatherings, we hope they will bear in mind the importance of freely circulating it among the visitors as fully as possible, and that the platform speakers will not fail to call attention to it as occasion may offer-thus cooperating in efforts to increase the circulation of the Banner OF LIGHT, and thereby strengthening the hands of its publishers for the arduous work which the Cause demands of all its public advocates.

Cassadaga, N. Y.—The Thirteenth Annual Summer Assembly of the Cassadaga Lake Free Association, Lily Daie, Chautauqua County, N. Y., will continue from July 22d to Aug. 28th.

One: Bay, Mass.—It is expected that the program for the season of 1892 will be ready about June 10th. The opening day will be June 19th; tickets good from Boston on Saturday and return on Monday. Liberal, Mo.—The Second Annual Camp Meeting of the Liberal Spiritual Association commences Aug. 20th, and closes Sept. 19th.

Denver, Col.—A Spiritualist Camp-Meeting will be opened at Taylor Park for the first two weeks in September—perhaps to continue to the 30th.

Hasiett Park, Mich.—The Hasiett Park Association will hold its Tenth Annual Camp-Meeting from July 31st to Aug. 29th.

Clinton In.—The meeting at this place will open July 31st and close Aug. 28th.
Chesterfield, Ind.—The next camp meeting will commence July 21st, and continue to Aug. 15th.

St. Paul, Minn.—The Northwestern Spiritualist Association will hold a camp meeting beginning July ist and continue over Sunday, July 24th.

Summerland, Cal.—The camp meeting will be held from Sept. 11th to Oct. 2d.

Lake Plensant, Mass.—The annual camp-meeting will be held July 24th to Aug. 28th, inclusive.

Verona Park, Mc.—The tenth annual Camp-Meeting commences Aug. 14th, and closes Aug. 28th, 1892, Matilda H. Cushing, Secretary.

Sumapec Lake, N. H.—The meeting this season will commence Sunday, July 31st, and close Aug. 28th. Jane D. Churchill, Secretary.

Queen City Park, Vt. - The meetings at this camp ground, in Burlington, commence July 31st and close Sept. 5th.

Compounce Lake, Bristel, Conn.—The Association of Spiritualists of Western Connecticut will commemorate its Twenty-Eighth Anniversary by a picnic at Compounce Lake, Bristol, on Wednesday,

Pine Banks Grove, Maldon, Mass. — Spirit ualist meetings commenced on Sunday, June 5th, and will continue every Sunday during the season. [Thes are not connected with any other out-door meetings in this vicinity.] Dodge & Logan, Chelsea, Mass. Temple Heights, Mo.—The Tenth Annual Camp-Meeting commences Aug. 12th and closes Aug. 21st. G. H. Rich, President; F. O. Gool, Secretary.

SPECIAL NOTICES.

Dr. F. L. II. Willis may be addressed at Glenora, Yates Co., N. Y.

Andrew Jackson Davis, Physician, will be in his office, 63 Warren Avenue, Boston, Mass., Tuesday, Thursday and Saturday, from 8 A. M. to 3 P. M. No new patients after 2 P. M. June 11.

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

James Burns, 15 Southampton Row. London, Eng., is agent for the BANNER of Light and keeps for sale the publications of Colby & Rich.

To Foreign Subscribers the subscription price of the BANNER OF LIGHT is \$3.00 per year, or \$1.50 per six months, to any foreign country embraced in the *Universal Postal Union*. To countries outside of the Union the price will be \$3.50 per year, or \$1.75 for six months.

If each subscriber to the Banner of Light will charge himself with getting one new subscriber, the circulation of the paper will be doubled at once, and with little trouble. Let each subscriber try it.

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18 Apr. 16.

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A STROLOGY — Most fortunate dates for all purposes, life writings, advice, etc.; full descriptions free. Sensi date and hour of birth with stamp. T. A. BEARSE, Astrologer, 172 Washington street, Rooms, 12 and 14. Boston. Mass.

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CONTENTS.—Bishop and Priest. The Joslyns. An Idylrne Portrait. Seminary of the Sacred Heart. Betrayed and Disappointed. Taking the Veil. Robbed of their Daugh-ter. Convent Life. Punishment. Life in a Convent Cell. Scheme of Deliverance. Possession of the Keys. Rescued from the Jaws of Death. A Conclusion Desirable and Oth-erwise.

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November 30, 1890—March 15, 1891.

Message Department.

ON TUESDAYS AND FRIDAYS Of each week 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. Shel-hamer, Chairman.

At these Beances the spiritual guides of MRS. M. T. LONG-LAY will occupy the platform for the purpose of answering questions propounded by inquirers, having practical bearing upon human life in its departments of thought or labor, Questions forwarded to this omce by mail, or handed to the Chairman, will be presented to the presiding spirit for con-sideration. Besides, excarnated individuals anxious to send messages to their relatives and friends in the earth-life will have an opportunity to do so.

have an opportunity to do so.

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

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

Natural flowers are gratefully appreciated by our rigel visitants, therefore we solicit donations of such from it friends in earth-life who may feel that it is a pleasure place upon the altar of Spirituality their floral offerings. Letters of inquiry in regard to this Department must be addressed to COLBY & RIGH.

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

Report of Public Séance held March 11th, 1892.

Spirit Invocation.

Spirit Invocation.

We uplift our souls before thee, oh! most 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 levely 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 thee for the sunshine and for the lovely blossoms of earth that bear such lessons to our hearts, each perfumed lip singing its sweet song of thine almighty power and tenderness and care; and if we read the song and the lesson aright, our souls will be filled with a new understanding of thy wisdom, and we shall learn to lift our thought 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 associations of the family circle and the home altar where kindred hearts may unite in songs of aspiration, joy and praise, and where each may exchange with the others those sweet and gentle influences that are uplifting to every life.

We would at this time come under the ministration of pure and sweet intelligences, those who have gathered up from thy realms of immortality such blessings as they wish to dispense unto others, benisons of good which bring cheer, which bring strength and helpful influences unto humanity. May we be assisted by such pure belings; may we realize their presence and feel their nearness unto us; and, oh: may we in thought, in aspiration, in spiritual consciousness be fitted for the companionship of such high and holy ones.

We return thanks for the boon of humortality. We know

ones.

We return thanks for the boon of immortality. We know that the gates of eternal life are closed to no soul, but 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 experience. For all these things we thank thee and acknowledge thee as the Father and the 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

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

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

may sees the shadow side, and I see the shadow of the shadow shadow side, and I see the shadow and see shadow side, and I see the shadow and see shadow shadow shadow shadow shadow shadow shadow shadow shadow sh

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 existent in the world but if he never makes any effort to 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 vast number 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?

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. It is merely a belt or zone of those worlds of light with which space is studded, and which is perceivable 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 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 spire. gences may pass on to other planets and spiritual worlds to gain higher experiences 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 them that world unto those that are heard. from that world unto those that are beyond.

Controlling Spirit.

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 util-

ized 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 possesing also in their combination of forces electric properties, by sitting together with a phonograph in the apartment, might furnish power for spirit-intelligences to use, which would enable them after a while to express themes eleves 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 necessary elements having been 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 time will come within the next quarter of the correspondent's question, but no doubt the time will come within the next quarter of the correspondent's question, but no doubt the time will come within the next quarter of the correspondent's question, but no doubt the time will come within the next quarter of the correspondent's question, but no doubt the time will come within the next quarter of the correspondent's question, but no doubt the time will come within the next quarter of the correspondent's question, but no doubt the time will come within the next quarter of the correspondent's question, but no doubt the time will come within the next quarter of the correspondent's question, but no doubt the time will come within the next quarter of the correspondent's question, bu

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 returning for the pur-pose of making themselves intelligently understood through mundane agencies

INDIVIDUAL MESSAGES.

Mrs. Eunice Gibbons.

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 our town talk through the lady. I watched him just as he went along, and I thought I would like to speak, too; so, after he leit, 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 nigh 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 didn't go down into the darkness of earth, but I went out into the light of a new life. I found many dear faces waiting for me, many kindly 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 Gib-

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

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 experience? So we made it up make their appearance? So we made it up between us that we would come as soon as we Mr. Sherman came the last time, and

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.

Annie Robbins.

[To the Chairman:] Oh! the lovely flowers! You have got lovely flowers, have n't you? 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 n't 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 Annie Robbins. I want her to know it's all bright sunshine around her sometimes when she thinks it's all dark, because

when she goes to sleep she gets strength from the spirit-flowers, and she feels better when she wakes up. I think she is a medium, too, be-cause she feels the influence, but she don't 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 know where your mamma lives?]
Is n't this Boston? [Yes.] Well, she lives here.
I think these are lovely flowers, and they make the spirits all feel good.

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. Man, living on earth sixty-three or sixty-four years, if he has taken part in the activities of life, feels that he has gathered quite an experience; 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 I shall be recognized, for there is no reason why I should not be. I came to this country from England when

son why I should not be.

Tell my friends that I have returned from the spirit-world. It is a bourne from whence the spirit-world. It is a bourne 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 them selves 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

fluence 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 rebelled not a little; but that has all passed away.

away.

I have never come before to manifest through your medium, and I have waited long for this opening, thinking that perhaps I raight do some little good. It was known that I was not

stayed here.

I bring my greeting and remembrance to my friends. I hold a kindly feeling and warm, friendly fellowship for those that were my friends when I was here. 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 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 experi-

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 be privileged to make one of your number to be privileged to make one of your number to be privileged to make one of your number to be privileged to make one of your number to be privileged to make one of your number to be privileged to make one of your number to be privileged to make one of your number to be privileged to make one of your number to be privileged to make one of your number to be privileged to make one of your number to be privileged to make one of your number to be privileged to make one of your number to be privileged to make one of your number to have the experience, that I may waft up it on the privileged to make one of the privileged to make one of your number to have the wash and your the a wash in your to make the wash in my work. I was engaged in laboring if or the orphan and in assisting to provide a home for the walfs 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 emoty of your provides and your the privileged to make one of the privileged to make one of the your number of the privileged to make one of the your number of the privileged to make one of the your number of the privileged to make the your number of the privileged to make the wash and the privileged to make the your number of the your number of the privileged to make the your number of the y

Report of Public Scance held March 15th, 1802. QUESTION AND ANSWER.

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 a body to be disposed of 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 spiritually enlightened 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 countered.

ative or friend?

Ans.—In the spirit-world that is the counterpart of this planet earth, the inhabitants may pass from place to place, or locality 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. So with the spirits in that spirit 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 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 sur-face, 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 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 a 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: be-

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 that 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. 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 loved friend of your household makes a journey to Europe, you understand-ing 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 be-cause 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 go a little while before you been permitted to go 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 an envious nature. Therefore you will see that there is little or no grief, but very much an envious nature. Therefore you will see that there is little or no 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 last experiences on earth, for I did not pass away at home in America. My soul was called from its body of clay in Berlin, Germany, and yet upon opening my eyes in the spiritual world all opening my eyes in the spiritual world, all seemed familiar to me. There were scenes and even localities that I had known a like-

seemed familiar to me. There were scenes and even localities that I had known a likenness 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 for a foreign shore. You bid him bon voyage. 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 pass on. 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

darkness and cannot see the light.
Oh! I have beheld so many things that are 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 hearf. I can hardly say that I exories 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.

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, standing outside our blood relations, were yet, as I found, 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.

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 them-selves 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.

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

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 camping ground of the unseen world, 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

days when in command of the Fourth Wisconsin sin 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 fliso because in that 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

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 an open way, or medium, through which I can come to them privately, for I think I have something to say in 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 times of 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 asso-ciated with my life, or ever found a ray of friendship streaming from it to their own

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

Walter Keney.

Three years in the spirit-world have given me much light and understanding of these spirit-ual 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. nouse, 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 be-ginning to receive on the spirit-side. I was asginning 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 the 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 into this new life, to understand it, and to take hold of it in a practical way, because I could be nothing unless I could be 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.

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 and activities of good old Hartford. Many of my friends will perhaps deny that I have come in this way from the spiritual world; some of them will say that I never would announce myself in this manner: spiritual 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 disassociated 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 necds of humanity, in the strong, manly vigor of some benevolent man who is at work using his forces for the angelic ratio of the condition of forces for the amelioration of the condition of those who are suffering from human injustice and wrong; I can perceive it in the blushing lips of a rose, or in the wavering light of a moving planet, for I am learning nature's lessons and taking them up into my life as I wish all my friends to do while they are inhabitants of this world.

[Continued on seventh page.]



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[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.

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, 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

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 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 opportu-nity to make use of him or her to communicate with you, I am sure we shall be very happy to

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. swer 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 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 that the sunshine will come to each life in good

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 suphad 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.

I 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, fell my friends in Waukegan, Ill.

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. The, 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 county. 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.

mind.

I believe that Spiritualism is growing. I did mind.

I believe that Spiritualism is growing. I did not know about it when I was here, for 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, sometimes 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

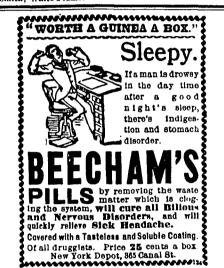
Well, sir, I will not stay longer, but will just call myself Charles Townsend and retire.

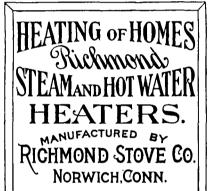
INDIVIDUAL SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK.

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

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

Messages here noticed as having been given will appear in due course according to routine date. May II.—Horace D. Knight; James Applegate; Henry Ben-son; Ella Mason; John Falvoy; Harriet Blanchard; Robert Dale Owen. May 31.—John H. Currier; Isaac W. Hammond; Dr. James P. Lynde; Julia Hawkins; Mary Hutchinson; Major Daniel Smith; White Plume.







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 Specialists marvelously successful formula, and is so wholesome that we will drink it from your bottle.
Endorsed by thousands. Sold by Druggats;
50c. 41.00. Sent Ex. Paid on receipt of price.
Which is the sent of the s

"Cactus Baim Skin Cure cured my Scalp Troubles, the illing of my Hair, and gave me a New Growth in less than s onth." Mrs. N. Jaquith, Topeka, Kansas, May 20, 1890 "By its use, Sait Rheum on my hands, arms and body disappeared within a week, after several months of medica treatment had failed." W. H. Keeden, 2l Hawley St., Boston

DARKNESS 200 DAYLIGHT

or LIGHTS AND SHADOWS OF NEW YORK LIFE A WOMAN'S thrilling story of Gospel, Temperance, and Rescue over "th His Name" in the great under-world of New York. By Mrs. HELEN CAMPIBLL. Introduction By Rev. Lyman Abbott, D.D.
A wonderful book of Christian love and faith. 28th thousand.
250 remarkable illustrations from fash-light photographs of real
life. 5,000 more Agents Want-ed,—Men and Women.
2800 a month. Of Experience and capital not necessary, for We
feech Alland Give Credit. Distance no hadrance force give Extra
Terms, and Pay Freights. Out E Free. Write for Circular to
A. D. WORTHINGTON & OO., Hartford, Conn.

A pure unadulterated mineral waten, which is unequaled in curing all forms of KIDNEY, LIVER, BLADDER, STOMAOH and Bowel disorders. Will cure MALARIA, RHEUMANISM, DYSPEPSIM, and remove CALCUII, from the blader, Sure remedy for Bright's Disease, and will restore and build up systems suffering from loss of vitality and general debility. Write for free pamphlet containing full particulars, Testimonials and Photo Engraved Letters concerning this remarkable water, to J. R. PERRY, 34 B. Main St., Wilkes-Barre, Pamar. 34 B. Main St., Wilkes-Barre, Pamar. 19.

When I say our 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, EPI-LEPSY or FALLING SICKNESS a tife-long study. I warrant my remedy to cure the worst cases. Because others have falled is no reason for not now receiving a cure. Bendat once for a treatise and a Free Bottle of my infallible remedy. Give Express and Post Office. H. G. ROOT, M. C., 183 Pearl St., N. Y. Nov. 28. 26w

REE Br. Judd's Electric Belt and Battery Combined, sent to any one on trial free. Price, \$3, \$6, \$10, \$15 if satisfied. Cures Rheumatism, Lame Back, Effects of La Grippe, Weakness of either Sex, other diseases. Headache Relieved in One Minute. Free Medical Advice. Electric Trusses. Give Size. Agents Wanted.

DR. JUDD, Detroit, Mich.

DEAF NESS & HEAD NOISES CURED by I'vCr's Invisible Tabular Ear Cushlons. Whatpers only by F. Hasouz, 888 B'way, N.Y. Wite for book of proofs FREE Apr. 16.

"IF YOU WOULD KNOW"
YOUR Future Business Prospects, consult FRED A.
HEATH, the Blind Medlum. Enclose Postal Note for 50 cents, or register your letter, with lock of hair and stamp.
Address 146 Abbott street, Detroit, Mich. No stamps taken,
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The Superior MEDICINE

for all forms of blood disease,

AYER'S Sarsaparilla

the health restorer, and health maintainer.

Cures Others will cure you.

Mediums in Boston.

DR. JAMES R. COCKE,

24 Worcester Street, Boston, Office hours from 9 to 10 A.M., 3 to 5 P.M., 6 to 8 P. M. DR. COCKE gives special attention to the diagnost of diseases; also devotes considerable attention to instruction in Psychic Phenomena.

4w* June 11.

Mrs. S. S. Martin,

55 RUTLAND STREET, Boston. Séances Sundays an Thursdays, at 2:30 P. M.: Wordnesdays at 2 P. W. lays, at 2:30 P. M.; Wednesdays at 8 P. M. GEORGE T. ALBRO, Munager.

J. K. D. Conant,
Trance and Business Psychometrist.
SITTINGS daily from 10 A.M. to 4 P.M. Séances every
Sunday evening at 7:30; also Friday afternoons at 2:30.
No. 11 Union Park, Boston, Mass., between Shawmut Ave.
and Tremont street. Will hold Public or Private Séances.
June 11.

Osgood F. Stiles,
DEVELOPING, Business and Test Medium, also Clairvoyant Physician. Sittings daily, from 9 A. M. to 5 P. M.
Development of Mediumship a specialty. Magnetic treatments also given by Mr. and Mrs. Stiles. 573 Tremont
street, corner Union Park. Miss A. Peabody,

DUSINESS, Test and Developing Medium. Sittings daily. Circles Sunday, Thursday evenings, and Tuesday afternoons at 3 o'clock. Six Developing Sittings for \$4.00. 1041 Washington street, opposite Davis street, Boston. June 11.

Spiritual Science.

G EO. B. EMERSON will cure the sick at any distance without charge. Specialty: The given up, and seeming dying. Address by Telegraph only. 5 Bowdojn st., Boston, June 11. Mrs. Webb,

A STROLOGICAL MEDIUM from New York. Consulted from May 10th until June 22d at 354 Columbus Avenue, Boston. 9 A. M. until 6 P. M.; and Tuesday and Friday evenings. Readings, 82.00. May 14.

Prof. Henry,

READER of Life and Character. Advice on any matter, st.o., Send date of birth and sex, Tests, by mall only, 10 or 25 cts. Parlors 243 Shawmut Avenue, Boston. 3w June 4.

Mrs. Fannie A. Dodd,

MAGNETIC PHYSICIAN and Test Medium, No. 233 Tre-mont street, corner of Ellot street, Boston. June 11. lw* Mrs. M. E. Johnson,

BUSINESS and Test Medium. Hours 10 A. M. to 9 P. M. Circles Thursday and Sunday evenings, 8 o'clock, 41 Winter street, Room 6, Boston. June 11.

Mrs. Hattie A. Young, TRANCE, Business and Developing Medium. Sitting daily. Ladies 25c., 59c. and 31. Gentlemen 50c. and 31 22 Winter street, Room 16, Boston. 4w* May 28.

Mrs. A. Forrester,

TRANCE, Test and Business Medium. Also Magnetic and Electric Treatments, from 10 A. M. to 5 P. M. 181 Shawmut Avenue, one flight, Boston. 4w June 4.

Carrie M. Lovering,

MAGNETIC PHYSICIAN, 267 Shawmut Avenue, Boston.
Controlled by the late Lemuel Spear. Apr. 23.

Miss Helen A. Sloan,

MAGNETIC Physician. Vapor Baths. No. 178 Tremont May 21. D. R. JULIA CRAFTS SMITH. 25 years suction Thursdays to ladies. 15 Warren Avenue, Boston.

Apr. 2. eowlote

PSYCHOMETRIC and Business Reading, or six questions answered, 50 cents and two stamps. MARGUERITE BURTON, 1472 Washington street, Boston. June 4.

WRITTEN COMMUNICATIONS, Business, Medical and other, by a Lady Psychic. Sittings one dollar. 201 West Newton street, Boston. 2w* June 11. MRS. J. C. EWELL, Inspirational and Medi-cal Physician, 542 Tremont street, cor. Hanson, Boston.

MRS. J. FOLLANSBEE GOULD, Massage and Magnetic. 258 Shawmut Avenue, Hotel Johnson.

DR. JULIA M. CARPENTER, 303 Warren Apr. 16.

Hattie C. Stafford.

Rose Bud Cottage, Onset, Mass. NEWTON STANSBURY, Manager.

SOUL READING,

Or Psychometrical Delineation of Character. Or Psychometrical Delineation of Character.

MRS. A. B. SEVERANCE would respectfully announce to the public that those who wish, and will visit her in person, or send their autograph or lock of hair, she will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those intending marriage; and hints to the inharmoniously married. Full delineation, \$2.00, and four 2-cent stamps. Brief delineation, \$1.00, and four 2-cent stamps.

Address,

MRS. A. B. SEVERANCE,

White Water, Walworth Co., Wis.

NOTICE.

O WING to sickness in my family, I am inclined to sell my cottage at Temple Heights Spiritual Camp-Ground. It is said by every one to be the most beautiful site that can be found on Penobscot Bay. It is a beautiful summer resort, always cool in the hottest of weather. My price is six hundred dollars for this beautiful summer home. Inquire of H. B. MAYNARD, Bangor, Mc. May 28.

May 28.

PARALYSIS GURED WITHOUT NEDICINE.
LOCOMOTOR-ATAXIA.
******* SPINAL DISEASES & DROPSY,
EASILY CURED. ADDRESS DR.C.I. THACHER,
B CENTRAL MUSIC HALL. CHICAGO.
FOR A VALUABLE BOOK FREE.

ASTONISHING OFFER. END three 2-cent stamps, lock of hair, name, age, sex, one leading symptom, and your disease will be diagnosed free by spirit power. DR. A. B. DOBSON, San José, Cal. Apr. B.

OPIUM Morphine Habit Cured in 10 to 20 days. No pay till cured. June 6. J. STEPHENS, Lebanon, Ohio.

The New Ideal of the Christ,

By W. J. COLVILLE, is now issued in a neat pamphlet, and is a document well worthy of extended circulation, setting forth as it does the spiritual view of the Christ, in distinction from the orthodox supernatural conception on the one hand, and the negative, agnostic theory on the other. Pamphlet, pp. 23. Price 6 cents; 6 copies for 26 cents. For sale by COLBY & RIOH.

MARRIAGE AND DIVORCE; or, The Divorce Question. Should Legislation Admit None, One or More Grounds of Divorce? Which Shall Control? the Married Partners, or Statesmanship, or Church-Regulations? By ALFRED E. GILES, author of "The Sabbath Question Considered by a Layman," "O'll and Medical Liberty in the Healing Art," "A Lotter to Massachusetts Members of Congress on Plural Marriage and the Mormon Problem," etc. Paper, 10 cents.

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Miscelluneous.



ALBRO'S

ache, and especially for sudden attacks of Cholera Morbus.

PRANK T. RIPLEY says: "I feet it my duty as well as pleasure to testify to the efficacy of your 'caler-facto Brops. Having eaten heartly of fruit during the evening, on rettring I was taken with cramps. My distress was so great I could scarcely breathe. I at once took a dose of your Drops, and instantly began breathing easier, and in a few moments the distress was entirely gone. I now recommend them to others with like results, and intend always to keep them on hand myself."

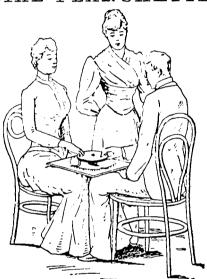
Albro's Regulating Cordial

For DYSPEPSIA, FLATULENCY, DIARRAGEA AND CONSTIPATION. In fact, it thoroughly regulates the bowels. May Wysair Fisher, 291 Chostmit street, Chelsea, says: "For a number of years I was troubled with a bad cough, which gave, me every appearance of that dread disease, Consumption. I had not vitality enough to digest my food, therefore I suffered great distress after eating. After trying all sorts of doctors and prescriptions without any benefit whatever, I was induced to try your Cordial. I took this for Dyspepsia only, but to my surprise my food distressed me no longer and my cough ceased almost immediately. My lungs are still susceptible, as they were weakened through incessant coughing. However, my general health is so good and my food agrees so well with me, thereby giving me strength, that any cold I may take is easily overcome." Each of the above Remedies sent by mall on receipt of price: 50 cents per bottle; \$2.50 per box of six bottles, by

CEORCE T. ALBRO & CO., Sole Proprietors ALBRO'S VEGETABLE REMEDIES, 55 Rutland Street, Boston, Mass. June 4.

The Psychograph,

DIAL PLANCHETTE.



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

friends.
Capt. D. B. Edwards, Orient, N. Y., writes: "I had communications (by the Psychograph) from many friends. They have been highly satisfactory, and proved to me that Spiritualism is indeed true, and the communications have given my heart the greatest comfort in the severe loss I have had of son, daughter and their mother."
Glies B. Stebbins writes:

of son, dadger and their mother;

Glies B. Stebbins writes:

"Soon after this new and curious instrument for getting spirit messages was made known, I obtained one. Having no gift for its use, I was obliged to wait for the right medium. At last I found a reliable person, under whose touch on a first trial the disk swung to and fro, and the second time was done still more readily."

Price \$1.00, securely packed in box and sent by mail postpaid. Full directions.

NOTICE TO RESIDENTS OF CANADA AND THE PROVINCES.—Under existing postal arrangements between the United States and Canada, PLANCHETTES cannot be sent through the mails, but must be forwarded by express only at the purchaser's expense.

For sale by COLBY & RICH.

DEER PARK AND OAKLAND,

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Season Opens June 22d, 1892.

THESE famous mountain resorts, situated at the summit of the Alleghanies, and directly upon the main line of the Baltimore and Ohio Railroad, have the advantage of its splendid vestibuled express train service both east and west, and are therefore readily accessible from all parts of the country. All Baltimore and Ohio trains stop at Deer Park and Oakland during the senson.

Rates \$90, \$15 and \$90 a month, according to location. Communications should be addressed to GEORGE D. DEBHIELDS, Manager Baltimore and Ohio Hotels, Cumberland, Md., up to June 10th; after that date, either Deer Park or Oakland, Garrett County, Md. 6w May 14.

WALLACE SPOONER. LAUL SFULL PRINTER, Boston 17 Province Street, - - - Boston. Spiritualistic Tracts, Circulars and Cards specially attended to. 26teow Sept. 5.

Healing by Magnetism A Tany distance. Consultation by letter, 82 each. PRO-FESSOR LUCIAN PUSCH, Magnetopath, 5 Bahnhof street, Breslau, Germany. 13teow* Mar. 19. Sealed Letters Answered. A DDRESS MRS. ELIZA A. MARTIN, Lock Box 1677, Fitchburg, Mass. Terms \$1.00. 5w* May 28.

MRS. JENNIE CROSSE, Business, Test and Medical Medium. Six questions answered by mall, 50 cents and stamp. Whole Life-Reading 51.00. Magnetic Remedies prepared by spirit-direction. Address 7 Church street, Lynn, Mass. STELLAR SCIENCE.

WILL give a test of it to any person who will send me the place and date of their birth (giving sex) and 25 cents, It the place and date of their birth (giving sex) and 25 cents, money or stamps.

I will write Biographical and Predictive Letters (from the above data). Also advice upon any matter, in answer to questions, in accordance with my understanding of the science, for a fee of \$1; Consultation fee \$1; at office, 206 Tremont street.

Nativities written at prices proportionate to the detail demanded. Address OLIVER AMES GOULD. Box 1644, Boxton, Mass.

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BROWN BROTHERS, SOLICITORS. BROWN BROTHERS have had a professional experience of fifteen years. Send for pamphlet of instructions,

DIACNOSIS FREE. SEND two 2-ct. stamps, lock of hair, name in full, age and Sex, and I will give you a CLAIRVOYART DIAGROSIS OF YOUR ALLMENTS. Address J. O. BATDORF, M. D., Frincipal, Magnetic Institute, Grand Bapids, Mich. Im June 4.



A SPIRITUALIST?

Curious Revelations from the Life of a Trance Medium. BY MRS. NETTIE COLBURN MAYNARD, OF WHITE PLAINS, N.Y.

Together with Portraits, Letters and Poems. Hustrated with Engravings, and Frontispiece of Lincoln, from Carpenter's Portrait from Life.

This book will be found peculiar, curious, startling imore so than any work issued since Uncle Tom's Cabin. It breathes forgotten whispers, which the rust of time had almost covered and which have been snatched from the very laws of oblivion. It deals with high official private life during the most momentous period in American History, and is a secret page from the life of him whom time serves only to make greater, more appreciated, and more understood—"ABRAHAW LINCOLM."

Cloth, 19mo, illustrated, pp. 264. Price 21.50. For sale by COLBY & RICH.

Panner of Bight.

BOSTON, SATURDAY, JUNE 11, 1892.

MEETINGS IN BOSTON.

Banner of Light Hall, 9 Bosworth Street.— Spiritual meetings are held every Tuesday and Friday at-ternoon, Mrs. M. T. Longley occupying the platform; J. A. Shelhamer, Chairman. These interesting meetings are free to the public.

to the public.

First Spiritual Temple, corner Newbury and Exeter Streets.—Spiritual Fraternity Society: Lecture every Sunday at 24 p. M.; School at 11 A. M. Wednesday evening Social at 74. Other public meetings announced from platform. Mrs. H. S. Lake, speaker. T. H. Dunham, Jr., Secretary, 177 State street, Boston.

Arende Hall. 7 Park Excess.

Arcade Hall, 7 Park Square, near Hoylston treet.—Public meetings every Sunday at 10½ A.M., I and K.P.M. Lecturer, W. J. Colville. All seats free. Collections. Eagle Hall, G16 Washington Street.—Sundays at l A. M., 2½ and 7½ P. M.; also Wednesdays at 3 P. M. F. Y. Mathews, Conductor.

w.mannews, conductor.
College Hall, B4 Essex Street.—Sundays, at 10½
A.M., 2½ and 7½ P. M. Eben Cobb, Conductor.
Children's Spiritual Lyceum meets every Sunday at 10½ A.M. in Red Men's Hall, 514 Tremont street, opposite Berkeley. J. A. Shelhamer, President; Wm. F. Falls, Conductor.

Weteran Spiritualists' Union.—Public meetings will be held the first Tuesday of every month in the Banner of Light Free Circle-Room, No. 3% Bosworth street, at 7% F. M. Dr. H. B. Storer, Fresident; Moses T. Dole, Treasurer; Wm. H. Banks, Clerk, No. 77 State street, Boston; Mrs. M. T. Longley, Corresponding Secretary. All individuals interested in the objects of the Union are invited to attend.

Commercial Hall, 604 Washington Street, corner of Kneeland.—Spiritual meetings every Sunday at 11 A.M., 2½ and 7½ P.M. Thursday in Rathbone Hall, at 2½ P.M. N. P. Smith, Chairman.

2½ P.M. N. P. Smith, Chairman.

Harmony Hall, 724 Washington Street.—Services every Sunday at 11 A.M., 2½ and 7½ P.M. Every Tuesday, at 2½ P.M., meetings for tests, speaking and psychometric readings. Mrs. M. Adeline Wilkinson, Conductor.

Thursday meetings for speaking, psychometric readings and tests, at 2 P. M. Mrs. C. A. Smith, Conductor.

First Spiritualist Ladies' Aid Society.—Meetings are held at this place each Sunday. Developing Circle at 11 A.M.; speaking and tests 2½ and 7½ P. M. J. E. and Mrs. Loomis Hall, Conductors.

K. of P. Hall, 241 Tremont Street.—Sundays meetings as usual, 10½, 2½ and 7½; also on Mondays at 1031 Washington street. J. Edward Bartlett, Chairman. Alpha Hall, 18 Essex Street.—Spiritual Meetings at 2% and 7%, with Developing Circle at 11 a. m. Mrs. Dr. Heath, Conductor, Office 8% Bosworth street.

Ohetses, Mass.—The Spiritual Ladles' Aid Society holds meetings in Pilgrim Hall, Hawthorn street, afternoon and evening of the first and third Tuesdays of every month. Friends cordially invited. Mrs. M. L. Dodge, Secretary. The Cambridge Spiritual Society. H. D. Simons Secretary, 85 Franklin street.

First Spiritual Temple.-Last Sunday afternoon, June 5th, after the usual solo by Miss Minnie Sears, Mrs. H. S. Lake read two poems, original and

Sears, Mrs. H. S. Lake read two poems, original and selected. The entrancing intelligence then delivered an address upon "The Discerning of Spirits." It was said that "great difficulty existed in this direction, as the conditions upon the Interior side were so subtle and complicated, and the laws operative among mortals so little understood.

We approach your earth plane through what oftentimes appears as a heavy mist or cloud, and great confusion not infrequently ensues, as the conflicting thought waves reach the brain of the instrument, which, you must remember, is a delicate and highly-charged battery, to which are drawn supermundane forces. Great care and close analysis are necessary for the discernment of individualities debarred from the opportunity of presenting themselves in range of for the discernment of individualities debarred from the opportunity of presenting themselves in range of your present faculties. Too much caution cannot be exercised in the ordering of conditions, and the selection of persons through whom the phenomenon is to occur. And even under the most desirable states, misjudgments are made, and communications and manifestations traced to wrong sources, causing much disturbance in the minds of believers and skeptics alike.

disturbance in the minds of believers and skeptics allke.

The discernment of the real soul entity—whether excarnate or incarnate—the apprehension of its principles, motives, aims, aspirations—this is rarely accomplished. As you move to and fro in the relationships of life, you as often conceal as reveal the true nature of your being. So are we more or less susceptible to disguise, or unable to drop the habit of masking, which earth has entailed upon us. Groups of spirits are, however, at work in the atmosphere of earth to render these dark states more luminous, and, by-and-by, persistent effort will have rendered it possible to perceive the purposes and personalities of those who labor to this end."

Next Sunday Mrs. Lake will occupy the platform as

Next Sunday Mrs. Lake will occupy the platform as usual. Her subject will be "Conscience and Compromise," with such questions as the audience may choose to submit.

School for children at 11 A. M. Social and fraternal

Conference each Wednesday evening. Psychic class June 14th at 8 o'clock. All invited. Reporter.

Arcade Hall .- On Sunday last W. J. Colville lectured to three large and deeply-interested audiences in Arcade Hall, 7 Park Square. The music and flow-

in Arcade Hall, ? Park Square. The music and flowers added greatly to the attractiveness of the services. Miss Marion Osgood kindly rendered an exquisite violin solo in the evening. Mrs. May French officiated as contraito soloist.

Mr. Colville's lectures were on "The Holy Spirit," and "The Signs Accompanying a Spiritual Revelation." The afternoon session was devoted to answering questions, of which several of especial interest were propounded.

Sunday next, June 12th, Mr. Colville will again occupy the platform at the union services in this hall. Topics: 10:30 A. M.. "Trinity in Unity in the Universe and in Man"; at 3 P. M., Answers to Questions; at 7:45 P. M., "Spiritual Theories of World Formation." All seats free. Voluntary collections.

[Lessons in Spiritual Science at The Copley. 18 Huntington Avenue, Mondays, Wednesdays and Fri-Huntington Avenue, Mondays, Wednesdays and Fridays at 8 P. M; Tuesdays, Thursdays and Saturdays at 2:30 P. M.]

The First Spiritualist Ladies' Aid Society. -The closing business meeting of this Society was held Friday afternoon, May 27th. The reports of the various officers showed that the membership was about one hundred and fifty-all in good standing on the books, and that the finances of the Society were in a good condition.

the books, and that the mances of the Society were in a good condition.

The following resolution was adopted:

We desire to express to the publishers and editors of the Bannen of Light our thanks for courtesies tendered this Society the past season. We unanimously unite in wishing good health and happiness to its editors; and return our thanks also to the Banner medium, Mrs. Longley, for her cooperation and assistance.

After an address by the guides of Mrs. Longen by

After an address by the guides of Mrs. Logan, by unanimous vote Mrs. M. T. Longley was made an honorary member.

The following resolutions were also adopted:

The following resolutions were also adopted:

Wherea, One of our loved and respected members, Mr. Joseph Doolittle, has been called by the Angel of Light to spirit-life; therefore, be it Resolved, That we, the members of the First Spiritualist Ladies' Ald Society of Boston, hereby desire to express our heartfelt appreciation of his honorable and upright life among us and elsewhere, and sorrowfully part with his agreeable and peaceful presence. We desire to endorse his faithful adherence to and cheerful labor for the advancement of the cause of truth, for his life was an exemplification of true progressive religion, and his entrance into spiritual spheres a grand triumph over death. One of nature's noblemen, a grasp of his hand signified eternal friendship and a hearty God-speed, especially to our mediums and public workers.

Resolved, That we tender the widow, our sister, our sympathy, with the knowledge that she is comforted by angel ministers, who have for years been welcome visitors to the home. May they guilde, comfort and protect until earth-shores shall fade from her sight, and she be united with the loved gone before.

Resolved, That we hereby desire to thank our sisters, Mrs. Sarah A. Byrnes and Mrs. J. T. Lillie, for the acceptable manner in which they voiced the views of our brother at his funeral, and also request that these resolutions be printed in the Banner of Light.

Mis. A. E. Barnes, ALIGE WATERHOUSE, Committee.

K. B. WOODBURY, The Officers of this Society desire to thank every speaker and medium and person who has in any way

The officers of this Society desire to thank every speaker and medium and person who has in any way contributed to the great success of this season's work.

MRS. F. B. WOODBURY, Scoy,
65 Marcella street, Roxbury.

66 Marcella street, Rozbury.

[On Friday evening, June 3d, a benefit entertainment was tendered Amanda Bailey at the parlors of the Ladies' Aid. The occasion was well attended and successful. S. H. Nelke rendered recitations; Miss Bailey and Miss Baile Lamb gave vocal selections; and Miss Maud Banks and Mr. Willie Boyce instrumental music of a high order.

On Sunday evening, June 5th, Miss Bailey also had a complimentary service at Salem—an account of which will appear in the next issue. Miss B. desires to thank the participants on both occasions, the friends in Salem and Boston, and the Ladies' Aid Society, for kindnesses rendered.]

Engle Hall .- Wednesday afternoon, June 1st, after the opening song, Mr. Wm. Franks and Dr. Thomas

the opening song, Mr. Wm. Franks and Dr. Thomas gave communications to the satisfaction of all; closing remarks by the Chairman.

Sunday last, at 11 A. M., was held the usual developing and healing circle, with a good attendance.

At 2:30, song by Nellie Carleton, Mr. Thorndike of Haverhill made statements concerning the Spiritualists' Home. Mr. Sinciair, Mrs. Dr. Beil, Javid Brown and Mrs. Newman gave tests and communications. Mr. Twitchell made closing remarks and recited an original poem. Mr. Withell of Montreal gave over forty communications written in Arabian, and translated by Dr. Blackden.

At 7:30, singling by N. Carleton and Mr. Withell. Tests by Mr. Sincia'r; remarks by Mrs. Abbie N Burnham, Osgood F. Stiles, Mary A. Charter. Closing remarks by the Chairman.

F. W. MATHEWS, Conductor.

Ladies' Aid Parler.—The developing circle was well attended June 5th. The afternoon meeting open-

cd with an invocation by Mrs. Mary F. Lovering, after which, under control of "White Wave," she gave recognized tests; psychometric readings by Mrs. C. Loomis Hall, Mr. George Emerson and Miss L. E. Emill; song by Mrs. L. W. Baxtor; remarks by the Chairmani:

Evening.— Invocation, remarks, vocal music and tests by Mrs. Lovering; remarks and poem by Mrs. C. H. Clark; psychometric readings and tests by Mr. Geo. Emerson, Mrs. M. W. Leslle, Dr. M. V. Thomas and Mrs. C. Loomis Hall.

The Banner of Light is for sale at the door during each service.

J. E. Hall, Conductor.

Harmony Hall.—The Friday afternoon Spiritualist meeting for tests by Mr. E. Tuttle was very harmonious. A fine spiritual power was felt by all pres-

monious. A fine spiritual power was felt by all present. Mr. Tuttle's readings are all very pointed and accurate. It is hoped that the hall may be well filled this coming Friday, thus giving this new medium encouragement to go on in his good work.

Sunday.—The Spiritualist meetings last Sunday were highly interesting, a very large circle in the morning, and a full house both afternoon and evening. The speaking was very earnest and practical, and the tests were excellent. The following named mediums took part in the exercises: Mrs. Wheeler, David Brown, Mrs. Howe, Jennie Wilson, Mrs. Moody, Dr. Sanders, Mrs. Dowling, Mrs. Peterson, Mrs. Wilkinson, Dr. Thomas, Miss Smith, Mrs. Chandler and others.

These meetings will be continued through the summer.

Alpha Mall .- The developing circle was in charge f Mrs. Dr. Bell, and opened with music by Mrs. E. J.

Bennett.

At the afternoon and evening sessions remarks and tests were given by Mrs. Sawtelle, Mr. Osgood F. Stiles, Mrs. Woodbury. Dr. A. D. Haines, Mr. F. A. A. Heath and Mrs. Dr. Beil.

The meetings will continue during the summer. The developing circle will be in charge of Mrs. Dr. Beil, and Mr. Heath will preside at the afternoon and evening sessions during the illness of Mrs. Dr. Heath. The public are cordially invited, and mediums are earnestly called upon to come and assist in sustaining the good work.

DISTRICT OF COLUMBIA.

Washington.-The Washington Society of Spiritualists has just closed a very successful season. A good balance is in the treasury, and the society in a prosperous condition generally. At our regular semi-annual meeting the old officers and Board were reelected. During the year we have had good advocates of the Cause to serve us, and we open next October with the following eminent speakers: October, Mrs. Adaline M. Glading; January, Prof. W. F. Peck; February, Mrs. Helen Temple Brigham; March, Mrs. Ada Foye; April, Miss Jennie Leys, and close again in May with Mrs. A. H. Luther. Before opening in October in our new hall, we have secured Mrs. H. S. Lake, of Boston, to give a special course of lectures during the month of September in the parlors of Bro. Steinberg. We have had with us during the past year, two Sundays of each month, Miss Maggie Gaule of Baltimore, to follow the speakers with her wonderful tests of spirit-return. She is a most remarkable test medium, and much of our success I attribute to her mediumship. elected. During the year we have had good advo-

W. J. Colville's work in Washington ended amid enthusiastic congratulations from many warm friends, accompanied by strongly-expressed hopes that it may be soon resumed under, if possible, still more favorable auspices.

On Sunday, May 29th, G. A. R. Hall was filled to On Sunday, May 20th, G. A. R. Hall was filled to overflowing. The platform was adorned with a profusion of choice and fragrant blossoms, and the entire exercises were appropriate to the season. His morning lecture on "Through War to Peace" contained a glowing tribute to the Union soldiers; but though sympathizing heartily with the sentiment of decorating the soldiers' graves, the speaker introduced the following protest in favor of a more excellent way of showing a nation's love of its patriotic defenders:

"In these times of searching inquiry into the practical good to be derived from any practice which we are

fenders:

"In these times of searching inquiry into the practical good to be derived from any practice which we are accustomed to extol, would it not be well, especially for Spiritualists, to advocate and carry out a wiser and more useful custom than is yet in vogue on the 30th of May. In many great cities there are thousands of tired workers and children whose eyes are rarely if ever gladdened with the sight of bright May blossoms; let us collect for them the choice products of field and garden, and instead of adorning graves and cemetery stone, let us carry our tributes to those who can indeed be blest through them, to these homeless, sad and neglected ones. Let us make a special act of so doing each Decoration Day, and do it in honor of the illustrious departed; and if such be the form taken by our loving hearts which long to perpetuate the memory of all faithful, self-denying souls, think you not we shall draw nearer than ever before to our ascended heroes, and feel their presence more palpably among us? They are not in graves, nor do they frequent cemeterles; but they are at work, though unseen, among the needy living. Let us emphasize all our feast days, but in such a manner as to cultivate our noblest sentiments, and increase our faith and knowledge of immortality."

On Monday evening Mr. Colville delivered an ora-

or Balty."

On Monday evening Mr. Colville delivered an oration on "The New Coöperative Commonwealth," in Wonn's Hall, 6th street, and on Tuesday, May 31st, took leave of everybody at 519 7th street, N. W., where not only the rooms, but landings and stairways, were crowded. During October next Mr. Colville is booked for Baltimore on Sundays and two week days; the other days of the week will give opportunity for work in Washington. Mrs. Nina Hugles, the well-known Metaphysical Teacher and Healer, has coöperated with Mr. Colville in everything, and through her in strumentality much good is being accomplished. strumentality much good is being accomplished.

RHODE ISLAND.

Providence.-The Spiritualist Association met June 5th in Columbia Hall, No. 248 Weybosset street. (Progressive School at 1 P. M.) At 2:30 P. M. the annual meeting was held for the election of officers, with the subjoined result:

Mrs. Benj. K. Ames, President; Mrs. C. M. Whipple, Vice-President; S. D. C. Ames, Secretary; Mr. T. J. Fales, Treasurer; Mr. C. E. Bliss, Financial Secretary; Committee, Mrs. J. Carroll, Mr. C. M. Whipple, Mrs. S. M. King. Arts, I Casular, Mrs. J. Carroll, Mr. C. M. Whipple, Mrs. S. M. King.
Conference in the evening, participated in by Mrs. M. A. Goodrich, Mr. J. S. Scarlet, and Mrs. S. E. Humes.—Sunday, June 12th, Mrs. Kate R. Stiles will be with us.

SARAH D. C. AMES, Sec'y.

The Ladies' Progressive Aid Society (auxiliary to the Spiritualist Association) met Wednesday evening, June 1st, at 8 o'clock, with Mrs. J. M. Chapman, ing, June 1st, at 8 o'clock, with Mrs. J. M. Cnapman, 433 Friendship street, for the election of officers—the following being chosen: President, Mrs. C. M. Whipple; Vice President, Mrs. Mary Goodrich; Secretary, Mrs. J. M. Chapman; Financial Secretary, Mrs. Hanson; Treasurer, Miss Sarah Ames—the term of the officers to expire Jan. 1st. Meeting adjourned, to meet July 13th with sister Gorton, No. 6 Dodge street.

Mrs. Juliet M. Chapman, Sec'y.

NEW JERSEY.

Trenton.-G. W. Kates and wife have served our society several Sundays lately, with most excellent effect. They have attracted an intellectual class, and added an element of growth conductive to a higher estimate of our Cause. The tests by Mrs. Kates have been clear, concise and interesting. The lectures have been meritorious in logic and oratory.

They attracted large and appreciative audiences Sunday last, when we closed for the season. The interest here is increasing, and we hope for greater strength when we resume meetings after the summer solstice. Mr. and Mrs. Kates will often be invited here, and should be invited wherever earnest labor is needed.

X.



MEETINGS IN NEW YORK.

The First Society of Spiritualists has moved from Adolphi Hall, and holds its meetings in a new and appaid that in the Carnegie Music Hall Building, between Apilia most 57th streets, on Seventh Avenue; entrance on 51th direct Services Sundays, 10% A. M. and 1% P.M. Henry J. Newton; President.

President.

Knickerbocker Conservatory, 44 West 14th
Street.—The new Society of Ethical Spiritualists holds
meetings every Sunday at 11 A.M. and 8 P.M. Speaker, Mrs.
Holen T. Brigham.

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

Adelphi Hall, West 52d Street, East of Broadway.—Meetings will be held here regularly on Sundays. J. Wm. Fletcher being the regular speaker.

The Psychical Society meets every Wednesday even ing, at Spencer Hall, 114 West 14th street. Good speakers and mediums always present. Public cordially welcomed. J. F. Snipes, President, 26 Broadway.

Carnegie Hall .- Three interesting subjects were presented on the morning of May 29th to be considered by the inspirers of Mr. Howell, and they were

Carnegie Hall.—Three interesting subjects were presented on the morning of May 20th to be considered by the inspirers of Mr. Howell, and they were handled most ably: "Is there any such thing as Luck?" "When does the Soul enter the Body?" and "Thecsophy, Occultism, Spitualism."

By clear legic, and pertinent reasoning and illustration he showed that the word Luck covered what we could not see the reason of, but always explainable if we could see all the causes, could ro otherwise.

There were given the various theories of the time of the soul's entrance of the body, and the position taken that it was at the time of conception, doubtless occurring at the influx and contact of the male element which the temse.

"The soult we would be spiritualism, and the could and each shown, so far as it had truth, to be a part of the whole, Spiritualism, but so far as specifically claimed by its adherents that Theosophy was in advance of Spiritualism, it was shown that it was not true. Spiritualism is the groundwork, and gives the basis of what is true in the phenomena of Theosophy, ofter through Madame Blavatsky or any other of its media. The "Malantm" were claimed to be myths, or names without facts behind them. Attention was called to the fars behind them. Attention was called to the as medium, and given sittings and held circles before she took up the new fad imperfect mediumship was shown in what was given as coming from the Mahatmas. Occult phenomenas such as the growing mangot tree, were proven, unless we reject the evidences of our senses and those of many others. If true, as could not be doubled, it was only what is of frequent occurrence in some form in our spiritualistic circles and scances. If oxarnated spirits do such things, then we, being now spirits, possessing all the latent powers, may develop while in the physical the power to work the same wonders, or in other terms, have control over material conditions to a far greater extent than now; and even to that astended by the usual seekers after the evidences of s

He was then a Spiritualist because he couldn't help it; but he is one now because he loves Spiritualism. The audience was much interested in Mr. Wiggin and his story, which was very effectively given. His voice and delivery are unusually fine.

In the evening there was a most intelligent, I might say intellectual, audience present. I saw several clergymen, one Episcopalian, and they were well rewarded. The discourse was upon the subject, "The Soul in Search of its God," and Mr. Howell and his in spirers excelled the best efforts I have listened to considered as an intellectual effort, as satisfying to the soul in search of its God, and as an oratorical production. It is useless for me to attempt to give an the soul in search of its God, and as an oratorical production. It is useless for me to attempt to give an epitome of the discourse. He took humanity from the lowest estate, groping blindly and in terroral the phenomena in nature, proplitating the unknown, striving to avert the destroying powers, and blessing the beneficent, step by step through the multitudes of philosophies, the intricacies of thought of the various epochs or thought ages. To each age there was the unknown or the unknowable, called by whatever name. Even the skeptic and the scientist, and finally the mortal gazing into the resplendent and awful glory of infinity, beholds the faces of the ministering angels appear in multitudes so grand, shining with garments radiant and countenances glorified, giving the ministry suited to each mortal's need, food for each soul's spiritual growth. Thus clothing the infinite to our senses. to each mortal's need, food for each soul's spiritual growth. Thus clothing the infinite to our senses, even though we cannot see him, we can, through these countless hosts of ministering ones, by faith and hope get some glimpse of infinite power and love.

Mr. Howell has gradually drawn to his lectures those who think deeply and yet reverently on all these things. He speaks for us Sunday mornings in June, and evenings at Bradbury Hall, in Brooklyn.

R.

The sproot of the meeting of June 5th—Mr. Howell

The report of the meeting of June 5th—Mr. Howell responding to questions in the morning, and Mrs. Milton Rathbun lecturing in the evening—is, for want of space, carried over to our next issue.

Adelphi Hall.—An unusually large audience attended the lectures Sunday, June 5th-drawn out, no doubt, by the announcement of a "Floral Memorial Service." The platform was magnificently decorated with flowers, some of the designs being remarkable for their beauty.

Mr. Fletcher spoke feelingly of the significance of the service, and in eloquent words described the true meaning of death from the standpoint of the Spiritualist. He then took up one by one the floral offerings, and described the spirits who were attracted thereto, giving names, incidents, etc., of marked interest. In every instance and particular were they recognized as being correct.

every instance and particular were they recognized as being correct.

Mr. Ward sung several solos most acceptably, and brought to a close two of the most interesting meetings of the present series.

Next Sunday evening Mr. Fletcher will have a benefit. Prof. Rothmeyer of the Leidell Concert Company, Miss Dora Sawyer, Mr. Robert Myers, Mr. Tebbutt, Mrs. Scott Paine, Mr. Ward, and other noted artists will appear in a select program.

The present season closes the third Sunday in June. Meetings to reopen in September for the season of '92 and '3.

and '3.

Mr. Fletcher's office closes on or about July 1st.

A. E. Willis.

ILLINOIS.

Chicago.-Dr. Jullet H. Severance has been lecturing the past month to constantly increasing audi ences at National Hall. Her explanations of the laws of spirit-control, hypnotic influences and psychic revelations, were very instructive and interesting, as also were those on psychic life and its requirements. She is philosophical and argumentative, as well as inspirational and magnetic, and her answers to questions are always terse, pointed and intelligent. The rapt attention of her audience, and the applause at the close of the lecture, showed that all present were in sympathy with her views and well pleased with their championship. On calling on the doctor at her home I found her very pleasantly situated in an elegant suite of apartments, the parlors facing Union Park. She has an office practice, also patients in different parts of the country that come to be treated at her home. Competent as she is as a physician, it still seems to me she should be kept in the lecture field.

WALTER K. FREDERICKS. of spirit-control, hypnotic influences and psychic rev-

MARYLAND.

Baltimore.-It was announced that Mrs. A. M. Glading would deliver her farewell lecture last Sunday, and it was a gratification to our Society to see DOWDER

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day, and it was a gratification to our Society to see that, although the weather was quite warm, there that, although our Society is young, it is, indeed, agreeable to state that thus far our expectations have been more than realized, and we expect to enter next season with a list of speakers that will give all satisfaction.

We are thankful that Mr. J. D. Roberts, a resident test medium, has tendered his services on many occasions, aiding us considerably. Miss Maggie Gaule still conducts her weekly seances, and we hear excellent reports concerning her gifts.

The Baltimore Children's Progressive Lyccum is an institution that gives satisfaction to all which visit it, and numerically is quite strong. CHESAPEAKE.

MEETINGS IN MASSACHUSETTS.

Brockton .- On Sunday last Mr. J. Frank Baxter gave the Spiritualists and others in Brockton two sesgave the Spiritualists and others in Brockton two sessions of fine exercises in music, poetry, lecture and mediumship. In the morning his lecture took the form of an argumentative rhyme, in the production of which was embedded a marvelous test of spirit power. In the evening the exercises were wholly of a memorial nature—both for the risen soldiers and the ascended members of the Spiritualist compregation. The platform was elaborately decked with flowers. Mr. Baxter's music was patriotic and sympathetic, his poem was a gem, his lecture appropriate as well as interesting and telling. His subject was, "Who are Our True Heroes and Heroines?"

At the conclusion of the lecture Mr. Baxter, apparently under strong pressure of spirit influence, described a wonderful vision, picking out by guide thirty-three different spirits, so describing and naming them, save one, that they were fully recognized by friends in the house. He followed with an interesting séance, wherein many delineations and tests were given. With the thirty-three above spoken of, over ninety full descriptions with names were given, and all but three fully identified at the time, those three having since been found correct.

Mr. Baxter calls out large audiences in Brockton, and to leave him out from the courses of yearly lectures would disappoint all. So on the other hand it will afford them pleasure to know that the Brockton Spiritualist Ladies' Aid Society has secured him for dates in the season of 1892-93.

New Bedford.—Sunday, May 29th, Mr. Willard J. sions of fine exercises in music, poetry, lecture and

New Bedford .- Sunday, May 29th, Mr. Willard J. Hull of Buffalo, N. Y., was the speaker for the First Spiritual Society. He gave two grand discourses, scientific and logical, commanding the closest attention, as well as the admiration of all his hearers.

Mr. Hull made many friends here, and we hope that sometime we may again be favored by having him on our platform. our platform.

Last Sunday Mr. Joseph D. Stiles was here, and the Last Sunday Mr. Joseph D. Stiles was here, and the Society held its closing meeting of the season at 7:30 r.m. The audience, one of the largest, was highly pleased with the speaker's work. Over one hundred and eighty names of the friends "gone before" were given. Mr. Stiles gave his services on this occasion as a benefit to the Society, and it really seemed to all as though he fairly outdid all his previous platform efforts.

as though he fairly outdid hit his previous platform efforts.

Thus closes our season's work, and we feel that a new interest has been awakened. Many seeds have been scattered the past eight months that we hope in time will bring furth light to many minds that have been clouded by bigotry and superstition.

SEC'Y.

June 6th, 1892.

Mayerhill and Bradford.—Last Sunday was the closing meeting of the present series before the Spiritualist Union in Brittan Hall—the doors of which will be closed for the exposition of that subject until the early autumn.

J. Frank Baxter occupied the platform, speaking in J. Frank Baxter occupied the platform, speaking in the afternoon upon "True Heroism and its Application." In the evening the theme was "Spiritualism; its Facts, Philosophy and Fancies."

Poems were also recited and songs sung, Mr. Charles W. Sullivan of Boston being present to join in the rendering of the vocal selections. Exercises in mediumship were given in the evening.

On Monday evening Messrs. Baxter and Sullivan remained over. and gave a long and well selected enter-

mained over, and gave a long and well selected enter-tainment of music, song and recitations, which was listened to with interest and pleasure.

The lecturers this season have been well selected, and able in their exposition and illustration of the facts and principles of Spiritualism.

E. P. H.

Fitchburg .- The First Spiritualist Society closed its meetings May 29th, with Edgar W. Emerson as speaker and medium. The Society has been interested

speaker and medium. The Society has been interested and instructed through his instrumentality.

Mr. Emerson gave us a benefit at the residence of Mr. and Mrs. Applin on the evening of May 30th, a large number being present. It proved a pleasant time and a financial success.

The weekly sociables will be held through the summer months.

Meetings will be resumed Oct. 2d—Mrs. Kate R. Stiles being the speaker for that date. She was with us April 3d, and gave great satisfaction here.

Mrs. J. W. CATE, Sec'y.

Worcester.—Dr. Geo. A. Fuller occupied our platform Sunday, June 5th. The same speaker closes his engagement here June 12th.

Friday evening, June 10th, a strawberry sociable will be held at the residence of Dr. Fuller, 5 Houghton street, for the benefit of the Society.

GEORGIA D. FULLER, Cor. Sec'y. 5 Houghton street.

Lawrence.—Our speaker on June 5th at Pythlan Hall was Mrs. K. R. Stiles, to whom it is interesting to listen. She made a deep impression here. Her poems are a beautiful feature of her mediumship.—Next Sunday closes our season, with Mr. Thos. Grimshaw as lecturer and Mrs. E. C. Kimball as test medium.

F. S. E.

Cleveland (O.) Notes. To the Editors of the Banner of Light:

To the Editors of the Banner of Light:

One of the most agreeable surprises of the season was the arrival and first appearance in this city of Prof. Sheridan P. Walt, of Fort Edwards, N. Y. Mr. Wait was invited to occupy the rostrum of Royal League Hall, where, under the auspices of the Children's Progressive Lyceum, he lectured, May 22d, to a delighted audience on "The Soul; Its Origin and Destiny." The subject was exceedingly well-handled, and proved the speaker to be master of the subject. Prof. Walt is a normal speaker, and though but a young man, evinces much learning and great ability—is an easy speaker, with a choice vocabulary, has a happy faculty of enlisting one's attention and imparting his knowledge to others.

His Sunday lecture was supplemented by a Parlor

young man, evinces much learning and great ability—
is an easy speaker, with a choice vocabulary, has a
happy faculty of enlisting one's attention and imparting his knowledge to others.

His Sunday lecture was supplemented by a Parlor
Talk at Dr. D. Bodifield's on Prospect street, and one
at Mr. F. Mühlhauser's on Walton Avenue. Since then
a large class has been formed, Mrs. Thos. H. White
of Euclid Avenue having kindly given the use of her
elegant and commodious parlors to meet in. As a
teacher of the Science of the Soul, the Professor is
eminently qualified for the work. On leaving Cleveland he returned to his home, where he has a Summer
School of Philosophy. We sincerely hope for his
return in the near future.

Mrs. Zadie (Turner) Mickey, a life-long member of
the Lyceum, whose health since marriage has been
on the wane, left for an extended visit to Denver, Col.,
the home of her mother, Mrs. Lucy Shaw. The young
lady was one of our most steadfast members, and possessor of a pure mezzo-soprano volce. We heartly
commend her to the friends of that city.

Progressive Band of Mercop—a juvenile society composed principally of Lyceum scholars, the object of
which is to foster and teach kindness to all dumb animals. The fourth Sunday in each month is set
apart for special exercises tending to the usefulness
and growth of the Society. To call attention to and
celebrate the event, the General Agent of the Cleveland Humane Society, Mr. E. C. Parmelee, was specially invited to attend the Lyceum and address it on
the subject. After the Silver Chain, singing and
mottors, (which exercises were all appropriate to the
occasion) Master Edwin Fischer, the President of the
Band of Mercy. In a neat little speech introduced
Mr. Parmelee, who after complimenting the exercises
of the scholars, gave an interesting account of the
workings of the Humane Society in this city, illutrating his remarks were made by the Conductor and
his assistant, many songs and recitations were given
by the scholars appropriate to the oc

Nellie Mosier.

Wedding Bells.—The following account of the marriage of the newly elected Corresponding Secretary
of the C. P. L. to one of the faithful Lyceum scholars
is from The Cleveland Leader:

is from The Cleveland Leader:

"A large and morry party assembled on the evening of May 30th, at Mr. Thomas Greaves's, No. 888 Scranton Avenue, to witness the marriage of Miss Lily G. Greaves, his youngest daughter, to Mr. John W. Topping, a clerk in the Big Four supply department. Both being members of the Children's Progressive Lycoum, the coremony was performed by Mr. Thomas Loes, after which Mr. Lees was called on to christen the firstborn of Mr. and Mrs. George Greaves, the baby being named Joseph Eppelstone Davis, Appropriate remarks from Mrs. Effic Moss, the medium, while under control, were a feature of the ceremony."

The supplementary remarks by the spirits, through

Greaves, the baby being named Joseph Eppoistone Davis, Appropriate remarks from Mrs. Emb Moss, the medium, while under control, were a feature of the ceremony."

The supplementary remarks by the spirits, through Mrs. Moss, were very pertinent, pleasing and practical, and afforded subject for deep thought to those of the company who were unfamiliar with mediumship and spirit communications. We understand it is the intention of Mrs. Emb Moss to permanently locate in this city, and she has already selected a site at the new camp meeting grounds, Lake Brady, for a cottage, intending to rusticate there for the summer, and hold materializing scances.

Mrs. F. O. Hyzer.—This very distinguished speaker occupied the rostrum of the West Side Society during the month of May, and many regret that the Society is unable to retain her as a permanent speaker.

The Talented MoCasim Family, members of our Lyceum, lately tendered it two benefit entertainments—the first took place Sunday evening (20th uit.), and the second will take place Sunday evening (20th uit.) and the second will take place Sunday evening the 12th inst. The one given was by Mr. E. W. Miner, assisted by Mr. Willie Kritch, his brother, Master Walter, and the Lyceum orchestra. Mr. Miner has just made his public dbbat as a reader, and manifests much elecutionary talent that will, if I mistake not, gain him much praise and popularity in the future. An excellent diverse program was rendered, which tended to show his great versatility. The second entertainment will be given by the entire McCasiln family, mother, son and daughter, assisted by sixteen of the most charming vonng ladies of the Lyceum in an exhibition of beautiful and esthetic gymnastics, ar ranged by Mrs. McCasiln.

The Lyceum Annual Grove Meeting will take place Sunday, June 26th, at Lake Brady. Thil particulars later.

Fraternally yours, Thomas Lees.

ومروم مستورد مصنعان کی فرز

MEETINGS IN BROOKLYN.

The Progressive Spiritualists hold their weekly Conference at Bradbury Hall, 290-292 Fulton street, every Saturday evening, at 6 o'clock. Good speakers and mediums always present. Scats free, Ail cordially invited. Samuel Bogort, President.

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

Hand, Secretary.

The People's Spiritual Conferences held every Monday evening at 50 clock in the Pariors löl Lexington Avenue, three doors above Franklin Avenue L Station. Interesting speakers, good music, questions answered, tests given. Admission free; all are cordially invited. Also meeting every Friday at 3 r. m. Mrs. Mary O. Morrell, Conductor. The Woman's Spiritual Conference meets at par-lors No. 231 St. James Place, corner Fulton street, every Wednesday evening at 8 o'clock. Scats free; all invited. S. A. McCutcheon, President.

Spiritual Meetings are held in Mrs. Dr. Blake's par-lors, 451 Franklin Avenue, near Lafayette Avenue, every Bunday evening at 8 o'clock. Samuel Bogert, Conductor.

Bradbury Hall, 200 Fulton Street.-An excellent audience greeted Mr. Walter Howell last Sunday evening. No more earnest and faithful workers are found among Spiritualists than in this society, which Mr. Bogart, the President, has, with his co-workers, built bugate, the Atendent, has, with his co-winderable strength, and now Mr. Bogart seems about to receive his promotion to the higher life. He lies upon a sick bed, from which his friends have no hope of his arising in this world.

bed, from which his friends have no hope of his arising in this world.

Mr. Howell's subject was "The Germs of Truth in Error and Embryonic Good in Evil." He showed all sides of the subject from the liberal standpoint. That is, evil as perverted good, as undeveloped good; the good, or what is considered in our age, being viewed as evil or error in the succeeding age. In general matters called social evils, evil doing is very largely the abuse or misuse of appetites, passions, of faculties and powers right and good when properly used, in many cases the highest and most noble faculties being misused.

many cases the highest and most noble faculties being misused.

In many if not all of these so-called evils we discover the most precious gems as the fruitage. For instance, the misfortunes, sorrows and broken hearts suffered by some only bring into life the beauties and fragrance of those lives and establish universal sympathles. The convulsions of nature prepare the way for usefulness and beauty in nature. The ages of glant vegetation and decay of the carboniferous period might have been pronounced useless and evil, had a superficial observer looked upon it; but to-day the bottled-up sunshine compressed into coal, and sought out by delvers in the earth, had made possible this age of steam and civilization, of summer warmth in winter homes. So when from exalted and unfolded spheres of light we come back and delve in the subterranean darkness of our gross and so-called evil past, we may, perchance, find the gems of true worth and usefulness, the very elements that have made possible the state of growth, usefulness and joy into which we may have attained.

Mr. Howell's lectures the remaining Sunday evenings of June will be as follows: June 12th, "The Known, the Unknown and the Unknowable." June 26th, "Is a Reconcillation between Science and Religion Possible?"

WASHINGTON.

Rilensburg.—We have organized an association of Spiritualists in this way out-of-the-world place; a small band, only thirty charter members, but we hope and are willing to do a good work.

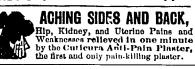
MRS. M. L. ORFORD, M. D.



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Hires' Root Beer. So does every other member of the family.

A 25 cent package makes 5 gallons of this delicious drink. Don't be deceived if a dealer, for the sake of larger profit, tells you some other kind is "just as good"—'its false. No imitation is as good as the genuine Hirks'.

SPIRITUALIST MEETINGS.

Chicago, Ill.—The First Society of Spiritualists meets at Washington Hall, Washington Boulevard, corner Ogden Avenue, every Sunday at 163 A. M. and 174 P. M. Speaker, Mrs. Corn L. V. Richmond.—The First South Side Spiritual Society meets at 77 Thirty-first street every Sunday at 3 P. M. Speaker, Mrs. Emma Nickerson-Warne.

day at 3 P. M. Speaker, Mrs. Emma Nickerson-Warne.

Buffalo, N. Y.—First Spiritualist Society meets Sundays in A. O. U. W. Hall, corner Court and Main streets, at 2½ and 7½ P. M. William F. Pfoiffer, President, 2 Gelstin street; L. O. Beesing, Secretary, 86 Prospect Avenue.

Baltimore, Md.—The Religio-Philosophical Society meets every Sunday at 11 A. M. and 8 P. M. at Wurtzburger's. Hall, North Exeter street, near Gay. Chas. A. Zipp, Secretary, 1403 East Madison street.

Providence B. I.—The Spiritualist Association holds

Lary, 1403 East Madison street.

Providence, R. I.—The Spiritualist Association holds meetings every Sunday at Columbia Hall, Broad street, at 2½ and 7½ P. M. Progressive School at 1 P. M.

Grand Hapids, Mich.—Progressive Spiritualists' Society, Eiks' Hall, Ionia street. Meetings Sundays, 10½ A. M. and 7½ P. M.: Thursdays, 3 P. M. and 8 P. M. Mrs. Effic F. Josselyn, President.

Colorate City. Col. Meetings Sundays, 10% A. M.

Colorado City, Col.—Meetings are held in Woodman Hall, Sundays, at 2 o'clock.

Springfield, III.—The Social Wheel of Progression, or First Spiritualistic Society, will hold public worship every Sunday at 2Mr.M. at 512 South 8th street. D. N. Lepper, President; Miss H. A. Thayer, Becretary. Freshent; Miss H. A. Tilayer, Secretary.

San Francisco, Cul.—The Society of Progressive Spirliudilsts moets every Sunday morning and evening in Washington Hall, 35 Edd street. Also a Mediums' and Conference Meeting every Sunday at 2 P. M. N. F. Ravlin, lecturer.
Good mediums always present. S. B. Whitchead, Secretary.

Oakland, Cal.—Mission Spiritualists meet every Sunday at 2 and 7½ P. M. at Native Sons' Hall, 918 Washington
street.

MEETINGS IN PHILADELPHIA.

The First Association of Spiritualists meets at its hall, 810 Spring Garden street, Sundays, at 10½ A. m. and 7 P. M. Lyceum at 2½ P. M. Joseph Wood, President; Benj. P. Benner, Secretary.

Keystone Spiritual Conference every Sunday at 2% r. m., southeast corner loth and Spring Gardenistreets. Wil-lam Rowbottom, Chairman.

Grove Meeting.

Grove Meeting.

The annual Grove Meeting of the Clackamas County Religious Society of Spiritualists will be held at New Era, Ore, beginning Friday, June 10th, and holding over three Sundays. The Board of Managers will arrange for speakers and mediums, and for the general welfare of attendants.

The Society has a comfortable hall in the grove of firs which so gracefully ornament the grounds; also a hotel, which will be conducted for the accommodation of visitors. We have good test mediums, both public and private. A good materialization medium would be gladly welcomed by us on that occasion.

W. E. JONES, Sec'y,

No. 91 Alder street, Portland, Ore.

Anniversary at Sturgis.

The Anniversary meeting of the Harmonial Society will be held in the Free Church, at the village of Sturgis, Mich., on the 17th, 18th and 19th days of June.

Mrs. R. S. Lillie, A. B. French and other speakers will; be present to address the meeting.

J. G. WAITT.