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THE ANGEL'S LADDER.

" If there were a ladder, mother, An there were a ladder, mother, Between the earth and sky, As in the days of the Bible, I would bid you all good-by, And go through every country And search from town to town Till I had found the ladder, With angels coming down.

"Then I would wait quite softly Beside the lowest round, Till the sweetest looking angel Had stepped upon the ground; I would pull his dazzling garment And speak out very plain, Will you take me, please, to heaven When you go back again?'''

when you go back again ?'"
" Ah, darling," said the mother,
" You need not wander so,
To find the golden ladder
Where angels come and go.
Wherever gentle kindness
Or pitying love abounds,
There is the wondrous ladder,
With angels on the rounds."
-Mrs. M. F. Butts.

THE PHILOSOPHY OF MIND.

From Lord Bacon's "Advancement of Learning."

To the Editors of the Banner of Light:

I submit the following excerpts from Lord Bacon's "Advancement of Learning," as a pertinent contribution to that phase of the Spiritual Philosophy prominently emphasized during the past few years under what is rather vaguely termed "Mental Science," having reference to the relations of mind and body.

It is not a little significant that although written nearly three hundred years ago, it mainly covers the ground, or lays down the premises held at present by many of our healers and teachers

Sincerely yours, GEORGE A. BACON. Washington, D. C., June 7th, 1892.

NATURAL DIVINATION.

ANALYSIS. 1. It is a prediction from the internal nature of the soul

Division: 1st. Native. 2d. By influxion. Division: 1st. Native. 2d. By influxion.
 Native divination is grounded on the supposition that the mind, when withdrawn and collected into it-self, and not diffused into the organs of the body, hath, from the natural power of its own essence, some preuotion of future things: as in sleep, ecstasies, nearness of death, &c.
 It is furthered: by abstinence.
 Divination by influxion is grounded upon the supposition that the mind, as a mirror, takes illumi-nation from the fore-knowledge of God and spirits.
 Divination of influxion* is furthered by abstinence.

7. Divination of influxion * is furthered by abstinence.
8. Native divination is accompanied by repose and quiet: divination by influxion is fervent and impatient. Human Knowledge which concerns the Mind, hath two parts; the one that inquireth of the substance or nature of the soul or mind, the other that inquireth of the faculties or functions thereof. Unto the first of these, the considerations of the original of the soul, whether it be native or adventive, and how far it is exempted from laws of matter, and of the immortality thereof, and many other points, do appertain: which have been not more laborhously inquired than various ly reported; so as the travail therein taken seemeth to have been rather in a maze than in a way. But although I am of opinion that this knowledge may be more really and soundly inquired, even in nature, than that been; yet I hold that in the end it must be bounded by religion, or else it will be subject to

cius." in both provinces, both the judicial and the ministerial. For sense sendeth over to imagination before reason have judged: and reason sendeth over to imagination before the decree can be acted; for imagination ever precedeth voluntary motion. Sav-ing that this Janus of imagination hath differing faces; for the face toward reason hath the print of truth, but the face toward action hath the print of

faces; for the face toward reason hath the print of fruth, but the face toward action hath the print of good... Neither is the imagination simply and only a mes-senger; but is invested with, or at leastwise usurpeth no small authority in itself, besides the duty of the message. For it was well said by Aristotle, "That the mind hath over the body that commandment, which the lord hath over a bodman; but that reason hath over the imagination that commandment which a magistrate hali over a free citizen;" who may come also to rule in his turn. For we see that, in matters of faith and religion, we raise our imagina-tion sought ever access to the mind by similitudes, types, parables, visions, dreams. And again, in all persuasions that are wrought by eloquence, and other impressions of like nature, which do paint and dis-guise the true appearance of things, the chief recom-mendation unto reason is from the imagination. Nev-ertheless, because I find not any science that doth properly or fity pertain to the imagination, I see no cause to alter the former division. As for poesy, it is rather a pleasure or play of the imagination, than a work or duty thereof. And if it be a work, we speak not now of such parts of learning as the imagination produceth, but of such sciences as handle and con-sider of the imagination; no more than we shall speak now of such knowledges as reason produceth, for that extendeth to all philosophy, but of such knowledges as do handle and huquire of the faculty of reason....So therefore we content ourselves with the former division, that Human Philosophy, which re specteth the faculties of the mind of man, hath two parts, Rational and Moral.

WHO KNOWS?

Translated expressly for the BANNER OF LIGHT from the Spanish "La Nueva Alianza," of Cienfuegos, Cuba, BY W. N. EAYRS.

"Who knows?" the common expression employed when something incomprehensible happens; when we see, or better said, when we are listening to the recital of some strange and marvelous occurrence. Of such occurrences those which appear to most listeners the strangest and most incredible are those which refer to the apparition of spirits. The account of these apparitions is found in the most ancient histories; they have occurred in all ages; but inasmuch as the natural laws under which they happen have been generally unknown, the appearance of spirits has commonly inspired those who saw them with terror; or the cause has been attributed to hallucination, delirium or insanity. But now that facts have come to corroborate what has been seen, man has eased to fear, but simply meets the story with, 'It may be so, perhaps; who knows?

We herewith relate to our readers two curious accounts of apparitions, of the truth of which we have personal knowledge. Ι.

There was once among our acquaintances a earned man whose talents were widely known the school, and I used to see the old man and acknowledged. He was a materialist; but every day. I used to talk with him a great although he believed in nothing outside of mat- deal, and every one knew that he was very ter, he used to treat the beliefs of others with | much attached to me. respect to such extent that he never p any theory to be made, in his presence, the subject of ridicule or jest.

is something after death. Who knows?'

Who knows,' I replied, 'who knows,' and, my friend, from that day I have ceased to laugh at any idea, however absurd it may appear to me; for so sure am I that I saw Tello, that I say to every theory, 'Who knows?'"

11.

"Henry Gil is to day a successful lawyer, an excellent husband, and a father devoted to his two sons, whom he is educating carefully, and whom he is teaching to be, above all things, kind to the poor. As we were telling him one day how much we admired his way of thinking, he replied with a smile, 'Know that for everything in this world there is a reason. I believe in nothing, and yet I believe in everything. I never go to church# and of the devotions of the saints I am wholly ignorant. I have no faith in this Christ or that virgin. Is there anything after death? I don't know; but of one thing I am very certain, and this is that the good which one does, returns to his own advantage, sooner or later. I will tell you how I know:

'When I was a little boy my parents kept me at a boarding school. Every Thursday at evening we were taken out to walk, and when the attendants who used to accompany us were at some distance from us, we used to begin fighting with one another with stones, and from these contests some one always came away somewhat injured.

'One evening when we were, as usual, thus engaged, the stone which I threw struck the head of a poor old man who was sitting in the sun and begging for alms. My companions shouted with laughter, but I alone ran up to the old man, and, taking my handkerchief, I bound it tightly round his head, from which the blood was streaming. I gave him all the money I had in my purse, and on one of the leaves of my note-book I wrote to my mother, asking her to assist this poor man, whom I had unintentionally injured. I gave the paper to the old man, who looked at me with a paternal tenderness. I was then about twelve years old.

'The beggar went to my home, and my mother-good mother that she was-to repair the wrong that I had done, liberally assisted him, and from that time he used to go every day to receive food from our table.

'A short time afterward they took me from

FORM-MATERIALIZATION.

To the Editors of the Banner of Light: Having attended nearly three hundred séances for form-manifestations, many of which were absolute, such as the formation of a woman on the top of a light-stand, placed in the middle of the room; the same manifestation on the arm of a sofa by my side; while another form dematerialized on the floor at my feet; the materialization and dematerialization in four different places on the floor in a few minutes; the forming on a sofa, leaving on the carpet to reäppear on a chair; the repeated dematerialization of forms by the side of the medium, with a good many others of a similar nature, have I witnessed, until I not only believe but know that these phenomena are based in truth.

I was also present at a form-séance that was (if one believed the sensational reporter) the biggest imposition; yet others with myself know the description of it to be false in every essential particular. It will be found that the impression of those who have had the most experience is, that the percentage of fraudulent mediumship is small.

Mr. Savage spoke the truth when asked by a press reporter what he thought of certain exposures. He replied: "The only thing exposed is the ignorance of the exposers.'

My purpose in writing is not to add evidence to what has already been written on this subject, but to mention a few mental and physical peculiarities of form-manifestations, with the hope that they may be of assistance to new investigators. All mediumship, from rapping to materialization, partakes more or less of the individuality of the medium, though it is harder to be convinced of this when the thoughts are received from a form that looks and talks as naturally as an earth-friend. And the longer one studies the subject the more he will realize there are relatively few tests given through this last-mentioned phase of mediumship, that the instructive matter is limited, the conversa tion usually being affectional or friendly.

A cousin, who came to me many times, said: 'I am in part made up from different persons here, and cannot say to you what I know would be of interest." He always came with perfect personality, yet said but little more

than to reply to indifferent questions. Another spirit, who has come to me nearly five hundred times, has given me but few tests, one of which related to something that took place over forty years ago, known only to ourselves. Our conversation, however, has always been of an agreeable nature. Through a writing medium a dear one wrote: "Some nights when asleep you are with me in my home;

another set of accomplices in so short altime. have found hands of different sizes, one being much larger than the other.

The necessity for a cabinet and a dimlylighted room are stumbling-blocks to many. We are told that light produces motion among the refined particles used, and makes them hard to control. This corresponds with the method of the photographer, who takes the plate into a dark closet to develop the picture, knowing that if exposed to the light it will be ruined.

I attended a séance in an investigator's parlor, where a large form came out, and stood under a full gaslight, and said: "You know there is no deception here; but, as I am the size of the medium, you may think it is a transfiuration. If this man will come to me (meaning myself) I will prove to you that it is not." I went; when she took one of my forefingers and put it into both eye-sockets up to the second joint, thus showing conclusively that she was

not what we might have supposed her to be. An old lady told me she had spirits form by

her bedside in the night, and they would wake her up to talk to her. This woman lived a private life, and I afterward had the privilege of seeing her sit in a chair, in a normal state, in a dimly-lighted room, and two forms arise from the carpet, at different times, by her side. In neither of the above cases were the manifestations as good as when the room was darker, or a cabinet used.

Many claim to receive personality, but I have not been so fortunate as some, only having positively recognized three by features, although approaching this in a number of instances. If the power is taken largely from the medium, there is often a resemblance to her for a time, and less when taken in part from the sitters. When the features of the medium and forming spirit resemble each other, one is more likely to get the desired recognition.

Those who are reasonable, and wish to know the fact of materialization, can find it. But the spiritual truth to be deduced from it an exceptional few cannot comprehend; for "spiritual things are spiritually discerned.'

ABBOT WALKER. Boston, Mass., June 10th, 1892.

THE FATAL GERRYMANDER.

The Atlantic Monthly for May has an article on "The Slaying of the Gerrymander." It is high time the subject was seriously treated in this country. It is an evil business from the bottom. The worn maxim is that all is fair in politics, whereas the event continually shows that instead of all's being fair there is a great deal that is foul. Honesty will turn out betbut when you return to consciousness you do ter work for a people than duplicity and tricknot remember of seeing me through your own ery. Gerrymandering a State is cutting it up in such a way politically that a lard of its districts so constituted will give overwhelming power to a particular party. Then when the opposing party comes into power, it proceeds through the legislature to do away with the work done by the other party, and redistrict the State in its own interest. Thus the game of see-saw is politically kept up, to the demoralization of the body of the voters and the corruption of the public sovereignty. The obvious consequence of the working of the gerrymander is that in legislative bodies the representatives do not represent the peoshe did not sometimes come with a different ple. Hence class legislation, making millionaires of some and paupers of the many, giving public wealth to private individuals, and bringing the country to the verge of a serious social and industrial orisis that existed in no one's previous apprehensions. The gerrymander process politically pens up the so-called sovereign voters in lots assorted by the leaders of the party for the time in power. In such a condition they are practically as helpless as the same number of cattle fenced up and awaiting ocean shipment. How can political action on the part of the people be in any respect independent in such a state of affairs? They become as much the creatures of party managers as if they were the crouching slaves of an Asiatic despot. When matters are thus fixed, as the writer in The Atlantic says without exaggeration, the saving remnant of voters has been cast aside, trampled on, or ignored. New ideas which might have leavened the lump have failed of utterance. Politics in close States has degenerated into contests between political adventurers, while in those States where one party or another has a decided majority, stagnation and decay naturally follow. What nature has demanded of past generations she will exact of this one, and of those to come. Nothing is lost in nature, nothing wasted. There are no short cuts in the journey of progress. Every false step must be retraced, and every false deedlbe done aright. The plea of ignorance will not avail. There is no security whatever for American institutions, if any such false system like the party gerrymander is to be endured, much lesslif it is to be courted, in our political life and action. It has already led the nation to a most grave industrial and social crisis. It will certainly carry it over the precipice unless the people call an instantaneous halt and retrace their steps to the simple methods of honesty and equal dealing. Those who defraud and deceive always do it at their own expense: if they think they gain an advantage, it has to be paid for dearly in the end. For this is the law of nature, the divine law; it is not to be evaded. All have to pay the price, which is never not so lively; they were made up differently; lower than when exacted by plain, honest dealing. Good citizenship demands of us that were entirely changed. It caused a skeptic to we should openly and unitedly revolt at these methods, and continue to enforce the rule of VIDET.

to have been rather in a maze than in a way. But al-though I am of opinion that this knowledge may be more really and soundly inquired, even in nature, than it hath been; yet I hold that in the end it must be bounded by religion, or else it will be subject to deceit and delusion: for as the substance of the soul in the creation was not extracted out of the mass of heaven and earth by the benediction of a "producat," but was immediately inspired from God: so it is not possible that it should be otherwise than by accident, subject to the laws of heaven and earth, which are the subject of philosophy; and therefore the true knowledge of the nature and state of the soul must come by the same inspiration that gave the substance. Unto this part of knowledge touching the soul there be two appendices; which as they have been handled, have rather vapored forth fables than kindled truth, divination and fascination. Divination hath been anciently and filly divided into artificial and natural; whereof artificial is when the mind maketh a prediction by argument, conclud-ing upon signs and tokens; natural is, when the mind hath a presentation by an internal power, without the inducement of a sign. Artificial is of two sorts; either when the argument is coupled with a derivation of causes, which is rational; or when it is only grounded upon a coincidence of the effect, which is exper-stitious; such as were the heathen observations upon the inspection of sacrifices, the flights of birds, the swarming of bees; and such as was the Chaldean as-trology, and the like. For artificial divination, the several kinds thereof are distributed amongst particu-lar knowledges. The astronomer hath his predic-tions, as of conjunctions, aspects, eclipses, and the like. The physician hath his predictions of death. of recovery, of the accidents and issues of diseases. The predictions are now imperiment, and to be referred over. But the divination which springeth from the in-ternal nature of the soul, is that which we now speak of; which hat

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*Query, by the Editor of Bacon's works: "Whether divi-ation by influxion is not descriptive of the feelings which nfluence the benevolent and orderly class of society called plakers?"

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Talking with him one day we said: "The toleration and profound respect you manifest for the theories and ideas of others have attracted our attention, and have been the proof to us that you are a truly scientific man."

"No, my friend, believe nothing of the kind," was his gentle and modest reply; "this is not wholly the result of knowledge or of virtue in me. It is because I have seen something which my reason has not yet been able to explain. For- ination or not. merly I was most intolerant of opinions opposed to my own; I confess it. I used to denounce those who differed with me; some as fools, others as fanatics; you Spiritualists most of all were treated with my contempt, and derision.

One evening when I was in my study, wholly engrossed in my work, I heard a light rustling noise. I raised my head and saw, standing before my table, one of my old friends who had been in Cuba for the last two years.

'Bless me,' I cried, 'my old friend, when did you arrive?' and I rose and grasped his | feel him. right hand, which he had extended to me. Just at this moment one of my daughters entered the room and said: 'Come, papa, come to dinner; it is nearly an hour since we called you.' I do not know what my daughter saw side and say, 'But, papa, what is the matter with you? why do you hold out your hand in that way, and why are you so pale? Oh, you are ill,'and she began to call aloud for her mother. Meanwhile, I saw that my friend was withdrawing from me, and as he was about to go out of the door, my wife entered, whom he detained, and, having kissed her forehead, he disappeared.

I do not know what an appearance we made, my daughter and I. that, upon seeing us, my wife remained on the threshold a moment, and then rushed to me, exclaiming, 'What is the matter, papa; what is the matter?' I did not know what to say to them, so absorbed was I in thinking about-I know not what. My wife bathed my forehead, until at last I was able to say to her, 'Don't be frightened, wife; nothing is the matter with me. I have just seen Tello here before me, and when you came in he saw you and gave you a kiss on the forehead.'

My wife and my daughter looked at each other, and then burst into tears as they said one to the other: 'Has he gone mad?' I en-deavored to convince them that I was in my usual health and in my right mind; but they kept saying, especially my wife, in a tone of reproach: 'Oh, these dreadful books will drive you crazy!' A little more than a month after this I re-ceived from Tello's wife a letter, in which she announced to me the death of her husband, and with this letter another, written an hour My wife and my daughter looked at each

He was taken ill, and my mother and I went to see him. We were much amused to hear him constantly saying, "I love that boy so much that I will never, never leave him." He died, and my mother ordered mass to be said for him. You will soon see, my friend, how faithfully the old man kept his promise, of which I did not then know the meaning.

'I entered the profession of the law, but in the last year of my preparation I was in difficulty. I had not studied very much, and did not know whether to present myself for exam-

'One night I was in my room studying, and I felt that some one was touching me on the shoulder. I raised my head, and uttered a cry of fear, for by my side I saw the old man with his head bandaged. He was looking at me your mediums were the subject of my greatest pleasantly, and a finger was raised to his lips as if to enjoin silence. He turned over the leaves of my book, and drew my attention to a certain chapter. I looked without knowing what was happening to me. I read the chapter. I felt upon my neck the warmth of his arm, and soon I seemed to hear the words "until to-morrow," and then ceased to see or

'A little later my mother came in to see if I needed anything, and to her I related what had happened. She smiled as she said, "You have no doubt fallen asleep while studying, and have dreamed this; and yet, now I remember, he in my face that caused her to spring to my always said that he would never leave you. Who knows?"

'For my part, on the following night I remained in my room expecting the visit, and not to weary you by a long story, I will tell you that for ten consecutive nights he came and always gave me advice what to study.

'It is a fact that on the day when I was to be examined I saw him enter the University. I succeeded excellently in my examination, and succeeded excellently in my examination, and ran off to meet my father; there by his side stood the old man, who embraced me, though no one but myself saw him. Meanwhile, my father, walking by my side, said to me, "Hen-ry, whom do you suppose I am now thinking of?" "How can I know who it is?" I replied. "I am thinking of the old man whose head you broke. How that man did love you! Surely, if he were alive he would not have failed to be here. I do n't know why I am to-day thinking so much of him." ""Who knows?" I said, at the same time seeing at my side the old man, whose face was

seeing at my side the old man, whose face was radiant with joy. 'I did not know what to think; but that I

saw him a am absolutely convinced. 'Years afterward I was one night attacked

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brain, yet you expect an imperfectly improvised one."

I was told by a relative that my sister-giving her name-was in the cabinet, and that she would help her to come to me. Later, the manager called me, and at the opening of the cabinet I found a frail form, which gave me the name of the one I was told might come to me, and then disappeared at my feet. My first friend afterward came, without a word about the manifestation she was to assist in, not remembering what she had previously said. A form came by my side, and I asked her why style of dress, mentioning a favorite one of

mine. She said: "I like to come properly." Well," I said, "you often dressed so in earthlife, and you used to come in that way to me through Mrs. Blank's mediumship." The only reply was a surprised "Did I?" She had come, as it is termed, on the light (state or condition) of the medium, with a differently organized brain, and did not remember what she had done in the past, therefore could not have granted my request had it been her desire to do so before making up from the medium.

Forms in a great measure partake of the mental and physical traits of the medium. Almost invariably they tell you they like the one they are at present using better than any other; and you might visit another the next evening and be told the same. Not but what they have their favorites, and I was once told by a spirit, unsolicited, through a writing medium, that she did not like the new place, but preferred her old "gate."

The condition of the medium when she goes into the cabinet has much to do with the manifestations. A well-known manager told me that Miss Blank was vexed before she entered the cabinet, and that during the séance every form he went to twitched away from him, having taken on the condition of the medium. She did not manifest so to him before or after the séance, as he was not the cause of her feelings. The voice often sounds much like the medium's, especially when the form is mostly made from her, but when the sitters are used in part it is generally unlike hers.

Two friends have been to me more than one hundred times, through the same instrument, occasionally coming together, often outside of the cabinet by my side, and their voices are always the same, one being much like the medium's, while the other is never like it. As a rule the size of forms approximates to that of the medium, yet they are sometimes much larger and taller, and also smaller.

A manager was obliged, owing to sickness. to put a new medium into his cabinet at short notice. The manifestations were greatly changed; the forms were larger; they were while the voices and individual characteristics say that this was quite convincing to him, as it would have been impossible to have drilled | integrity alone.

Our business system ins its base On one small thought that 's out of place. The merest triffe-nothing much, of course. The truth is there—who says it's not? Only—the trouble is—you 'vo got The cart before the horse!

2

You say unless a man shall work Right carnestly, and never shirk, Ho may not eat. Now look—the change is small, And yet the truth is plain to see. Unless man eats, and frequently— He cannot work at all.

So let us change our old ideas And learn with these advancing years To give the oats before we ask for speed; Not set the hungry horse to run And tell him when the race is done That he shall have his feed! — Charlotte P. Stetson, in New Nation.

The Spiritual Rostrum.

Spiritualism; What it is Doing, and is Destined To Do. A Lecture delivered in New Bedford, Mass., May 8th, 1802, by

MISS S. LIZZIE EWER.

[Reported for the Banner of Light.]

The theme of themes for the spiritual rostrum is Spiritualism, and the inspiration of the hour would lead us through the mortal instrument to speak of what it is doing, and is destined to do, for the world at large.

Spiritualism is a fact too well established to render necessary any argument of ours, and we are not here to-night to afford you the satisfaction of any argument concerning what is too apparent to any reasoning mind in the world of fact to day.

Spiritualism is comprehensive; it conveys so much to the mind of man, it is so all-embracing, that it comes to be the ism of isms, the divine ism of isms. It does not ignore one single truth syllabled or written along the line of the ages. Its work to day is to bring us to see the unity there is in diversity. It is doing a work that no other ism has ever attempted. It is not sectarian. It does not set itself aside, it simply asserts the supremacy of truth, and has ever in view the fact that truth in its progressive expressions ever remains the same. Truth is absolute, but the finite mind in its conception of truth must necessarily be along the line of progress.

Spiritualism is actively arousing the thought of the world to the fact that there is no one sect of people: there is no one theory, there is no one belief that ever can hold the world of mortals or immortals; but there are ever the golden lines of truth running through all assertions everywhere having expression, and we come to unify the whole when we sum up in teaching the world to do its own work. Every its wide expressions, in its comprehensive terms, in its broad definitions, what is in the world of thought and of intelligence to day. We are no longer rocked in the cradles of the that which will be the sure result of good. We past, no more are we soothed by the sweet. soft lullables that once sounded in our child- have not earned. hood's ears; we have grown up somewhat; at least to the stature of men and women. It is lations, which are like bubbles upon the surtrue we love to listen to the poems of olden face of human experience, and as evanescent dom that are strewn upon the shores that have and have our being in to-day. We cannot be satisfied with what any one people, any one nation, any one sect has endorsed as its faith, as its religion, as its infallible position in regard to God and to man.

Spiritualism is broadening the world. There wave. It is not a little struggling expression

patience, are not learning the lesson of right, | make the application of the principle we have are not aitting under the tuition of that great master who would lead you, doing what he to-day we are sure of our to-morrow. Our tosays, because he knows it is for your good that you do so, the morrow shall be weak. Remember that we are not to sit under any

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lash of fear. The old time flagellations are done away with; we have not now that which is the lash in our schools, even primary. We have our beautiful_kindergarten system, and our little ones through it get pleasant ideas of being educated, because there is no lash, and thus through all upward steps of education. So Spiritualism teaches us in the great school of life that we have certain steps to take, one at a time. Sometimes we have thought the world too impatient of results. Sometimes we have thought those who go to consult seers, those who are accredited with superior vision, are wrong in their questioning. They are weakening to day by foolish explorations in to-morrow. They are not equipped for such explorations-they are simply in the way of folly. Spiritualism does not stand as a prophet at every corner, it does not sit as a seer in every house, but it asserts to itself the office of a great educator to humanity. Oh, we like the dignity of our Spiritualism, and pity those who do not understand its grand philosophy, and do not look upon it in any other light save as something that comes to define to-morrow, or make easier to-day. Now, friends, the grandest idea of life we can have is conflict. Would you forever sail on the sea of blue, unruffled even by a ripple, a dead calm out at sea? Why, it is said a sailor dreads a calm. No, you

like to have the forces of old nature playing upon the ocean surface, you like to hear the lisping of the waves, and when they rise up through the fathoms that lie between them and the surface they come to have deep intonations of power. Although the tempest is abroad you say, "It is well; it makes clearer the elements of to-morrow." When to-morrow you walk forth and breathe the purer air you say, " How blessed was the tempest of yesterday." Great elemental forces of nature illustrate the teaching of our Spiritualism. It is the index pointing to the true philosophy-it is the happy illustration which the great artist has drawn upon the title-page of the book of inspiration. Some people have thought there was only one book opened for life's great store, and they have told about the angel who writes

out each day the acts of our lives. We think that in one sense of the word it would be far better to become our own scribes and be our own angel selves, and then the angel from higher spheres would find something far better to do, and could say the children down there are doing their own work. Spiritualism is man, woman and child has something to do. We cannot sit idly with folded hands and be the recipient of any good. We must work out have no right to claim anything as our own we

Spiritualism teaches us not to deal in specu time; love to gather the precious pearls of wis- but it teaches us that we may become great reservoirs, holding within that which shall satbeen. It is pleasant sometimes to take jour- | isfy the soul's need. Let us inspire you with neys far back, and see what priceless pearls of one truth this hour. Have you ever thought thought have been washed from the ocean beds how much better, how much nobler it is to of human experience; but we live, and move, | make others happy, than to strive for happiness for self alone? It is a good panacea for many ills, and we had almost added for all ills flesh is heir to. Now try this; go out of yourselves just as much as you can. We are not telling you to be too unselfish, but we are telling you

how to build yourselves to a grand manhood is a mighty sweep and play in the incoming and womanhood. Just try this for once, at least, and see the result. Try it to-night; do of the ocean tides, but a grand tidal wave that | not wait until to morrow, as it is to day we are is sweeping in upon us in this latter part of the talking about. Try and make somebody hapnineteenth century, not for our destruction, pier. If you are cringing, as it were, under but for our preservation. On the green shores | that which is the infirmity of the flesh, fearful of to-morrow we shall plant the standard of every moment that it is going to have you in a severer grasp, instead of aggravating and multiplying them by rehearsing them, as too often is done, seek to divert your mind, Spiritualism is asserting its positiveness. It forget yourself, and look on another person who may be in your atmosphere a greater sufto the mental, to the affectional, but it per- ferer than you. Try it for once; go out on a mental principle. We say Spiritualism is making the world better in this: it is teaching the world to take itself out of the ills that be, and ascend to the good that always is. There is an all-good ever surrounding us, and all we have to do is just to bring ourselves up out of the shadows. You say that is much more easily said than done. That is true; and yet we are pointing out to you the road along which you can go, and handle for yourselves truth, which, if applied, will make you worthy of your place in the great world-school. Spiritualism is an educator. It comes to educate the world, to enlighten it, to set it free from the errors that have been. It tells you that which has so long been considered infallible is not infallible, for now the light of new thought shines out, and its errors are too apparent to longer deceive. Spiritualism is bringing into common practice the reasoning powers. When a century ago was written that which was a century in advance, there was then the holding, as it were, of the nucleus of this great truth, that which emphasizes the expression of to day. He who wrote "The Age of Reason " pierced the clear heavens of eternal truth, and in the new translation the golden lines of his glowing thought shine out, and we assimilate them with our truth of to-day. Spiritualism is advocating the development of the nobler powers of the physical man and woman. The fuller development of the powers of the physical is just what is needed to bring out the full and free expression of the psychical. We never can have the free, strong, full expression of the soul unfettered, until we have that perfection of the physical which has been ordained-ordained by the very nature of things. Not any absolute mind has said this shall be, but simply from the abstract principle of nature, which never goes back upon itself, but always comes out in support of itself. Nature reaches out her arms strong in their muscular development. Spiritualism endorses physical training, it endorses the bringing to the full stature the physical man and woman. You see no longer such puny and sickly expressions as were formerly seen in our institutions of learning, and for the very reason that the students are trained physically. Woman is no longer left out. We have our teachers of physical culture for woman as well as man. Spiritualism is advancing the proper education of woman, and bringing her up to her true position.

row's sun shall shine; but if you, in your im- | but let us look at what is to be. Just here we olted; it is this: that if we make strong our morrow shall have added grace, strength and beauty, because we have nobly done life's task to-day. Spiritualism is its own prophet. It is the arbiter of its own destiny. It comes not su much totell the world that you are to rely upon what one sees or another sees, what one hears or another hears, but it comes to tell you what you are to hear and see, and in a very practical sort of way; it comes and utilizes all human ability, it comes to intone itself in the harmony of all human living, and in this way it is destined to be a mighty power in the time that is to be. It is the beacon-light beaming out o'er the darkened pathway of the sea eternal of life, like the light which gleams out over the sea when the mariner is storm-tossed, and his vessel is beaten about by angry waves, and becomes the savior of the sailor. So Spiritualism is destined to be the beacon-light of the world. It irradiates every region of darkness, it permeates every evil filled with the shadow of death.

Spiritualism is destined to deal with all which treats of morality. Spiritualism is teaching the world that there is to be in the future a better ordering of affairs than we have at present. It is creeping slowly and surely into the hearts of the people. By-and-by the monuments of the past will crumble away, and there shall be the living monuments of truth through the institutions of all humanity. Byand-by there will be no graves on any hillside; we shall have a different disposition of the bodies of our dead. Think us not rude in this expression. We are here to-night for the intcrests of humanity, wedded to truth; we are here touching this mortal instrument to voice to you the truth of the hour, and we say that Spiritualism is to teach the world that which shall be to the world's great benefit; it is to teach the world that by and by the miasma of death shall no longer arise from your valleys, and the shadows shall flee away, because man is becoming enlightened enough to take hold of the great lever of human power and adjust it to human affairs.

Lend your listening ears to the teaching of the sphere, and you shall catch the full, swift intonation, and there shall sweep no more across your sunny skies the troubled cloud. Crape shall no longer be manufactured to be used as an emblem of sorrow and mourning. The going away from the earth-life will be a beautiful translation; only a change the angel of life brings you. You shall say, b am willing that in the crucible there shall be cast that which shall come forth purified, even as the ashes of the loved and so called dead. Disease is no longer to infest the earth. When we have learned aright what is the teaching of the higher, we shall come into the power of subduing all things unto ourselves, because we shall then have gone out swift and strong in the explorations of truth, equipped for it in

the yesterday that is the now of to-day. The world is to be emancipated from that which now holds it, as it were, in chains. By-and by there will be no criminals in all the land; no builder will be called upon to rear the walls of any penitentiary. And why? Simply for the reason that we are becoming educated, enlightened, brought to a knowledge of all truth, and out in the eternal seeing we can know that we are safe forever. Spiritualism, indeed, is destined to free the world from that which holds it now. Speed on the day when we can say there are no forms of clay, when we see no more the need for a human soul to plead in endless prayer, for God is everywhere. "Eternity shall unfold its sphere within a sphere, and lo! beyond the limit of the little year, we find the larger holding of the Life divine."

Banner Correspondence.

in the history of Spiritualism in Lowell. Start-ing last autumn under dark and unpromising auspices, trusting in the powers above, the So-ciety commenced its labors. The finances were very low, but by procuring the best of talent in the way of lecturers and test mediums, the trensury was soon filled. Enthusiasm increas-ed, and bright light gave many a sad heart re-lief. Under the executive ability of Messrs. Lord and Pickup, the old hall that had been long empty was soon filled to its utmost. On many occasions standing-room was greatly apmany occasions standing-room was greatly ap-preciated by eager listeners desiring to improve the moments by storing up in their minds thoughts they held most sacred as they came from the mouths of the lecturers; and not only that, but the comforting and soul-inspiring thoughts that were brought to light by the won-derful powers manifested by the tests they re-ceived. The seed sown this last season we are confident will produce an abundant harvest. for results are making themselves manifest from day to day.

We do not mean to allow the good work to stagnate, but during the summer as often as possible we are to repair to a beautiful grove some short distance from the city, and there enjoy the day set apart for rest in the most hallowed manner possible by singing, listening to lecturers and communicating with the spirits of ligher spheres. We shall thus keep the sub-ject before the people, and prepare for next fall to carry out our work with more success when our season of regular meetings com-mences." mences

FALL RIVER.--Rev. Will L. Lathrop writes: As this is my first contribution to the spiritualistic press, I will briefly state that for about ten years my work has been in connection with the denomination called 'Christians.' As an ordained minister among them, I have endeavored to do my part of the work in faithfulness and devotion. I have always consid victions of the truth of Spiritualism led me to openly avow my position, when I was at once accused of disgracing the church with which I have been connected. But whatever has been or may be said, will not, cannot, approach my convictions as fixed by my personal expe-rience of the wonderful power of spirit con-

In association with Miss Mary B. Williamswho is well known as a lecturer and test me-dium-I took my stand publicly as a Spiritual-ist. We closed our series of four meetings on June 5th. They were held in Bristol Hall, in this city, and were favored with fair attend-ances, although somewhat hindered by the weather. We discovered that the interest in the weither of Spiritualizm in this of the set the philosophy of Spiritualism in this city is not intense. Anything phenomenal is attract-ive, because it excites curiosity. It is to be hoped that some interest may be aroused here for the coming season. Our meetings, I think, were the only public ones held in the centre of the city all the season. Mrs. Jennie Warren, under the control of her efficient guide 'Min-nehaha,' ably assisted us in tests the last two Sundays.

I shall be ready to deliver addresses in nor-mal condition at any time, and can add to the interest of meetings by vocal music; but my spirit-guides are not ready for tests yet. I hope to be useful in the Cause."

Maine.

BRADFORD.-Mr. J. P. Stevens, Chairman of the Spiritualist meetings, writes: "Appreating the BANNER OF LIGHT for its manifest

The answer comes first theor in the spirit value of the body, but that there are among them the body and be departed approximate in the field go on to broader fields of use in the field go on to broader fields of use are followed that, as the older veterans in the field go on to broader fields of use are of the most important aspects of religion: for it is the amont's reflection may serve of distance, and apart forow evidence of the sepirit. World will ever sustain us, and reward our every effort."
Massenchusetts.
There are are faithful to our duty as mortals the spirit world will ever sustain us, and reward our every effort.
Massenchusetts.
The spiritualist Society of this city has just antum under dark and unpromising last atum under dark and unpromising last atum under dark and unpromising and the they yor ouring the best of taleware were to ward our every sent to all abors. The finances were to ward our way of lecturers and the powers above, the Society commenced its labors. The finances were to may and they will do the same the powers above, the Society commenced its labors. The finances were to any of the way of lecturers and test mediums, the society commenced its labors. The finances were were were were to a socher without this medium in common life, and a presumption arises that they will do the same the powers above. The Society commenced its labors. The finances were to any of lect

Sickness Among Ohildren,

Especially infants, is prevalent at all times, but is largely avoided by giving proper nourishment and wholesome food. The most successful and reliable is the Gall Borden "Eagle" Brand Condensed Milk. Your grocer and druggist keep it.

New Publications.

THE COLUMBUS MEMORIAL. 1492—Four Hun-dred Years—1892. Discovery, Settlement, Wars, Independence, Constitution, Discus-sion, Secession, Peace. Illustrations and De-scriptions of the World's Fair Buildings, with Official Plat of the Grounds, and Valuable Information in Keeping with the Times for the People. Chicago, Ill.: John W. Iliff & Co.

The maps, diagrams, engravings, chronologies and descriptions given in this Memorial serve to impress the reader with the vast magnitude of the work involved in the forthcoming Exposition, and is valuable to those who intend to visit it, as also to those who will be unable to do so. The Paris Exhibition of 1889 occupied one hundred and seventy-three acres; that now preparing will occupy one thousand and thirtyseven acres.

A CHICAGO BIBLE CLASS. By Ursula Geste-feld. 12mo, cloth, pp. 305. New York: U. S. Book Company.

A series of didactic readings designed for classes pursuing a course of Bible studies independent of ectarian leadings. The basis is a form of Universalism that shall elevate mankind, not through increase of church membership, but a recognition of universal principles and their application that shall draw all races into a unity of thought.

TATTERS. A Novel. By "Beulah," author of "Zarailla," etc. "Good Company Series," No. 17. Paper, 12mo, pp. 311. Boston: Lee & Shepard.

A story with a deep and intricate plot. It has many lark chapters, but they are relieved by bright and ineresting incidents in the life of the heroine. Though Tatters" is the central figure, the characters that contribute to her happiness are important, and sustain the interest of the story and its brilliancy to the end.

HANDBOOK OF SCHOOL GYMNASTICS of the Swedish System. With 100 Consecutive Ta-bles of Exercises, and an Appendix of Class-ified Lists of Movements. By Baron Nils Posse, M. G., Graduate of the Royal Gym-nastic Central Institute, Sweden. 18mo, cloth, pp. 192. Boston: Lee & Shepard.

In this manual the author gives the fundamental principles of the Swedish system of gymnastics, the positions and movements being clearly shown by drawings, together with valuable instruction and advice to teachers.

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 colic, and is the best remedy for Diarrhea. Twenty-five cents a bottle.

In Memoriam.

From Pine Island, Minn., Wednesday, June 1st, 1892, Sylvester Dickey passed to the higher life at the advanced age of 85 years.

our eternal truth, and hat not vain is that planting. We shall be secure in our position.

takes hold not only upon that which pertains tains also to that which is the strength of all intelligence, it pertains to every reasoning power of man, it appeals to his perceptive nature. He no longer is shut out from the realm of soul. No longer is it said to man incarnate, "thou art depraved;" but he is touched with the sublime lesson of evolution, and Spiritualism is doing this. It is making us, each and all, students in one great school. There is no school or college in this our land, or in any other land, that is confined to one department. No, there are various departments. You have that which is the course preliminary, and you must complete this before you can enter upon that which is the next in your education. You send your children to the college, but you do not send them there as being prepared or ready to enter more than one grade of study at once; you send them there that they may avail themselves of all the privileges of that institution. You say, Be obedient to that which is there, to the powers that be. Spiritualism says to the student in the life-school, Be obedient to the powers that are.

Neither do we stand under any lash of fear when once we have come into recognition of these superior powers. Nor do we cringe before them. Does the student cringe before the modern teacher? If he is apt in learning his task, on entering the recitation room of the college he feels that he is well prepared to appear before the learned professor. He goes with joy, and it seems to shine out in his face, and we say "that student is making good progress." Spiritualism, friends, is that which teaches us that we each day may learn our lifelesson. It teaches this also, that the lesson of to-day means more to us than that of yesterday, and teaches us that we need not trouble with the task of to-morrow, only do that which is of to day. We have often heard it said, "What shall be?" "I would like to know what my life means." "I would like to go out and explore the future." You are puerile in any explorations which you are not prepared to make. What would you think of one setting out to the wilds of Africa making no more preparation than he would need in order to walk about your streets, without taking any apparel with him that would be suitable to that climate, or that which he must meet there? You would say that were indeed folly, and so it would be. I say this, that Spiritualism makes life the practical life of to-day. If you to day are living the best you can, if today you are harboring every thought of good, if you are going out on the wings of a pure soul-expression, then are you preparing yourself for that which shall be the way of to-mor-

We have spoken of what Spiritualism is doing row. Then shall you be strong when to-mer- | in a few ways. We have generalized somewhat,

ELGIN.-G. H. Brooks writes: "I was called to Milwaukee, Wis., for Anniversary Sunday, and fully enjoyed the spiritual feast. Prof. Severance was Chairman of the meeting, and he did all he possibly could to make it a suc-cess. There were three sessions: A Confer-ence in the morning; the Anniversary address by myself in the afternoon, and evening. Prof. Watson and Otto Severance had charge of the music, which was fine, and enjoyed by a large of the first the first music, which was fine, and enjoyed by a large gathering at each session. I spent the first Sunday of April with the friends in Prophets-town, Ill., and held a three-days' meeting, which was enjoyable, and largely attended. I did not organize a society there, but hope to ere long. The meeting did a great deal of good, by arous-ing a public sentiment in favor of Spiritual-ism. The next Sunday I went to Metcalf, Ill., some two hundred miles south of Chicago ism. The next Sunday I went to Metcalf, Ill., some two hundred miles south of Chicago. Spiritualism owes its existence there to Mr. Ralph Smith and Mr. Litteral. Four years ago the subject was not thought of, but after Mr. Smith had read one of Mr. Denton's works, he became interested in the matter, and he and Mr. Litteral began to investigate. Mr. Litteral proved to be a fine medium, and from that cir-cles were formed, and now there are some eighty Spiritualists in and around Metcalf. I had a full house morning and evening, and in the afternoon the friends met at the residence of Mrs. Jones, and organized a society. Over of Mrs. Jones, and organized a society. Over twenty joined. There would have been more, but many who wished to could not attend the meeting on account of the terrible state of the roads. Monday evening the friends met at Mr. Julian's with their children, and I gave them, as best I could, a drill in Lyceum practice; they are to meet from Sunday to Sunday in differ-

are to meet from Sunday to Sunday in differ-ent homes, and carry on this kind of work. I left them full of enthusiasm, and harmonious, with a determination to work for their own culture, as well as their children's. From Metcalf I went to Villa Ridge, Ill., where there was a society already established, but I was anxious to bring them into the State Society. I found a fine society composed of

where there was a society already established, but I was anxious to bring them into the State Society. I found a fine society composed of excellent people, and a great many were young, who had no especial place to call their own. I asked them to form a Lyceum, which they did after my first Sunday's lecture. I got them together, and gave them a drill. On Thursday evening they met at the residence of Mr. Leidigh's, and an organization was com-pleted. Thirty-seven joined the Lyceum the next Sunday. Oyer sixty were present, and I asked them to meet again on Tuesday evening for a more complete drill, and over forty did so. I shall long remember my visit among the friends there, and the many acts of kindness I received. The society, as well as the one at Metcalf, joined the State Association, which is exerting a wide-spread influence that in time will largely increase. Wherever I go I endeavor to get our people and young people by establishing Lyceums. The Association is doing what it can for the upuilding of our Cause in the State, and while it has not received the support it should, it is not discouraged, but keeps on, believing it is always best to put the best foot forward. I

" nic it has not received the support it should, it is not discouraged, but keeps on, believing it is always best to put the best foot forward. I have visited other places, which I will speak of in my next."

Bhode Island.

PROVIDENCE.-H. B. Chapman writes: As one after another of our speakers and platform test mediums pass to the other life, [b] Strong evidence is afforded by psychi-we often hear the question asked, Who will cal phenomena, not only that the spirits of & Rich. Price 60 cents. 5.55 mil

ciating the BANNER OF LIGHT for its manifest worth, I take the liberty of sending a few words relative to the status of the Spiritual Cause in this section of the old Pine Tree State. Last October, at the close of the Maine camp-meetings, a small band of devoted Spiritualists united for the avowed purpose of holding spirit-ual meetings in the town of Bradford, and with the energy characteristic of Maine Spiritual-ists, secured the services of the eloquent ex-pounder of the Spiritual Philosophy, Mr. A. E. Tisdale, who spoke for them seven consecutive Sundays, giving grand satisfaction, and im-parting an incentive to energetic action on the

Sundays, giving grand satisfaction, and im-parting an incentive to energetic action on the part of the society. During the winter months a number of social parties have been held, the proceeds of which go to the support of the meetings during the summer. For the present month (June) the society has been so fortunate as to secure the ser-vices of the young, energetic and tireless worker for the Cause, Oscar A. Edgerly, of Newburyport, Mass. Though we have long known Mr. E. by reputation, this is his first visit to our town. We find him to be an in-spirational speaker of fine ability, as well as a good test-medium. He having been with us now two Sundays, we feel well assured that his work will result in the lasting good of the Cause in this vicinity. It is our intention in the future to secure the services of good tal-ent, and continue to profit by the good work al-ready accomplished."

Indiana.

ROCHESTER .-- The following call from the

friends in this place clearly conveys its meaning to all who may feel to respond thereto:

HELF WANTED.—The Spiritualists of Rochester have an elegant temple erected, but have not the means to furnish it. Will the friends of the Cause please contribute donations in sums not more than ten dollars or less than ten cents? Address contri-butions to the chairman, MAJOR BITTERS, ROHERT HENKLE, Sec'y. Rochester, Ind.

Beyond the Veil.

The Rev. H. Kendall, in the Primitive Methodist Quarterly Review-so says The Coming Day, of London, Eng.-has a very noteworthy article on spirit-communion. Here is the substance of it:

"Suppose that the ultimate verdict, not only of the Society of Psychical Research, but of intelligent men generally, shall be that in a considerable proportion of instances the strange sights seen and sounds heard which have been the subject of investigation, have

have been the subject of investigation, have an objective reality, and demonstrate the ac-tivity of what is ordinarily termed the super-natural within the sphere of human observa-tion--how do the facts compare with the state-ments of Scripture on the same subject? "I. First, it will have to be admitted that there is an invisible sphere peopled with in-telligent life, and that there are spiritual be-ings who are ordinarily unseen to us, but who have power to manifest themselves to living men, and from time to time are doing this. "(a) If the judgment finally pronounced

"(a) If the judgment finally pronounced shall be affirmative it will have been scientif-ically demonstrated that there is a spirit in man capable of separation from the body, and of existence independent of it, and that this spirit, which is the real man, does actually survive the body's dissolution with augmented powers.

spanne (private de artes), retai

Next Dickey passed to the higher life at the advanced age of 85 years.
Ile was one of the early pioneers, moving from York State to Minnesota when the country was new. He took a leading part in the growth of the State; was in the legislature a number of years, and held other responsible offices; was an una of sterling integrity, honest and firm in his principles of justice and right. He became a Spiritualist in the carly gives a main of sterling integrity, honest and firm in his principles of justice and right. He became a Spiritualist in the carly days of Modern Spiritualism, and he tried to spread the new light all he could—yet despite popular prejudice in this respect, he was highly regarded by all. And as an flustration of this, the Woman's Christian Temperance Union was holding a convention in the place at time of his death, and they passed resolutious in the Convention that were highly complimentary as a tribute to his memory, also kind words to his family, which were read at the funeral services by the speaker.
His companion, who had traveled life's journey with him, and five sons and three daughters, were all at the funeral, at how sons and three daughters, were all at the funeral south Dakota.
The obsequies were held the following Sunday, under the trees that shaded his pleasant home. It was the largest funeral that was over held in that part of the country. The sons decorated the grave hiside and out with flowers with their own hands. Excellent singing was furnished by a mixed quarter, and the selections were very appropriate for the occasion. I took the opportunity to tell the people what the teachings and philosophy of Spiritualism mere and emphasized the fare held helf by helped to make such mere as Mr. Dickey.
I think the Spiritualists can make their funerals very educative by having some speaker present the philosophy of Spiritualism. It was remarked by some present that the sever were services would accomplish a great amount of good in that vicinity.

Passed to Spirit-Life,

From Leominster, Mass., May 30th, Mrs. Abby O. Nourse,

From Leominster, Mass., May 30th, Mrs. Abby O. Nourse, aged 74 years. Mrs. Nourse was a native of Leominster, and the last of a large circle of brothers and sisters. Her husband had been many years in spirit-life; she had been a devoted mother to hor two sons and two daughters, who richly repaid her care in her declining years. She had long been an earnest Spiritualist, and was in sym-pathy with all reforms. During Memorial Day many friends called upon her; feel-ing weary, she retired early, and in less than an hour slept to waken with her loved ones in the morning land. The funeral, conducted by the writer, took place from her home, and was largely attended by relatives and friends. A great profusion of rare flowers testified to the love with which she was regarded. Sincerely mourned by her chil-dren, thoy are comforted already by the assurance that it is well with her, and that in her "new home the old is still held dear."

From the residence of her parents at Deering, Me., on the morning of June 5th, Lizzle R., only and dearly loved daugh-ter of James and Sarah Smith, aged 25 years and 8 months.

ter of James and Sarah Smith, aged 20 years and 5 months. « She was of a sweet and loving disposition, and had nany warm friends—the place she held in their estimation being attested to by the beautiful floral offerings with which her casket was covered. Although a great sufferer for two years past, her mind was clear until the last; only a few moments before the spirit took its flight her father bent over and asked if she was afraid to cross the river; she replied: "Oh in o, papa, not at all; its all bright; still I would like to stay longer with you all."

while the bereaved parents' hearts are aching so sorely, and they miss the visible presence of their loved, yet their faith is sure and steadfast that their departed ones all live, and are waiting for them in a beaulful spirit home. Spirit-ualism brings to stricken ones a pace and comfort that nothing else can. It gives the assurance that our dear ones are not dead, only passed within the vell, and we shall have our own again. Funeral services took place on the afternoon of June 7th, and were conducted by the writer. Mns. O. H. JEWELL. Portland, Me.

From Worcester, Mass., June 1st, Mrs. Eliza A. Hawkins, nged 47 years.

aged 47 years. Mrs. Hawkins was a firm believer in the Spiritual Philoso-phy. Bie led a quiet, upright life, and was beloved by all who know her. She leaves a husband to mourn her depart-ure. May the consoliations of our philosophy be with him. The funeral services were conducted by the writer. GEO. A. FULLER, M. D.

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

WRITING PLANCHETTES for sale by Colby

LIGHT. BANNEROF

Written for the Bauner of Light. MY BEAUTIFUL ELM.

BY EMMA ROOD TUTTLE. Why do I chorish the beautiful tree, Which stands on the lawn, by the dear old home? Siender and supple and willowy, Under the arching ether dome. Thrifty and strong, though 't is young in years, Too large for my arms to reach around, For I have tried it when burning tears Fell from my eyes to the senseless ground.

Our guests in summer are wont to choose The grass beneath it to lounge upon, And all of life's chaing bands unloose The while it whispers to care, " Begone;" The wild blue violets, year by year, Creep closer toward its tawny stem, And the Star of Bethlehem flowers appear. As dropped from some angel's diadem.

I fondly say, "See! they love my tree! And choose their lives near its own shall pass," But they know not why it has charms for me, Nor knows the tender and cool low grass.

They only live in the present hour; They look not back and they look not on; A peaceful life lives a lovely flower

Till autumn blights it and death comes wan.

But when I look at my dear elm tree My thoughts fly back like a flock of birds

To the pleasant land of memory, Where the air is full of the sweetest words, The shouts of children, the notes of glee,

As back from the woodland my trio came, And my boy was bringing a young elm tree:

That one and mine are the very same! The little fellow was tired and warm, 'T was a tiny tree, and I 'd not have guessed

It could stand so strong now in wind and storm, Nor be rooted so in his mother's breast! I can see him, slender, blonde-haired, but strong Were the fine-cut lips, and the dear blue eves: His hands-they were such as are told in song,

And his head-it was always so old and wise His sisters helped him to plant the twig; They hoed and spaded and left it there That warm spring day to grow strong and big, A shrine for a loving mother's prayer. Oh, sacred labor1 my cherished tree, Sing ever of love and fraternity, Sing, wooing the children back to me, And the memory of thine infancy.

Original Essays.

THE RELATIONS OF MEDIUMS TO SPIRIT-FORMS.

BY WILLIAM FOSTER, JR.

Said M. Camille Flammarion, the noted French astronomer: "The psychical world, like the world of astronomy, opens infinite avenues before us. Study, study without ceasing. Let no system stand in the way. Let us seek truth freely." When M. Flammarion declared that the psychical world opened infinite avenues before us, he declared a great truth, for whatever phase of manifestations we may investigate, we find ourselves in a realm whose laws are subtile and recondite, transcendental in their scope, unfathomable by the physical senses. The latter cognize facts, but cannot go beyond. To make the last and final analysis we must occupy a psychic or spiritual standpoint, and use our spiritual faculties. Even this we cannot do when encased in the flesh, the physical, and must wait until we are free, and our inner sense is emancipated; and even then we must have a large and long experience on the spirit side of life before we shall cease to see as through a glass darkly. There are many things I would like to know, but my spirit-friends cannot illumine my ignorance. I have frequently asked how ponderable objects can be taken away on an evening and subsequently returned. I have seen large potted plants, and in one instance a mocking-bird brought from the cabinet of Mrs. William II. Allen, but how it was done, the modus operandi. those who brought them could not tell. All and paper, and also explained the dream. Sitthis, and much more similar, go to show the in- ting up in bed, I made a sketch of the mechanfinite avenues which open before us. But to our subject : what are the re mediums to materialized spirit-forms? Here I apprehend we shall find difficulties in the way of reaching a perfect solution, owing to the nature of the subject, which must be examined from a standpoint more or less obscured by mundane modes of thought and influences. Again, no two mediums are alike. Mediumship is an adaptability of a person to psychic influences. Mediumship runs on different lines; that is, presents many phases, the quantity and quality of manifestation depending on the degree of adaptability. In the phase of materialization all, however, does not depend on the mediums; the sitters are a factor, and, to a large degree, affect the strength of the manifestations. A sitter may sometimes, through over-anxiety, absolutely hinder his or her friend from making up its form, though this anxiety will not affect any other form. There are divers ways that members of a circle may exert deleterious influences and weaken the manifestations, whatever degree of adaptability the medium may possess, or how much the spirits may have manifested. Undoubtedly the medium is the mainspring of the manifestations; without her the séance would be a blank. Some have an idea that the tangible form is made up from the medium entirely. If this was so, then the manifestation would be personation or transfiguration; but we know this is not so, for the medium and form are distinct personalities. Though distinct, there is an intimate relation : a something has been abstracted from the medium, combined with psychic matter from other sources, the whole making the form. There is a spiritual body which is the basis; upon this the psychic matter mentioned is precipitated, forming a personality more or less perfect, according to circumstances. Something depends on the will-power of the spirit. If this is weak and all other conditions are perfect, the form will lack something: strength or distinctness. One evening at Mrs. Bliss's, when she was holding séances in Providence, Blue Flower, one of her band, called out, "Brave Foster, get down here; I want to talk with you." I stooped over at the curtain, my face near the floor, and there was the dusky face of Blue Flower, nothing but a head resting on the floor. I asked why she did not come out as the others did. She said she could n't make her legs. A few months ago I recognized her voice at Mrs. Allen's cabinet, coming from the floor. I stooped down, and there was the same dusky face, head resting on the floor. I asked why she came in that manner, and she replied: "Because I did so at Mrs. Bliss's." I cite this case to show that though there is a dependency of the form on the medium, there is an independency as well. We will find anomalies in the manifestations, but they are anomalies only because we are ignorant of the a (1993). 5. 11 B B B L governing law.

Sometimes a form has some of the lineaments of the medlum's face, but this is usually only momentary. Occasionally we may hear a tone of the voice suggestive of the medium, but it is only for the moment. It is true there is a vital relation or connection with the medium and the form, but is it of such a nature that the medium dominates the form? That is, does the medium govern the actions and control the intellectuality of the form? If so, it is done through the exertion of psychologic power, or, to use the modern phrase, hypnotism. Now, to successfully psychologize or hypnotize, the operator must exercise his or her will-power, for this is the main factor of the process. Let us recur to the status of the medium when materialization is going on. He or she is in a trance, utterly oblivious to all outward things, a machine in the power of a excarnated spirit for the time being, to be used by other excarnated spirits for a longer or shorter period. His or her natural powers have departed, are held in abeyance for the purposes of the séance. How, then, can the medium become a dominating power to control the forms? He or she cannot exercise the will, the main factor, as I have said before, because the will is not there; the medium is submerged entirely, the physical only remaining, being controlled by another spirit who represents a different personality.

I think, therefore, it is safe to assume that the psychologic power of the medium is nil, not possible in the nature of things psychic. My conclusions are based on more than ten years' experience. I have attended probably fifteen hundred séances, some of them experimental, seen probably thirty thousand forms, some of them of course many times repeated, endeavoring to observe with care and mathematical scrutiny, that I might arrive at correct results. Certain facts I know; but back behind these facts are laws which I cannot fathom. I must rest content with these facts, and patiently await my transition to the spirit spheres, where I expect to know more, being then in a better condition to pursue my investigations, though I never expect to know it all. for infinity is beyond the grasp of humans or spirits.

WHO CAN EXPLAIN?

Having seen several articles from various writers, claiming that inventors often receive assistance in their work from an invisible force or power acting upon their minds, and having been quite active in the line of invention myself, with your permission I will give some of my experiences in that direction, leaving it for others to judge of the source from which they were derived.

To begin with, I wish to state that I am an inveterate dreamer, and scarcely a night passes but I am wandering in "dream-land." I have been compelled to ride on a wheeled vehicle for almost thirteen years, not being able to walk, and the machine I at one time owned gave me much annoyance. One night I dreamed I was in a strange city, in a park located near the main business streets, and on a street running north and south through the park. When I arrived at a point where that street was crossed by one running east and west through the park, I met a man riding on a tricycle, and hailing him, I wheeled my chair up to his machine and asked him if he would be kind enough to let me see the mechanism by which he propelled his wheel. He complied with my request, and I minutely examined every part of the machine, and thanking him every part of the machine, and thanking him for his kindness he sped on. I then continued my travels to the southwest corner or section of the park, where I saw a fountain with two miniature boats floating on its water, one be-ing a passenger side-wheel steamer, the other a tug, and they were passing around the foun-tain the way the sun travels. At this point I awoke, and asked my wife for a light, pencil and paper, and also explained the dream. Sit-ting up in bed, I made a sketch of the mechan-ism I saw in that tricycle, and later obtained a patent on it, No. 256,683, and have used it on my machine for several years. Some two years after that dream, myself and wife were in Cleveland, O., for the first time,

. Letter from England.

The subjoined letter to a friend from Mrs. M. E. WALLACE of New York City, who is now sojourning in Great Britain, will be read with interest by her many acquaintances in America :

sojourning in Great Britan, will be read with interest by her many nequaintances in America: LONDON, ENGLAND, June 1st, 1802. Here I am in England; and what shall I tell you of its wondrous beauties that have not been told over and over again by hearts that have been filled with great love, as they have gone from scene to scene of beauty and inter-est, till it would seem as though nothing of greater attractiveness could be met with on earth. As I have gazed upon its beauty, I have felt a pride that we, as Americans, have so glo-rious and so lovely a Mother Country. I will not try to give you my thoughts, which words cannot express, but will tell you of my charm-ing visit to that noble worker and great seer, EMMA HARDINGE BRITTEN. My friend, Mrs. Morgan, met me at Liver-pool, and I went with her to Manchester for a few days, so that I might meet once again the one who has ever been to me an ideal—and I hardly know how to desoribe our visit to that sweet retreat, "The Lindens." It is a charm-ing spot; from the front windows you look out over the green, and seem to forget that you are in smoking Manchester; and when you sit down in the Library, or rather as she calls it, "the snuggery," where she does the work which goes forth to strengthen countless num-bers of hearts, you sense at once all about you the presence of the hosts of heaven, the thoughts of earth lose their hold, and for a time, at least, you dwell in the realm of spirit. It has of earth lose their hold, and for a time, at least, you dwell in the realm of spirit. It has been some years since you saw her last in New York, but she looks not a day older; indeed, it York, but she looks not a day older; indeed, it seemed to me she looked younger—as though the angelones whom sheso faithfully serves had brought to her the secret of perpetual youth. She is now as busy in her life work as ever, and her new magazine is a labor of love for her, as it will be a blessing to all who read it. The first three numbers are out, and they are rich' in thought and purpose. We had tea, of course —that great feature of all England, and how charming she was with her beloved family all about her; and dear Doctor Britten, with his kindly thought and talk of his beloved ones and flowers. Then came the sweet thoughts and flowers are out, and never tear our-selves away from the loved friends. As we drove home, where friends were waiting to greet us, our hearts were field with the prayer that this brave worker may long be spared to bless the carth in her her base. that this brave worker may long be spared to bless the earth in her great service for the en-

We came up to London the day after, and the next Sunday we had the great pleasure of meeting at tea Mr. and Mrs. T. Everitt. Mrs. Everitt is the medium through whose organism Everitt is the medium through whose organism some of the most marvelous manifestations of independent spirit-writings have been given. Her work is entirely private, using her powers only for her friends, and when it may be for the benefit of science. On the following Satur-day we visited their charming home at Hen-don, and I shall never forget that, my first visit to an English country home, with all its wealth of flowers and the hawthorn trees, both pink and white, in full bloom, and the air heavy with the odor. I though then that ever after I should have a truer conception of what a spirit home might be. While there Mr. Everitt showed us some wonderful writings, perfect in themselves, that had been given through Mrs. E.'s mediumship. We had a sit-ting, of course, and received many loving greet-ings and messages from the dear ones in spirit. through Mrs. E. s mediumship. We had a sit-ting, of course, and received many loving greet-ings and messages from the dear ones in spirit. We were accompanied there by that great worker, Mr. George Spriggs of Melbourne, Australia, to whom the Spiritualists in Lon-don gave a reception on May 30th in Portman Rooms. The reception was organized by that indefatigable worker and kindly-hearted man, Mr. James Burns, the editor of *The Medium and Daybreak*—the chairman being Mr. T. Everitt, who made the opening remarks and gave the address of welcome, Mrs. Florence Marryat following; how rejoiced we all were as we listened to the true ring of spiritual thought as the words came burning from Miss Marryat's lips. There was also a presentation of Resolutions of Welcome by a delegate from the society at Cardiff; *there* Mr. Spriggs had worked before he left for Melbourne, having, through his mediumship, demonstrated the truth of form-materialization beyond a doubt— as the forms of the so called dead have ap-neared in doublet and in full were light of the form.

ing-Mrs. Guppy-through whom some of the most marvelous manifestations of the power of spirit over matter have been produced, she her-self having been carried through the air from a room in her own home, and placed within another room a long distance away. She is now Madame Volckman, and lives at Leyten, Essex, and we are anticipating great pleasure from a visit to her house, as she was so kind as to invite us down. Our hearts should never lose hope or courage when we look around and lose hope or courage when we look around and see such workers that have done so much for the cause of truth. Mrs. Morgan is daily gaining strength from the treatment of Mr. Lees, a healing medium, who is producing some wonderful cures. We met him at the office of *Light*, through the kindness of Mr. Godfrey of that journal, one of the most genial and spiritual of men. W. Stainton-Moses (M. A. Oxon.) the editor, one who has done so much to elevate the thought of those interested in Spiritualism into the who has done so much to elevate the thought of those interested in Spiritualism into the highest expression, is now quite indisposed from overwork, but all loving angels we trust will soon restore him to health again. I must now close, for I could not begin to tell you of all the things of interest I have seen and of the loving kindness that I have received from hoth spirite and wortals from both spirits and mortals.

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wife were in Cleveland, O., for the first time, and on passing through the park adjoining or on Superior street, I immediately recognized it as the place where I saw that tricycle, and so informed my wife. We then continued to the southwest portion of the park, and I found the fountain and boats there just as I had seen them in my dream.

At another time, in a dream, I saw some men operating a fire-ladder on the streets in this village. I could distinctly see all its parts, and the impression remained vividly with me. Later I had a model of it made, then a large machine, and also obtained a patent, the number being 342,820.

At another time, in a dream, I saw a man going up the stairs leading to the opera house in this village. He was seated in a wheeled invalid-chair, and was propelling himself and the chair up the stairs in safety. I examined the chair, and later had one made (full size), which works nicely on steps of various sizes. I was allowed a patent on the chair Aug. 17th, 1891. It is the only stair-climbing chair ever patented in this country, or of which there is

any record that I can learn. At another time, in a dream, I saw a fire ladder, different from the one above referred to,

but as I could not (in my wakeful hours) understand why it would work as I saw it in the dream, I had a test of the principle made, using scantling sixteen feet long for the model, and found it to work just as I saw it in the dream, but I have never been able to demonstrate to my satisfaction how the power is derived.

I could enumerate several such instances. but these will suffice. I would here state that in every instance where I have made an application for a patent when the ideas have come to me in dreams, they have been allowed. In one instance I had six inventions, all of which were allowable, but I applied for only four patents, and they were all allowed. Messrs. Munn & Co., Washington, D. C., said at that time it was a remarkable instance, as it was very seldom that more than one or two presented by the same person would be found patentable. When inventions do not come to me in

dreams, they usually come, as it seems to me, like a flash of lightning, and I see the machine or article standing before me in all its com-pleteness; and were I a draughtsman, I could make a complete ploture of the machine or armake a complete pleture of the machine or ar-ticle, without any study on my part of its mechanism. This gift has been with me since I was a small boy. I do not attempt to explain the cause of these dreams (?) or flash ideas (but mostly through dreams), but give the facts, and let others judge of the cause or source for themselves. I must say, however, that in all my work as an inventor I feel that I receive assistance from some invisible, intel-ligent force, but will not attempt to define what it is or how derived. Waverly, N. Y.

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Banner of Bight.

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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 Auntil further notice we will accept Clubs of six yearly subscriptions to the Banner of Light for \$12.00. We ask for the united efforts of all good and true Spiritualists in its and our behalf.

Specimen copies will be furnished gratuitously to canvassers and to those who desire to increase the circulation of this paper.

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Then and Now.

Fifty years have changed things around in a marvelous way. It is about the length of the term of Modern Spiritualism's existence. In that time, individualism has come to a high stage of development, and coöperation has taken form as a power in matters industrial and social. These two extremes are at length met to take fresh counsel together of the changed situation. The social spirit is fast swallowing up and superseding the individual aspiration, and converting it as raw material into the new and far more serviceable cloth of coöperation. It has been discovered from acte that the individual, however advanced beyond the society from which he cannot escape, can accomplish little more than propose and explain the ideas that await the strong combining and propulsive power of the Reflection is able to satisfy any one that the process of evolution takes in the social state along with the individual condition. In other words, that coöperation inevitably follows individual growth and expansion. Else all would lead only to selfishness and egoism, and instead of universal brotherhood we should all finally arrive at universal strife and contention. The movement, however, is to a larger unity through a better developed individuality. As individuals, we see beyond us and outside of us the marked change and progress which is the unceasing destiny of the human race, which, but for individual growth and advancement in knowledge, would continue to be held in suspense. But although social evolution, through the evolution of industrial and religious life, is the great result at which all existing and working forces are aimed, we are none the less to insist on the inspiration and accompaniment of individual life and effort. The course of events is to bring us all together in a state of increasing unity, and at the same time, through the protecting power of that very unity, to preserve to the utmost limit all the living elements of our individual life and character. The angelic heavens are reported to us as being peopled with ranks of spiritbeings whose individual life is harmoniously blended and unified for the achievement of common ends. There we behold and realize the true ideal of existence. Our national coin expresses it in the more ordinary sense in the familiar motto stamped on it-E Pluribus Unum. And yet out of the grand One is to be drawn the living inference of the Many. It is for this that the changing and still advancing life of the past fifty years brings us its compacted and clear lessons of to day. In progressing socially we are of necessity progressing industrially. None the less are we likewise progressing religiously. And still it all has its origin in individual effort and aspiration, in the ideas that are all the time being given by the one to the many. This evidently is the true order of nature: first individuality, next differentiation, next a closer unity in order to attain to the larger and freer unity. We say nothing now of the part performed by Modern Spiritualism in this remarkable progress of the past fifty years. It is sure to leave its own inextinguishable record behind, whose reading no one can otherwise than willfully misinterpret. It certainly has wrought wonderful results and been of incalculable value in not only illuminating afresh the minds and spirits of men everywhere, but it has done, and is still | known to the public.

Sector Sector

doing, a hardly less important work in emancipating the human soul from the bondage of traditional prejudice by itself breasting its mightlest power with a serene front and an aspect of the calmest confidence.

Sum the case up, and it will be found that no single influence is, after all, so potent to bring on the state of unity and general fraternity as that which silently but most effectually dissipates prejudice and dispels superstition. The ground is to be cleared before it is sown. Tares and wheat do not belong together. The clouds are to be racked from the sky before the heavens will bend protectingly with their stainless azure. Spiritualism, not less by its brave and noble forbearance than by its silent and impressive teachings, is engaged in furthering these most desirable of all ends. Without either dogmatism or factiousness, in a temper of gentle patience, trusting to the fresh promises it all the time receives, it goes on in its appointed course unbiassed by the conflicting and confusing incidents of this mundane life, fully believing in the final accomplishment of the great work to which it is ordained.

Not a Leg to Stand On I

The renunciation of the Orthodox tenets by thinking men among the ministry is going on every day-to the alarm of all the "regulars" in religion, who see themselves gradually being stripped of the more valuable element among the pulpiteers, and forced to plod along with "humdrums" who never have an idea the outside what they were taught in youth from the theological books handed down to them at the seminaries by the disciples of a by-past age.

This renunciation is what Rev. A. J. Wells, formerly a Methodist clergyman of Fort Wayne, Ind., and more recently of California, has done in a public discourse, announcing himself a Unitarian hereafter. The reasons he gives for this change of his religious views are interesting in the extreme, and carried to their logical conclusions leave the evangelical system of creedal thought without a leg to stand on. "I have been through it all," he said. "For

years I have hesitated, resisted, feared, doubted, gradually advanced, and finally triumphed. Now I am free, and without self-inflicted blindness I cannot deny that science and criticism have changed the whole aspect and character of religious questions." The things that are bound up with our early education we let go with pain. But they must go, for all that. He was no longer a divided man. He had surrendered all that is fundamental to orthodoxy because it is not reconcilable with modern positive knowledge.

He said there could be no orthodoxy without the doctrine of the trinity. Yet it is nowhere taught in the Bible. Cardinal Newman frankly acknowledged this. Neander, the highest authority, says it does not strictly belong to the fundamental articles of the Christian faith. The apostles' creed does not hint at it. Practically, orthodoxy worships three Gods. The dogma was adopted by a majority of the great council of Nice, A. D. 325, and the vote was carried in as arbitrary a way as any that characterizes our political conventions. No Trinitarian can successfully question these facts.

The fall of man, said Mr. Wells, involves a contemptuous view of human nature. We are taught to think of ourselves as moral wrecks and ruins. Mr. Wells repudiated the dogma because it is a logical excuse for all conceivable iniquity, because it is utterly destructive of the genuine self-respect which is the basis of true character, and because, on the ground of our constitutional, moral and spiritual disability. even Protestant Christendom has widely and vehemently denied the competency of reason to deal with questions of revelation and religion. The charges brought against Professor Briggs illustrate this last fact.

Again, the doctrine of the fall of man im peaches the wisdom and goodness of God. If Adam fell, dragging down his latest posterity with him, did not the plan of God miscarry? not wholly abortive? are tolo But we it is only the dark background on which to show the glory of redemption. The mission of Christ was planned before the fall-a divine remedy for a foreseen disaster. If so, then except on the basis of the grimmest Calvinism, the remedy has signally and shockingly and hopelessly failed. If the fall was a surprise, then the creation of man was manifestly a blunder, a monstrous crime; if it was foreseen, and the salvation of a remnant was foreördained, then the Creator is dishonored and discrowned before his own universe. A God who elects the unborn to eternal damnation can be nothing else but a monster. Does not the doctrine of "the fall' utterly destroy the idea of the divine goodness? Let us, said Mr. Wells, look at some of the great facts of to day. The nineteenth century deserves to be heard as well as any of the centuries before Christ. It has a message from God as certainly as the first century. It teaches the unity of God. Nature knows nothing of a trinity, nothing of dualism-God and nature-only of God in nature. The mythologies and the theologies, the unnatural in nature and the unscientific in religion of bygone ages, are strongly absent from the world of to-day. Nature teaches unity among the creative forces. The world was not created in six days, but the work of creation is still going on. By the scientific world evolution is accepted as the method of creation. If evolution be true, then it is perfectly clear that man has not fallen; that the race was not corrupted and ruined by the first man; that the notion of original sin is utterly baseless; that an atonement to save us from the curse of God is entirely out of joint with the facts of the universe; that sin is but a part of our brute inheritance, and was not the slightest surprise to God, and consequently that orthodoxy has no ground at all to rest on, and is directly con-

A Prelate's Preaching.

The first annual address of Bishop Sessums before the Diocesan Council of Louisiana, to May, Mr. Robert Rogers, attempts the treatwhich our attention has been called by Joseph | ment of Spiritualism from his chosen point of Maille, Esq., a lawyer of New Orleans, con- Substantialism. We can only say that there is tains in its introductory portion, which is precious little of what may be called substanmainly a tribute to his predecessor, the late tial in his labored effort. He sets out with the Bishop Galleher, several points which deserve complaint that matters of "a metaphysical br to be specially recited on account of their true supernatural character" are unsusceptible of spiritualistic meaning and application. He any proof that is within the scope of the maspeaks of the former bishop as "a princely and terial senses. He regards the scientific obvaliant soul, tempered to rare and tragic beau server as one who deals only with "the tangity by the discipline of suffering, equipped to ble and substantial realities of nature." Hence range with great and holy ones on high, de- his great difficulty in comprehending the spirit serving fairer fields of life." He says this manifestations. And hence, again, his "scienearthly life is not to be accounted a house of tiflo" alaority in pointing out to Spiritualists detention to the elect of God, nor the other "the weakness, shallowness, absurdity and life unreally magnified as the only true sphere consummate fraud of their alleged proofs of for the divine mission of man; nor does their spiritualistic manifestations." He expresses taking hence signify the destruction of human the hope of being able to deter others from relations and ownerships established in time. On great lives, said the Bishop, rest obliga-

God's own ideal place with men. The check darkened rooms, cabinets, slate-writing, paintwhich befalls, he thinks, must indicate a dis- ings, messages, and so forth. It challenges the order whose shadow overspreads both the hu- right of a medium to protection through condiman and the divine; a resistance which surely | tions of any kind, and insists on having opened opposes and afflicts God both in himself and his representatives. Such contradictions appear lights, and every other possible method of ento be a permitted lesson to emphasize the bit- trance or approach to the widest possible exter process through which man has forced the eternal love to conquer the earth. tent," and so on in the same spirit. This wise worshiper of the "substantial" says that eternal love to conquer the earth.

tree, the urn upturned, as marking "a deep few who are prepared to accept things as preconfusion in the part of human history," as sented, deeming it a sacrilege to question the wastes of divine possibilities, the chaos of spirits or doubt the integrity of their supposed vast divine intentions, a universal career of at- manifestations." The utter falsity of such a tempt, failure and agony, which reaches out statement is too plain to be entitled to treatbeyond the doings or deservings of individuals, ment with a serious denial. and unites mankind and nature in the throes of a common pain." He ascribes the gloom and | ing that "honest Spiritualists" will be very wreck of the tomb to no part of the divine loth to advise a person which of them to coneconomy, but calls them "corrupt elements, humanly derived, which have added a sting to The caution on the part of Spiritualists about death and a remorse to life." He spoke of the which he seeks to make a point is born not of late bishop as one who had a vision of God in distrust concerning the mediums, but through his youth; as one who protested against any the fact that a practical experience teaches theology which merely preached escape from any true investigator that while one medium penalty through the sufferings of Christ, and may give excellent satisfaction to a given peragainst any salvation short of the realization son, another on visiting the same medium may of an actual divine nature in man.

abate that vision for some few contradictions." Yet the bishop of Louisiana argues with a control from the spirit-side.

forceful and subtle eloquence for the churchthe Anglican Church-as the true medium between multiplied exaggerations of theological despotism and the practical negations of sectarian anarchy, and insists in the most positive phrase on accepting it [the A. C.], and adopting it as the means of unification with God through Christ.

the foregoing thoughts are extracted strikes the reader of it, as Mr. Maille expresses it, "as a sample of hard brain-strained incoheren- tations discontinued, so that another sect cies." the Bishop were to allow spirituality full sway and metaphysical tenets.' he would have preached what he means, and not a mass of incomprehensible matters. 'When," says he, "these same gentlemen will step down from their high thrones to plain and losophy, he could only add new light to the unvarnished facts, such as the fact that we never die, and that we communicate with ex-earthly residents, then they may indeed become true dispensers of nature's sublime rev. | repeat the old abuse in a fresh, new way. He elation.

Jugglery and Confession.

Joseph Cook spoke recently in Chicago on the subject of closing the World's Fair on Sundays. He denounced the proposition to open the gates on Sunday as "an insult to those who desire good government." He asserted also that the Sabbath was not proclaimed for the first time when the decalogue was given, and he professed respect for "an institution which has lasted so long." Then changing Sabbath into Sunday, he said the latter day has "swung too long on the waves of time to disappear." And he added that five thousand years have not been able to abolish it. Thus does Joseph Cook undertake to inject the day named Sunday into the decalogue, as if it were the old Sabbath-which it is not and never was, and never can be made. Sunday need not by any means disappear, any more than any other day in the week, but it is outside of the limits of common sense to call it the Sabbath. It is a counterfeit Sabbath-no more and no less. Mr. Cook further remarks that the class of people that stay away from church is constantly increasing, and that "the Sunday newspaper is the guide, philosopher and friend of that class." He asks if the pulpit is expected to compete with a horse-race, or a prize fight, or a Sunday theatrical performance, or a Sunday newspaper, by employing their methods. Against the Sunday newspaper he specially directs his bottled wrath and scorn. He charges that it makes it more and more difficult for the churches to reach the masses, and he thinks it will become increasingly difficult if "the Sabbath" be allowed to become still further 'secularized." Why not call it the Sabbath newspaper, just as he calls Sunday the Sabbath? This rapid interchange of the two terms is sheer word-jugglery. But in admitting, as he does, that the pulpits cannot compete with all manner of influences, he substantially confesses that the preaching of the word is all the time becoming of less and less effect. Is it to be inferred and accepted as a fact that spiritual weapons are being laid aside by the churches, and that they really lament that they cannot compete with the carnal ones? Such a conclusion is certainly implied in Joseph Cook's remarks. And it is no less implied in the eager disposition of clear white paper ready for the press. Yet this the churches to effect by legislation what they in brief is the process that is going on every feel unable to accomplish spiritually.

Loose in a Clover Field of Epitheis!

The associate editor of The Microcosm for 'following in their wake."

The article is wholly, or chiefly, devoted to tions, enterprises, ideals. The passing of high materialization, and it amounts to not much personalities is but the creating of others. He more than the threshing of the old and musty regards it a shallow fatalism which interprets heap of straw with which this stamp of writthese strange interruptions as representing ers busies itself. It rings all the changes on 'all doors, avenues, windows, transoms, sky-He regards the broken column, the shattered | Spiritualism "seems to be formed only for the

Next he proceeds to assail the mediums, saysult. Here he makes a truly ignorant fling: be dissatisfied-the subtle questions of mag-He credited the late bishop with believing netic harmony and psychical fitness for comthat it is wiser for the soul "to live in the best munion between the sitter and the medium on order it can create by its own vision, than to the mortal plane being as important to the best results as the fitness of the medium for

He speaks of Spiritualism as "a system so guarded against examination," and lets himself loose in a clover-field of epithets which he chews as a sweet cud under his tongue. He only wishes that a great many others whose "probity " and " moral honor " he would have no hesitation in trusting to the fullest extent. could but see Spiritualism "as clearly and defi-The main portion of the discourse from which nitely "as himself!! He objects decidedly to what he calls the "general taintedness" of mediums; and would like to have the manifes-Mr. Maille pertinently observes that if might exist, "holding particular theological

> It is a great pity that a person of such vast capacity cannot be gratified in his wishes in all respects. If as a Ph. D., or Doctor of Phisubject, almost every one will say how dazzling would be that light. But such a thing is wholly out of the question. He does not even offers us nothing better than long-jointed words. His pretended thought is like heavy clouds piling up in the sky, looking extremely dirty and promising only wind as the outcome. He says nothing at all, and fills up printed space to say it. The verbosity of his expression is equalled only by the blank dreariness of his pomposity. If this is what is called an examination into the subject of Spiritualism, then professed Substantialism is a more shadowy system than any yet launched on the sea of human thought.

A Warning Voice.

It is our earnest endeavor to do the best we can in promulgating the great truths of Modern Spiritualism, which comprehend all that is good in human nature, and grand in the spirit world.

Those who seek "comfort" through greed, and imagine they get it, will find their records on the other side not such as they might wish.

Those who undertake to profit by acts of selfishness, to the injury of their fellowmen, . will have to take a back-seat in the spirit-realm for hundreds of years.

Those who attempt to prosper in this life by and through sensationalism, to the detriment of the Cause they profess to advocate, to the injury of their own souls, will wish they had never been born.

Those who have betrayed the trust of their fellowmen who have had implicit confidence in them, and placed them in comfortable positions only to eventually find them to be traitors to their interests, will be obliged to suffer in purgatory unnumbered years after they have cast off the garments of flesh, for they have fed the fires of hell under the caldron of their own consciences.

It will be worse than the imaginary hell of literal "fire and brimstone," so long taught by ecclesiastics in order to frighten their subjects into dependence upon their teachings for the emoluments of the church authorities.

As we have had the doors of the spirit-world opened to us, we know that we utter the truth, and we utter this warning, not in a spirit of animosity, by any means, but for the benefit of our common humanity.

ES We are happy to say to our readers that, by a special arrangement with M. Léon Denis, who has given to us the sole authority to reproduce his works in America, we shall begin next week the publication of his very remarkable and successful work, "Pourquoi La Vie ?" No book since Allan Kardec's time has had so great a success in Europe, twenty-five thousand copies having been already sold.

A Word with Our Correspondents.

Naturally, many people write to the editors of this paper for information on topics related to its work, also to inquire as to their own medial powers, as to whether they can obtain messages from departed friends through our medium, etc., etc. And as naturally, the scope of the questions asked narrows them into a sort of composite inquiry, which makes a reply to one often a reply to all. Hence we present the following answers to several inquirers-with the hope that others reading them may also find a response to their wishes fitly embodied therein:

their wisnes nuty emponed therein: D. J. W. Northfild, Minn.-While it is possible forthe spirit to respond at an early date at our Free-Cir-cle, it is also quite possible that he may not come foryears. The proper method of investigation in thiscase is to seek a private medium, and have personalsittings; in this way the best results may be obtained.

M. F. B., Dollagton, Pa.—It is very uncertain wheth-er the mother will be able to procure a picture such as she desires through medial sources. If the spirit reaches our Circle he will be aided to give his message.

reaches our Circle he will be alded to give his message. C. E. C., Weatherford, Tex.—We can only reply in regard to the phenomena of Spiritualism that thou-sands of intelligent and reliable persons have received unmistakable evidence of their truth, through every phase of mediumship, such as slate-writing, material-ization, etc., etc. Messrs. Colby & Rich have both received undoubt-ed proof of the genuineness of materialization through such mediums as Mrs. Andrews, Mrs. Markee, Mrs. Pickering, and others. Direct slate-writing has been received in the presence of the senior editor of the BANNER OF LIGHT, under test conditions, with the mediums Slade, Watkins, Stansbury and others. The fact of spirit photography (whatever imitations thereof may have been perpetrated in its name) was established beyond dispute by medium Mumier, and has been by others. There is no question concerning the veracity and sanity of hosts of Spiritfalists who have been convinced of the genuineness of these phe-nomena.

Could you have the opportunity of investigating personally the phenomena, in the presence of such mediums as those mentioned above, no doubt could exist in your mind of the reality of spirit-presence and

power. N. E., Radersburgh, Mont.—Prof. J. W. Cadwell is a mesmerist who may be trusted as to the exercise of psychological control. To sit with a few honest and congenial friends for a couple of hours, twice weekly, will often help largely in unfolding medial powers. Do not covet the glits of mediumship for worldly ends; such motives only attract coarse and selfish spirits whose influence is not elevating. Aspire for such glits as will tend to spiritualize all who come under their benefaction.

fronting the scientific intelligence of the day. Max Müller says, "the flowering of man's spiritual nature is as natural and as strict a process of evolution as the opening of a rose or a morning glory. The vital inflorescent forces are from within." And they are there because God is there-the immanent God. God is not the despair of reason, but the innermost life of things; not the infinite wrath, but our Father, boundless in love and patience, and prodigal of good. Christ is God in man, the highest manifestation of God incarnate in humanity And the human race, instead of groveling to destruction, is moving on from good to better. The race is possessed of indestructible good because inhabited of God.

Mrs. B. F. Smith of Vernon Cottage Crescent Beach, Revere, Mass., has, we understand, resumed her public sittings. She is un-

10 W. J. Powell, of Bloomsburg, Pa., will please accept our thanks for a basket of cut flowers for our Free Circle-Room table. Thanks are also returned for donations of flowers, for the same purpose, from Rebecca C. Lee, Pilgrim, Tex., and Mrs. R. M. Shapleigh, Haverhill, Mass.

107 Read the answer to a question on our sixth page in regard to form-manifestation. which is given in a very understandable manner according to our view of the subject under discussion.

10 Spirit Dr. W. G. Smith reports himself on our sixth page as having belonged to Chioquestionably one of the best test mediums opee, Mass. Who knows about him? We do l not. 1444年1月1日日

A Grand Spirit Message.

Is it not high time that clergymen and other Christians realized the grand facts of Modern Spiritualism - of direct spirit-communion knowledge of the future state, when so much information is pouring in upon them from all over the civilized world? We especially call the attention of these good people to a message in last week's BANNER from Spirit Judge Edwin Flint, wherein he says: "It seems to thrill my entire being with a new life to realize understandingly that spirit outside of the mortal clay can manifest its intellect and its memory through another organism; that an individual spirit can manipulate a foreign brain as the performer plays upon an instrument, causing it to respond to his touch." He considered this very wonderful. It is, indeed, wonderful in the sense that it is true, as it opens up a mighty field of thought in the mind of every unprejudiced human being.

10 Wonders never cease-either spiritual or material. The whirligig of time ever brings something new. Less than half a century ago the fact was demonstrated by practical evidence that excarnated individuals, whom the world called "dead," could manifest their presence to mortals, proving, notwithstanding the change, that they were living entities. So in material life. for the benefit of mankind, within the same period mortals have come to understand that electricity is a mighty force, and will eventually supersede steam as a motive power. Another wonder has just been brought to light, namely, the rapid manufacture of paper from wood pulp. It would be difficult to imagine a more surprising metamorphosis than that by which the native timber on the Pennsylvania hills is converted in seven hours to a sheet of day at a mill at Johnsonburg in western Pennsylvania. This mill is the largest book papermaking establishment in the world, covering several acres of ground and almost as many acres of machinery. Sixty cords of timber are thrust into the choppers and 90,000 pounds of paper are shipped from the yards every day to be cut, printed and placed on countless library tables throughout the land!

ET During the months of June, July and August the Banner of Light Bookstore will close at 5 P. M. each day, and on Saturdays at 2 P. M. Advertisements intended for the seventh page of THE BANNER must be at the office on Saturday of each week before 1 o'clock

10 Wm. Foster, Jr., of Providence, has an article on our third page, which all should read and ponder upon.----The same is true of one by Mr. Abbott Walker, on the first page.

H. A. G., Providence, R. I.-It is an earth-bound spirit that annoys your medium. Refuse to sit for, or to take, any communications from spirits until this presence departs. Ask for good spirits to aid you; especially call for good Indian spirits—for their mag-netic forces are very helpful in such a case.

W. H. S., Dodge City, Kan.-If any spirit friend of yours attends our Circle we shall be most happy to receive and give voice to the message. This is all we can do

Wild Winds !- Mankato, Minn., dispatches report that one of the worst disasters that ever visited southern Minnesota occurred between five and six o'clock on the evening of June 15th. A flerce tornado swept over the land, laying waste scores of happy homes, destroying property on every hand, and caus ing the decease of some fifty people .--- High wind and a cloud burst caused great damage in the western part of Wisconsin, June 15th. At Boscobel five bridges were carried away, the water rising eleven feet in Turtle river in a few minutes. The Milwaukee track was washed out for some distance, and train service was temporarily suspended.——Maine, too, had its share of cyclonic disturbance. Reports from Bangor set forth much destruction wrought by wind and hail on or about the 15th inst.; also some loss of life. At Shirley houses were blown over, crops ruined, and farm animals killed. The clouds seemed to meet right over the village, and the ruin was general.----We, in Boston, had a touch of swift, black storm, with severe thunder and lightning to "top off" the "Bunker Hill" celebration on the 17th of June.

The Life of Thomas Paine.-Last Sunday's New York World contains an elaborate review of Moncure D. Conway's excellent work on THE LIFE OF THOMAS PAINE, in which the writer concludes his remarks by saying that " Mr. Conway's work is an honor to himself as a historian, a man and a gentleman." What will our modern bigots say to this? Here is the title page:

"The Life of Thomas Palne, with a History of his Literary, Political and Religious Career in Amer-ica, France and England. By Moncure Daniel Con-way. To which is added a Sketch of Palne by William Cobbett (litherto unpublished). In two volumes. G. P. Putnam's Sons, New York."

A Sca-Air Sniff .- Some five hundred persons accepted the invitation of the Boston and Portsmouth Steamship Company to take a harbor tour on the steamer John Brooks, at her recent commencement trip of the current season. The steamer swept out majestically from Snow's Arch Wharf, with her colors flying, and started down the bay, receiving salutes on all sides from all kinds of steam vessels. The trip occupied three hours, and was made along the North Shore as far as Egg Rock, returning around the Graves and Boston light. A good chance is afforded by The Brooks to get a breath of fresh (salt) air during this heated term. Try it, Boston friends.

Miss S. Lizzie Ewer's lecture on Spiritualism and its office to humanity (second page), is a gem. Here is a specimen apothegm therefrom: "IF WE MAKE STRONG OUR TO-DAY WE ARE SURE OF OUR TO-MORROW! "

"Prenotion."-No reader of the present issue should fail to read the quaint paper on our first page, for which we are indebted to the kindness and keenness of Mr. Geo. A. Bacon.

For a disordered Liver try BEECHAM's PILLS.

BANNER OF. LIGHT.

NEWSY NOTES AND PITHY POINTS.

TO LOTELA. 'T is always morning somewhere; Somewhere the sky is clear; No night can wrap in darkness This wondrous earthly sphere. Hearts are always happy somewhere ! Somewhere there's hope and love No sorrow can forever hide/ God cares for us above.

Those who desire joining "a Polar expedition party" should always wait and join "the relief expedition," which is invariably sent out to hunt the party of the first part. "The relief" has the most fun.

[PITY 'T IS, 'T IS TRUE!] To a rusty old hamlet his family go, Their spirits and health to regain, While he in the city is diuing each day At a small ham-and-egg-let, Spring Lane. —*Roston News.*

Italy furnishes so many immigrants nowadays, that some of Boston's health regulations have to be printed in that language. The Italian government is, it is said, alarmed, and is trying by special laws to pre-vent the going out of that country of the young men who are the possible material of its army.

MONTREAL, June 21st. — Early this morning the Montreal Express on the Grand Trunk Railroad ran into a washout at Hillburst, near Sherbrooke, in this province, and was wrecked. B. M. Dale, the engi-neer, Fireman Reed, B. Caron, who rode in the ex-press car, and Express Messenger Small, were all instantly killed. Fifteen other passengers are fear-fully injured and likely to die. Almost every person on the train was more or less injured.

The government botanical garden of Bombay, for the variety and beauty of its trees, flowers and grasses, is among the most beautiful in the world. But the condition of the native inhabitants is far from "beautiful."

CHILDHOOD'S OLD TIME FAVORITES. Childbhood's OLD TIME FAVORITES. There was "Tom," the son of the piper, "Jack Sprat" and merry "King Cole," And the three wise men of Gotham, Who went to sea in a bowl; The woman who rode on a broomstick, And swept the cobwebbed sky; And the boy who sat in the corner, Eating his Christmas ple.

The money that men have governs their style of living usually, and the man who has the most spends the most--sometimes.

In all evils which admit a remedy, impatience should be avolded, because it wastes that time and attention in complaints which, if properly applied, might re-move the cause.—Johnson.

The monitor Soliomoas, one of the vessels sent by the Brazilian government to suppress the revolution in the State of Matto Grosso, struck a rock on the morning of May 19th, and went down with all on board except five sailors.

> JUNE. [Stanza Three.] [Stanza Three.] The amorous branches, overbold, Catch at her as she passes, Her tender footstep thrills the wold And stirs the springing grasses; The birds, with softly quivering wings, Fly down on either shoulder; No man may hear the song she sings, No impious eye behold her!

A new industry, says an exchange, has been invented by a clever girl. She calls herself an accountant and auditor for large households. She finds plenty of employment in looking after the business of a few families of large expenditure, whose heads have not taste for the work.

The specimens of china plant pots and pedestals, also of plazza seats of modern pottery, are among the novelties which now are a feature of the modern suburban home. The crockery store of to day has probably developed more extensively than any other branch of trade.

DISHONESTY A FEW LAPS AHRAD.-The Journal of the Knights of Labor keeps a time piece of its own, and says the race is not neck-and-neck. We quote: "Bome one writes The New Nation to ask whether dishonesty has kept pace with invention during the past twenty years? The New Nation thinks it has been a neck-and neck race. Now, considering that every new invention becomes a new implement in dishonesty's hands, we are inclined to think it is a few laps ahead."-The New Nation.

The "false work" of the new bridge over the Licking River, between Covington and Newport, Ky., fell June 15th, carrying down with it sixty three of the workmen. The loss of life was awful.

"Pachydermatous insensibility" on the part of a candidate is now declared to be a prerequisite for success in American politics. Must we also include it as a part of the needed equipment in the spiritual

MEETINGS IN BOSTON. First Spiritual Temple, corner Newbery and Excer Sirects. - Spiritual Traternity Society: Locture every Sunday at 3% P. M. 1 School at 11 A. M. Wednesday evening Social at 7%. Other public meetings announced from platform. Mrs. H. S. Lake, speaker. T. H. Dunham, Jr., Secretary, 177 State street, Boston. Areade Hall, 7 Park Square, near Hoylston Street.-Public meetings every Sunday at 10% A.M., Sand 7% P.M. Lecturer, W. J. Colville, Allscatefree, Oollections.

Magio Hall, 016 Washington Street.-Bundays at 1 A. M. 34 and 74 P. M.; also Wednesdays at \$ P. M. F. W. Mathews. Conductor.

W. Mathews, Conductor. College Hall, B4. Essex Street.-Sundays, at 10% A. M., 3% and 7% P. M. Eben Cobb, Conductor. Veteran Spiritualists' Union.-Public meetings will be held the first Tuesday of every month in the Bannor of Light Free Circle. Room, No. 8% Bosworth street, at 7% P. M. Dr. H. B. Storer, President; Moses T. Dolo, Treasurer; WM. H. Banks, Clerk-No. 77 State street, Boston; Mrn. M. T. Long-ley, Corresponding Sceretary. All individuals interested in the Objects of the Union are invited to attend.

Commercial Hall, 604 Washington Street, cor-ner of Kneeland.-Bpiritual meetings every Sunday at 11 A.M., 3% and 7% P.M. Thursday in Rathbone-Hall, at 3% P.M. N. P. Smith, Ohairman.

24 P. H. N. P. Smith, Ohairman. Harmony Hall, 724 Washington Street.-Bervices every Sunday at 11 A.M., 24 and 15 P. N. Every Tuesday, at 25 P. M., meetings for tests, speaking and psychometric read-ings. 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 Parlors, 1031 Washington Street.-Meetings are held at this place each Sunday. Developing Circle at 11 A.M.; speaking and tests 234 and 754 P. M. J. E. and Mrs. Loomis-Hall, Conduc-tors.

tors. **B.** of **P. Hall, 241 Tremont Street.** -- Sundays meetings as usual, 10%, 2% and 7%; also on Mondays at 1/31 Washington street. J. Edward Battlett, Chairman. **Alpha Hall, 16 Essex Street.** -- Spiritual Meetings at 2% and 7%, with Developing Circle at 11 A.M. Mirs. Dr. Heath, Conductor, Office 8% Hosworth street.

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

Arcade Hall.—On Sunday, June 19th, Mr. W. J. Colville's topic at 10:30 A. M. was: "Balanced Wis-dom." During the course of an eloquent inspirational description of the methods of education which distinguish the new spiritual from the old material system, the lecturer recited the following suggestive

system, the lecturer recited the following suggestive anecdate: A young man endowed by nature with decided gifts fitting him for an artistic and literary career was com-pletely debarred from taking a college course on ac count of poverty-mas an invalid mother and sister were largely dependent for support upon the income he could only derive by engaging in a manual occupa-tion, for which he had little taste and no special fit ness. In his difficulty he applied for advice to a psychic teacher, who at once assured him that he could earn his living behind a counter, doing odd jobs, or in any other homest respectable manner, and at the same time so direct his desires and intentions to his beloved fields of study that a spiritual connection could be paipably and effectively established between himself and unseen preceptors. Two pieces of advice were given: 1st. On going to your work desire and expect that through it as channel the very instruc-tion will reach you specially needed to fit you to carry out your true life work successfully; there fore never replne at your tasks or count them irk-some, but regard them as stepping-stones to the very state you specially desire to reach. 2d. Use all your sleeping time according to your thoughts on re-tiring with confident expectancy upon the longed-for result. The young man faithfully carried ont the instruc-

can do by positively centering your thoughts on re-tiring with confident expectancy upon the longed for result. The young man faithfully carried out the instruc-tions, and with the following good effect: At first he found it rather difficult to subdue his fear that after all he was losing his education, and for a few weeks he did not experience any decided mental illumina-tion, but he noticed with satisfaction, and so did his friends and employers, that he was increasing in intel-ligence, amiability and sound health, rendering him the better able to do any kind of work successfully; later on the decided triumph of the method was do-monstrated, as he began to experience, on waking, not only an unusual sense of power and freshness, but he had decided remembrances-at first vague, but afterward clear- of visions which were deeply im-planted in his waking consciousness; then after a few months he found himself receiving actual, practical, verifiable information from unseen sources while en-gaged at commonplace work during the day. This phenomenon need not be thought singular; the psychic road is open to all who will to travel thereon. There is no dearth of knowledge in the universe, and only they who are wedded to the pedantic methods of the schools need remain destitute of higher wisdom than the colleges impart. To realize that one can be en-gaged at any kind of work manually, and yet be free to enjoy conscious access to spiritual centers of wis-dom, is to open the door to originality vs. minitery. Do not simply follow the immortals-be an immortal; be not content with copying the masters- seek to be come a master. In the afternoon a number of important questions were very ably answered; and there was again a large audence. The even bly answered; and there was again a large

The evening lecture on "The Millennium " crowded

The evening lecture on "The Millennium " crowded the hall; a report has been prepared, an abstract of which may appear next week. The flowers and music were very attractive at the three services. Mrs. May French won fresh laurels by her excellent sincing in the morning. On Sunday, June 26th, Mr. Colville's topics will be: 10:30 A. "Intuitive Perception of Truth"; 3 P. M., Replies to questions; 7:45 P. M., "The Soul of Lilth." Seats free; collections for expenses. Lectures on Spiritual Science at Suite 3, 18 Hunting-ton Avenue, Mondays. Wednesdays and Fridays at 8 P. M.; Thesdays, Thursdays and Saturdays, 2:30 P. M. Lessons in Universal Theosophy (by request) at 3 Tolman Place, off Warren street, Tuesday, Thurs-day and Saturday at 7:35 P. M. Miss H. M. Young receives subscriptions for the BANNER OF LIGHT, and sells all approved literature. X.

ing bring about those marvelous growths of the spirit which represent a universal advancement." Next Bunday the closing services of the season will

be held. School at 11 A. M. Lecture in the Alternoon at 2:45, by Mrs. Lake. Bublect: "Fidelity." The Fraternity will hold a plonic on Tuesday, June 28th. Place to be announced from the platform. IEPORTER.

Ladics' Aid Parlor .-- There was a large attendance at the developing circle last Sunday, 19th inst., and many inquirers were convinced of the continuity

and many inquirers were convinced of the continuity of life and the facts of the Spiritual Philosophy. The atternoon meeting opened with an invocation, remarks and tests by Dr. M. V. Thomas; Mrs. Mary F. Lovering furnished vocal music, and read a poem, entitled "The Shadow Land"; Dr. George B. Emer-son gave very satisfactory readings; interesting re, marks by Mrs. AlleeS. Waterhouse, Mr. A. D. Haynes-Mrs. C. H. Clark, Mrs. C. Loomis-Hail, and the Chair-man.

Aris, C. H. Ciark, pile, C. Bounde-Hair, and the Chart man. At the evening session Mrs. Mary F. Lovering sang, offered an invocation, and read a spirit-message given her in the morning circle from Nathan Bacon, late member of the Handel and Haydn Society, and au old resident of East Boston. Remarks by Mr. A. D. Haynes and Mrs. C. H. Clark, who closed with a fine inspirational poem; song by Mr. L. W. Baxter; Mrs. C. Loomis-Hall, under control of "Marsha," gave some very satisfactory psychometric readings. The BANNER of LIGHT is for sale at the door dur-ing each service. J. E. HALL, Conductor.

Engle Hall .-- Wednesday, 3 P. M.--Opening re-marks by the Chairman, followed by Mr. Nelke with tests; Dr. George B. Emerson, readings; Mrs. Mason gave personations, bringing comfort to many.

Sunday, 11 A. M., developing and healing circle, also tests.

also tests. 2:30 F. M.-Opening song by Mrs. E. H. Locke; re-marks and tests by the Chairman; tests by Mrs. Burt and Mrs. Higgins; delineations and closing remarks by David Brown. Evening.-Opening remarks by Dr. Blackden; tests by Mrs. Dr. Bell, Mrs. Huse, Mrs. Burt and Mrs. Jones; closing tests by the Chairman. Singing at each service by Mrs. Neille Oarleton. F. W. MATHEWS, Conductor.

Rathbone Hall.-10:45 A. M., Sunday, 19th inst., Mr. George Slight, Miss Annie Hanson and Mrs. Foss gave tests and readings.

2:30 P. M., Mr. Wm. Franks opened the meeting (in the absence of the Chairman) with remarks and tests. Miss Annie Hanson gave tests and readings. Dr. Smith, Chairman, gave psychometric readings. 7:30 P. M. Mrs. Nettle Holt Harding presented re-marks and tests; Mrs. E. C. Dickinson and Miss An-nie Hanson gave spirit descriptions. A. J. W.

Harmony Hall .- " Victor" informs us that all the meetings last Sunday were unusually interesting and the attendance large. Mrs. Dick, David Brown Mrs. Jennie Wilson, Mrs. Downing, Mrs. Julia Davis, Mr. E. Tuttle, Mrs. Burt and others participated. Prof. Pierce led the vocal music. These meetings will continue through the summer.

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

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 are to be held.

As this paper is always ready and willing to give all the Spiritualist Camp-Meeting proceedings free of cost to those interested in these pleasant gatherings, we hope they will bear in mind the importance of freely circulating it among the visitors as fully as possible and that the platform speakers will not fall 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.

demands of all its public advocates. Lake Brady, O.— The Ohio Confederation of Spir-itualists will dedicate this new spiritual resort on Sun-day, July 24th, 1892. The exercises for the summer will begin July 24th, and continue until Aug. 28th. Cassadaga, N. Y.— The Thirteenth Annual Sum-mer Assembly of the Cassadaga Lake Free Associa-tion, Lily Dale, Chautauqua County, N. Y., will con-tinue from July 22d to Aug. 28th. Onest Has. Onset Bay, Mass.-Meeting from July 10th to

Aug. 28th

Aug. 28th. 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.

Hanlett Park, Mich... The Haslett Park Asso-clation 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 1st and continue over Sunday, July 24th.

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

In Memoriam.

Passed to spirit-life, afters long and tedious illness, on Saturday, June 18th, SAMUEL B. BOGRET, (aged fity-six years.) President of the Brooklyn Spiritual Association, and the Brooklyn Progressive Conference.

Association, and the Brooklyn Progressive Conference. The functal services were held at Bradbury Hall, 200 Fulton street, the following evening. The hall, which was crowded to its utmost capacity, was taste-fully decorated with potted plants and ferns-the President's chair being ornamented with smilax and a profusion of flowers; over its top was suspended a large wreath of white bridal roses, bearing at its head the inscription: "God Speed," and at the lower end the inscription: "God Speed," and at the lower end the over its top was the President, were rep-resented by a massive pillow of flowers bearing the inscription: "We Shall Moet Again, B. S. A." The building inspectors of Brooklyn, of which Mr. Bogert was a member, offered a beautiful floral piece, the "Gates Ajar." The exercises were of unusual interest; the quar-tette singing most beautifully the hymn, "Bringing in the Sheaves," were followed by Mrs. Gridley with an invocation, which in its conception and delivery was more than inspiring and upiliting to the soul. Mr. W. W. Sargent, President pro tem. of the Pro-gressive Conference, delivered a soulful and elequent oration. Mrs. E. F. Kurth followed by reading two poems, called "Going Home" and "A t Home." Mr. Walter Howell then addressed the assembly in his accustomed thoughtful and touching manner; the quartette sang again, "Nearer, My God, to Thee," and the exercises were brought to a close by Mr. Howell delivering the benediction--the entire audi-nece remaining standing. The remains were then viewed, by every one pres-ent, the audience passing out in single file. The interment took place on Monday in New Jer-sey, the remains being accompanied by members of the family only. Thy work in the mortal is done, true and faithful servanti and thou wilt receive thy reward; but may the Spiritualists of Brooklyn always remember in love and kindness the one who was their leader, the one who worked with them so faithfully, their adviser. *Brooklyn, N. Y., June 20t*

Just Out.

Just Out. What? Why! The Chautauqua Ladies' Desk, the last but in no ways the least of the many spiendid of-fers made by The Larkin Soap Mfg. Co., (successor to J. D. Larkin & Co.) Last year they had the Chau-tauqua Piano Lamp, which is still to be had. This progressive, energetic firm are always awake to the interests of their patrons, and to enable every lady in the land to become the possessor of a secure place for her treasured missives, they have made arrange-ments to supply all with the Chautauqua Ladies' Desk. Their large advertisement on another page tells you how to secure one. Read it carefully and act. act.

Movements of Platform Lecturers. Notices under this heading must reach this office by

Monday's mail to insure insertion the same week.]

Geo. A. Fuller, M. D., would like engagements from June 26th to July 3d. He speaks at West Duxbury, Mass., July 16th; Saratoga Springs, N. Y., the 17th and 24th, and Queen City Park, Vt., the 31st. He may be addressed at 5 Houghton street, Worcester, Mass. Miss C. W. Knox has gone to Lawrence, Mass., for the summer; will return in the fall, due notice of which will be given in THE BANKER. the

Oscar A. Edgerly is filling an engagement for the present month in Bradford, Me.

Rev. W. L. Lathrop will answer calls to lecture (fur-nishing vocal music also) wherever his services are desired. Address 31 High street, Fall River, Mass.

Marguerite St. Omer, lecturer, psychometrist and platform test medium, solletts correspondence with societies in regard to dates for '92 and '93. She can be addressed box 1656, Fuchburg, Mass.

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Advice	Countless let- ters are re-
to	ceived by us from ailing
Ailing Women	women in all parts of the
Free.	world, seeking advice. All are answered in a
	non-

careful manner, giving each the benefit of the great library of reference compiled during a woman's life's work among suffering women. These are the largest records concerning Female Complaints in the world. Thousands of women have been benefited by Mrs. Pinkham's advice after all other treatment had failed. Don't throw away this chance. Write us about your case. It will cost you nothing, and may save your life. Your letter will be received and answered by one of your sex. Correspondence strictly private. We never publish even a letter of testimonial without the person's unqualified consent.

Cutrespondence freely answered. Address in confidence, LYDIA E. PINKHAM MED. CO., LYNN, MASS

A book from the land of souls, such as never before published. No book like unto this has ever found its may to earth-land shores, as there has never been a demand for such a publication

Indigestion.

5

HURSFORD'S Acid Phosphate.

Promotes digestion without injury and thereby relleves diseases caused by indigestion of the food. The best remedy for headache proceeding from a disordered stomach.

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

CLUB RATES. THE BANNER OF LIGHT Will be sent to Clubs of Six Yearly Subscriptions, un-til further notice, for \$12.00.

"ANNOUNCEMENT."

D.R. W. S. ROWLEY OF CLEVELAND, O., wishes to an-nounce, having graduated at two of the best medical olleges in the U.S., besides taking a course in Homeopathy e is now fully prepared to carry out the scientific medical cork of Dr. Wells and others through his well-known Occult

elegraphy. Send for Circular " B." W. S. ROWLEY, M. D., 9 Gien Park Place, Clevelaid, O. June 25

Use Dr. Stansbury's Elixir of Life FOR a Tonic and Renovator. A certain universal remedy. Half size, by mail, S0 centa. Liberal terms to Agents for twelve the best selling Remedies known. For Circulars, Terms and Testimonials, address DORNBURGH & WASH-

velve the best sound Associates DORNBURG Apr. 16.

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BE cured. Send 6 2-ct. stamps, name, age, sex, lock of hair, one leading symptom, and get a diagnosis by spirit power free by the celebrated Magnetic Healer, DH. F. THAYER. Address Box 96, Detroit, Mich. June 20.

TO LET.

A Large Front Boom in Banner of Light Build-ing, admirably arranged for Physician or Me-dium's office. For particulars and terms, apply at Bookstore No. 9 Bos-worth street, Boston. Mass. Mar. 26. Dr. and Mrs. W. A. Towne,

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journalism of the present day?

You must write a book or two to find out how much and how little you know and have to say. Then you 'must read some notices of it by somebody that loves you, and one or two by somebody that hates you. You 'll find yourself a very odd plece of property after you've been through these experiences. — O. W. Holmes.

BADLY TANGLED .- Encouraged, no doubt, by the assertion recently made (and to which we reverted at the time) that an English sailor had just been successfully swallowed by a whale, and then rescued by his shipmates, through a sort of "Cæsarian" operation performed on the whale, we find the old whaleand-Jonah joke revived as follows in a current "funny paper ":

"Chi-chi-children," began the timid young man who had just been appointed Superintendent of the Sab-bath school, "of course you are all familiar with the story of the swallow that whaled Jonah-no, ab! ah!

"I presume, Bro. Sims," said the collection-taker, "I presume, Bro. Sims," said the collection-taker, kindly, "you mean the Jonah that swallowed the- er -er- that is-- b" "Yo-yes, sir," responded the timid young man, " that is what I mean."

QUITE A NATURAL SEQUENCE .- Said Prof. Frank Parsons in the course of a recent talk before the Boston University Law School:

ton University Law School: "The underlying purpose and justification of in-surance is the distribution of accidental loss. Acci-dents break the connection between conduct and con-acquence which is the very soul of justice. If A and B behave equally well they should fare equally well; but accidents break in upon this law, and often injure the fittest instead of the unfittest. Insurance is one means of overcoming the effect of fire and flood. And please notice that the principle of justice upon which the law of insurance rests, if carried to its log-ical outcome, must inevitably give us national insur-ance."

Death is no sombre thing! Immortal life is king!

Hypercritics will please remember that Prof. Henry Drummond has said very pertinently that " it is easier to criticise the best thing superbly than to Do the smallest thing indifferently."

MAINE.

Lewiston.- The Spiritual Society of the two cities, Auburn and Lewiston, held its regular meeting on Sunday, June 19th, with a good attendance and good speaking.

The exercises opened by Mrs. L. F. Curtis reading a poem; she was followed by S. A. Miller, Dr. Warren Bucklin, Dr. Davis, Mrs. B. A. Johnson and Mrs. Stephenson-all being instruments, through whom talented addresses were made.

Mr. W. T. Kirby, as the test medium, was called to the platform, and many spirits manifested them-selves to their friends. The next meeting is at the same place, on Sunday, July 3d, at 2 P. M. K.

Write Names Plainly .- The season is now upon us when reports of camp and grove meetings-held at various points by the Spiritualists of America-will be forwarded to THE BANNER for publication. We are always glad to receive these reports, and shall print them at once, on their arrival, but we must repeat the request we have frequently made in the past, to wit: that the parties sending us these accounts will use special care to give correctly and in legible spelling the names of such persons as they wish to mention.

First Spiritual Temple.- Last Sunday, June 19th, after an organ solo by Miss Helen M. Fogler, the entrancing intelligence, through Mrs. H. S. Lake, spoke upon "Individuals and Institutions." It was said :

spoke upon "Individuals and Institutions." It was said: "The individual existed prior to the institution, hence is more important; he is primary, fundamental. What I am, what you are, neither philosopher nor angel may affirm. Separate from all other forms of life, conscious of not being these, but of being some-thing quite distinct, the individual soul stands forth a marvel and a mystery. That vast territory, the sub human, conserves and bestows upon man its innu-merable treasures of elements which are appro-priated in the more complex structure with which he is endowed. Mineral, vegetable, animal serve in turn the process of transformation. I am! mighty and significant sound, thrilling and filling the being with strange powers and sensations. The individual needs develop coöperative efforts; institutions are essentially enduring, because man changes his character and needs continually. Gov-ernments, universities, churches, responding to the vibrating energies of the spiritual man, change as-pect or fade entirely away. It is thus that revolutions and revisions are made— the spirit of them is conserved upon the earth-plane, and is taken up and transformed, as is the individual spirit, into the succeeding necessity or age. Good, bad and indifferent become the stepping-stones to the purposes which serve the Infinite Pow-er. That which oppresses the individual in the insti-tution must some day give way, for the sourd is more important than the body of the life, and being and do-

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

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

Sumapee Lake, N. H. – The meeting this season will commence Sunday, July 31st, and close Aug. 28th. Jane D. Churchill, Secretary.
 Queen Oity Park, Vt. – The meetings at this camp.ground, in Burlington, commence July 31st and close Sept. 5th.

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

Pine Banks, Maldeu, Mass.—The Union Spirit-ualists will hold meetings the first Sunday in each month during the season. Dodge & Logan.

The Cleveland (0.) Lyceum Annual Grove-Meeting will take place Sunday, June 26th, at Lake Brady

Devil's Lake, Mich .- July 28th to Aug. 8th.

Sanitation-not Vaccination.-It was an unfortunate day for poor humanity when the "immortal Jenner" scraped the pus from the heel of a sick horse, [cow?] and started the vaccination imposition. He taught practically that the corruption of disease He taught practically that the corruption of disease could be purified by still more horrible corruption. Apparently the smallpox has been conquered—by vaccine? Rather by sanitary measures! If the vac-cine is all-powerful, why the fear of exposure and the rigorously enforced quarantine? With the latter there can be no wide spread of the disease. A case of smallpox is at once surrounded by an impassable; wall. Why such evidence of fear if vaccine protects? Is they do not believe in the remedy they have made al-most a crime not to usel—Hudson Tuttle. SPIRITUALIST MEETINGS.

SV1K11UALIO1 MELEIIIIVUO. Chicago, UI.- The First Society of Spiritualists meets at Washington Hall. Washington Boulevard, corner Orden Avenue, every Sunday at 104 A. M. and 74 P. M. Speak-er, Mrs. Cora L. V. Richmond. — The First South Side Spiritual Society meets at 17 Thirty-first street every Sun-day at 3 P. M. Speaker, Mrs. Emma Nickerson-Warne. Buffalo, N. Y. - First Spiritualist Society meets Sun-days in A. O. U. W. Hall, corner Court and Main streets, at-25 and 75 P. M. William F. Pfeiffer, President, 2 Gelfus street; L. C. Beesing, Secretary, 86 Fronpect Avenue Battimore, Md. – The Religio-Philosophical Society meets every Sunday at 11 A. M. and 8 P. M. at WurtZurger's Hall, North Exctor street, near Gay. Chas. A. Zipp) Secre-tary, 1403 East Madison street.

Lary, 1403 EASI Madison street.
Providence, R. I... The Spiritualist Association holds meetings every Sunday at Columbia Hall, Broad street, at 2½ and 7½ r.M. Progressive School at 1 r.M.
Grand Rapida, Mich... Progressive Spiritualists' Society, Elks' Hall, Ionia street. Meetings Sundays, 10½ A.M. and 7½ r.M.; Thursdays, 3 r.M. and 8 r.M. Mrs. Effic F. Josselyn, President.

Dayton, O.-. The Progressive Spiritualist Alliance holds meetings Sundays at 75 P. M., at Knights of Honor Hall, 110 East 3d street. J. M. Clark, Pres.; W. E. E. Kates, Sec'y.

 Beeting Status, S. M. Chark, Pros.; W. E. E. Katus, Sec'y.
 Colorado Oliy, Col.—Meetings are held in Woodman Hall, Sundays, at 2 o'clock.
 Springfield, Ill.—The Social Wheel of Progression, or First Splfitualistic Society, will hold public worship every.
 Springfield, Ill.—The Social Wheel of Progression, or First Splfitualistic Society, will hold public worship every.
 Springfield, Ill.—The Social Wheel of A. R. Hall on Sth Street, every Sunday at 7% P.M. Mrs. A. B. Lepper, speaker.
 Springfield, Ill.—Meetings are held in the G. A. R. Hall on Sth Street, every Sunday at 7% P.M. Mrs. A. B. Lepper, speaker.
 San Francisco, Cal.—The Society of Progressive Splfitualists meets every Sunday morning and evening in Washington Hall, 35 Eddy street. Also a Mediums' and Conference Meeting every Sunday at 2 P. M. M. F. Ravlin, lecturer.
 Good mediums always present. S. B. Whitehead, Secretary. Oakiand, Oal.-Mission Spiritualists meet every Sun-day at 2 and 7% P. M. at Native Sons' Hall, 918 Washington street.

SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed at Henora. Yates Co., N. Y. Jan. 2. 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. tf

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.

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object of the writer." Contexts.-Bishop and Priest. The Josiyns. An Idyl-The Portrait. Seminary of the Sacred Heart. Bewayed and Disappointed. Taking the Vell. Robbed of their Daugh-tor. 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-

rwise. 12mo, pp. 173. Paper, 25 cents, postage 5 cents; cloth, 50 sents, postage 5 cents. For sale by COLBY & RICH.

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Message Department.

ON TUESDAYS AND FRIDAYS Of each week Spiriual Meetings are held the Hall of the Banner of Light Establish-ment, free to the public, commencing at B o'clock P. M., J. A. Shel- . hamer, Chairman.

At these Béances the spiritual guides of NRS. M. T. LONG-LEY 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 office by mail, or handed to the Chairman, will be presented to the presiding spirit for con-sideration. Besides, excarnated individuals anzious to send messages to their relatives and friends in the earth-life will have an opportunity to do so.

messages to their relatives and friends in the call them will 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 munciane sphere in an undeveloped condition, event ually progress to a higher state of oxistence. We ask the reader to receive no doctrine put forth by spirit in thase columns that does not comport with his or her reason. All express as much of truth as they porceive—no more. If it is our earnest desire that those who recognize the messages of their spirit-friends will verify them by inform-ing the publishers of the fact for publication. If while the arth-life who may feel that it is a pleasure to place upon the altar of Spirituality their floral offerings.

The 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 March 22d, 1892. [Continued from last week.] INDIVIDUAL MESSAGES.

Nancy Blake.

Nancy Blake. [To the Chairman:] Well, well! How do you do? [Pretty well; how are you?] I am very well, I thank you, sir. What lovely flowers I see! I always did love the posies. Well, sir, I would be a pretty old lady if I was in the body, but when I am away from these earthly things I never feel old or tired. I did get pretty well tired out on this side some-times, for I always found forty one things to do and only two hands to do them with; but now no matter how many things come up to be attended to they seem to be taken one by one in regular order like, and the time is plenty, so I get along without growing tired and weak. Now, sir, I thought I would like to come back and let the good friends know that I have got around. I may have been a pretty long back and let the good friends know that I have got around. I may have been a pretty long while coming, but I am here anyhow this time. My name is Nancy Blake, and I used to know a good many people in Fitchburg, and they knew me. I hope I have n't been forgotten. I suppose some of them have gone on, perhaps some of them have changed their ways of life, and gone out into other places and some are

some of them have changed their ways of life, and gone out into other places, and some are left plodding along in the old way. I meet some of the friends and neighbors coming up to the spirit-life. They do n't all settle right down in the spot where I live. Some of them go to other places, and some stay along side of my home, but they are coming and going all the time, and we have a great deal of life and bustle on the other side. We do not have that kind of bustle that wears people out, for you know there is a difference. Sometimes you can fly about and not accomplish much of anything, and sometimes you can perk up and accom

fly about and not accomplish much of anything, and sometimes you can perk up and accom plish a good deal, and feel full of life and vigor. Well, I do n't know as I have anything more to say. It seemed to me that it would be a very good thing if I could just step in here and say to my friends, "How do you do? I'm pretty well, and I hope you all are." I have got a nice little home, and as fine a flower garden as you ever did see, and I hope you will all have as nice a place. You will if you go to work and attend to things the best you know how, for no one can do more than that. Good-day, sir.

Dr. W. G. Smith.

[To the Chairman:] Well, my young friend, I hope I find you well. It was my business per-haps to find people sick, but I always wanted to see them well, and I did what I could to help them to gain strength and health, and to enjoy

ife. I have not been out of the old body very long. familiar with I have not been out of the old body very long, hardly long enough to become familiar with the new life; but it attracts me—oh! yes, it at-tracts me ströngly, and I find many things to engage my attention and to interest my mind. I used to think there would be no sick after this body was disposed of, but I find there are afflicted human beings away from the physical dust, I find there are souls that are ailing and pinched and warped, and in need of new life and understanding. So there is plenty of work for the physician, but I do not feel myself com-petent to take hold of it as yet, because, sir, it is outside of my regular line of practice and of treatment. I trust by-and-by to get into an

I did wish my friends here to know how I was situated, and I tried to have them. I came as close as I could to them, speaking as I would speak if I was with them on earth, but they did not hear me. I touched them many times, but they did not seem to know, and so I thought, "It is not right for me to try to come into the earthly life any more, for if it was best for them to know, surely it would be per-mitted them." I know now I was mistaken. It is best, I

best for them to know, surely it would be per-mitted them." I know now I was mistaken. It is best, I think, for all of earth to know what the spirit-world is like, and how their friends in passing through death reach that spirit-life, and find such a real existence there. I think it is right for them to understand that their friends can come back and see them, can still love them, and sometimes try to help them in their life and their work on earth. I also know the reason my friends could not know of my pres-ence was, because they had not unfolded the spirit-perceptions which are necessary for gaining an understanding of the nearness of spirit-friends to mortals. So I come here to tell my friends it is right for them to learn all they can, to investigate and study Spiritual-ism, and see if it does not contain some great truth and blessed knowledge for their lives, some sweet, happy conviction of what the fu-ture will be, some light which shall brighten their way, and make the burdens and expe-riences of this life easier to understand and to bear. I come with love for my own, and also to express that of dear spirit-friends who are with me, and who wish to be remembered to the dear ones of earth.

Abram Likes.

[To the Chairman :] Well, stranger, 1 don't know you, but 1 've been told to come in, [i. e., take control of the medium] and so 1 'm here.

I reckon it's two or three years since I went out in a hurry from the old place. It was n't such an old place to me, either. I had n't been such an old place to me, either. I had n't been there such a great while. I come back here not much expecting to be taken up and noticed by any one that used to know me, but with the hope, sir, of getting a little up in the world. Yes, that 's just what I'm here for. I was told that I'd be given a lift by coming around these parts, and so I thought I'd just strike in on this trail and see what I d come to. Well, I might have been alive if I had n't made a fool of myself. That 's just about the idea of it, and I'm free to say it, though I do n't know as I'd like to have anybody else say it of me, but that's the way I look at the business now. I made such a fool of myself that I was out of the body in a whiff, so to

that I was out of the body in a whiff, so to speak.

speak. Do you know where Clark's Flats is? [No.] Do you know where Malad City is? [No.] Well, it's in Oneida County, Idaho, and that's where I'm known. That's the principal place that I'm interested in now, for I went out in

where I'm interested in now, for I went out in those parts, and I got my last experiences there. So you see the mind goes back to the ranch and the conditions of life there. Well, I told you that I might have been in the body now if I had n't been a sort of a fool; but I do n't know whether I 'd like to be back to stay or not; that 's the question with me after all. I 've got a good sort of a place on the other side. It's not as shipshape as it might be, but it's a place that can be fixed up, I reckon. I was told to come here, and get rid of some of the cobwebs, and then I'd have the power to go to work and fix things up. I think if I was back on this side I'd keep a little quieter, and go along and try to learn all I could of the things that belong to what you call the inside man as well as to the outside. Now, I'm no sort of a tenderfoot, but I can see that there are two sides to a man—that there 's a spiritual and there's a mortal—so I think it would be a good up for wou all to try to know hot sides. are two sides to a man—that there 's a spiritual and there's a mortal—so 1 think it would be a good plan for you all to try to know both sides, to know not only how to feed the body, but how to feed the inside man, and then you 'll get along pretty well if you do go out of the body in a hurry. If the boys hear I 've got back I 'd like them to feel that I 've a good thought for them, and that I 'm fairly well off. I know how to rough it. I did while here, and I can now; but I 'm told if we keep close to the work we can make

told if we keep close to the work we can make conditions a little better and better, so that it's easier for us, and that's about the way of

I suppose Jude is about the same off as I am, but I do n't know much about it. I suppose he thinks he's a fool, too. I do n't see anything

Well, I thank you for opening the way. I think it's a pretty good way, and perhaps you will hear from me again. Call me Abram Likes.

Report of Public Séance March 25th, 1892. Spirit Invocation.

Oh! thon Great Spirit, thou whose intelligence and power are infinite and everlasting; thou whose love is eternal permeating all life with its manifestation of tenderness; thou who art illumitable light, flooding all the universe with splendor, illuminating all being with consciousness we approach the tivity, we are thy children, an with reverence, with affectionate regard, with the desire to learn more of thy life and nature, that we may unfold become nearer and more like unto thee. We know that thou art everywhere, that every atom in space contains a portion of thy spirit, thy consciousness and power. There fore do we know that thou art breathing in the life of hu-manity, that thy power pulsates in the human heart, and that in every breath we draw or exhale we must feel thy presence and acknowledge thy wonderful skill. We to-day desire to become uplifted in consciousnes nearer to thy throne of spiritual truth, whence we may edge that shall illuminate our understanding, and assist us to see more clearly the way and the true life. Oh! may we come into conscious communion with blessed souls of the higher state who have become exalted through aspiration through endeavor and achievement, who have gone for ward risking all things for the truth's sake, daring all things for the great and glorious cause of human justice and right With such beings may we come into harmony, and receive from them inspirations that shall fill our hearts with a new comprehension of existence. May such pure souls find opportunity to reach out through external avenues into more tal life, that they may accomplish still grander works for humanity. We know that they will cease not in their efforts until every human heart is made happy, until every human mind is set free from ignorance, superstition and despair. until every life is lifted to a plane of peace, knowledge and understanding.

comes satisfied that the intelligences who ap-proach him are only amusing themselves at his expense, he will be fully justified in refusing to hold any communication with them, even if he has to deny himself the pleasure of com-municating with the spirit world altogether. Our own attitude has much to do in attract-ing spirits of this class. If we take up a plan-chette or any other agency for communicat-ing with the inner world merely as an amuse-ment, with a feeling of curiosity to know what will come of the experiment, with no specially elevated desire to come into commu-nication with the highest and best from the other life, then will we be likely to attract to ourselves intelligences who are mischlevously nication with the highest and best from the other life, then will we be likely to attract to ourselves intelligences who are mischlevously inclined, and who have no soruples as to what they offer us of the outside world; but if one approaches this avenue of communication, as he should all avenues of communication with the spirit-world, with an earnest desire to re-ceive only the truth, and that truth which comes from exaited intelligences; if one brings to this investigation a reverent spirit, invok-ing the presence of pure intelligences, asking that he may be uplifted in spiritual culture, refinement and aspiration, then will he be likely to attract to his home intelligences who are pure and true and honest. He must have harmonious associations. He must not sit in a home that is full of discord, and where world-liness is largely developed, nor must he sit with associates who are uncongenial, or who are selfish in-thought and purpose; for if he does, he will not afford to the spirit-world those fine conditions which it requires for the manifestation of intelligence and helpfulness by pure and exalted souls. by pure and exalted souls.

Q.-[By Mrs. C. A. Davidson, Parkersburg, W. Va.] Will the Controlling Spirit please ex-plain who directs the formation of body and clothing in a case of materialization? Is any-thing drawn from the minds of friends in the Circle? Does it benefit or harm the spirits or forms for friends to talk to them; or is it best to give each spirit all the time he or she may be per-mitted the act of their own polition? mitted to act of their own volition?

A.-While there are general rules and laws which outline and control that phase of spiritmanifestation called materialization, yet every case has its special rules and laws which would case has its special rules and laws which would not apply to any other case. In some instances it might not be well to ask questions or to send out a positive thought toward that intel-ligence seeking to manifest, and it might be far better to allow him to make his presence known and to establish his identity in your mind in his own way. On the other hand, an-other spirit coming to you might be assisted by receiving your questions and some positive power from your mentality, because it might help him to come more fully into the atmos-phere of your own life, and thus to take hold, so to speak, of the past and its associations connected with his own life on earth. Thus you see what may apply to one spirit may not at all apply to or assist another. In genuine materialization the operating in-teligences gather their elements and atoms

from the atmosphere of the place where the manifestation occurs, and also from the mental and physical atmosphere of the medium and of the sitters present. The work is under the charge of a band of spirits selected for the pur-

the sitters present. The work is under the charge of a band of spirits selected for the pur-pose, and these spirits have their medium un-der their special guardianship. All other in-telligences who succeed in manifesting their presence in tangible form at their séance-room must come under the direction of these operating intelligences. Some call these spirits "cabinet" spirits; others call them the "guardian band" of the medium. The more harmony there is in the minds of those who gather for the purpose of viewing materialization as well as to receive any form of medial power, the better will be the result obtained. One person might visit a certain medium who gives manifestations of this class and receive the very best results or evidence of the genuineness of the mediumship. Never-theless, another equally as intelligent, sincere and honest, might visit the same medium and receive nothing satisfactory, while he might visit some other person and presence. There-fore, friends, do not condemn a medium who is unable to give you evidence of medial power, but continue your investigations. Perhaps the second time you visit the scance you may the second time you visit the scance you may receive more than you expect, or perhaps by going to some other medium you may receive

that you ask. While we admit that there is much passing under the name of materialization which has no right to claim such a name, much that is presented by the spirit-world in a false manner, and too much springing from mundane sources that is researched a consultation from the apprint is in that is presented as coming from the spirits in this line, yet we affirm that there is very much of spiritual manifestation given by invisible intelligences through that phase of medium-ship called materialization, which has brought comfort, knowledge and instruction to many human hearts on earth, and which has afforded much of knowledge, power and consolation to hundreds, ay, thousands of spirits in the other life.

in private, how happy I should be. I am look-ing forward to the time when all who are dear to me shall know of this great truth-know and receive it and make it a part of their lives. Perhaps some would say I am leading a forlorn hope; but no, I think not. I can look forward a little, and see that as many wonder-ful things have taken place in the past with humanity, so many may take place in the fu-ture.

A brother Mason whom I have met in the spirit-world, a strong, brave, good soul he is, always ready to assist others and looking out always ready to assist others and looking out for some chance to benefit another, has come with me to this place. He told me that he thought I would be benefited by manifesting in this way, and he kindly consented to accom-pany me, so that I feel under the shadow of his protection. We, as Masons, continue our line of thought and association in the spirit-world. We have our councils, and we meet at them for purposes of mutual helpfulness and labor. I will not, sir, linger longer, as I see others who wish to come, but I thank you for permit-ting me to speak in this way.

Olive Sargent.

Olive Sargent. I am Olive Sargent. I have friends in East-port, Me., that I hope will know I have re-turned from the spirit-world, for somehow I am attracted more closely to them than to oth-ers who are on this side that I have known, and I feel that if I can send out a line of thought that they will receive and understand is from me, it will be helpful to them and to mysalf.

is from me, it will be helpful to them and to myself. I have been away quite a while, but when I come back into the earth-life, it seems to have been only a short time after all. I am not weak and helpless as a spirit, but I feel strong and full of vital force. Tell the dear friends that I have a pleasant home, and it is some-thing like that which I longed for when I was here. Beautiful gardens and plctures, books and flowers, birds and music are around us in our spirit home, and we enjoy them so much: our spirit home, and we enjoy them so much but we are not always thinking of enjoyment. but we are not always thinking of enjoyment, for there is so much work to be done, and each one has a part to do, just as you on earth find your duties and your employments that tax your minds and strength. So we have our tasks even there, only as we give of our strength, which is our magnetic life, we re-ceive new forces from the atmosphere and from each other that prevent us from becoming tired or in any way ill at ease. I give my love to all my friends. I do not wish any one to feel that I have slighted him or her. Somehow I had to speak of special ones, but it is not that I forget any, for I have a kindly feeling and affection for all, and some day when we meet in the spirit-world we shall all understand and know that which has been and why it has been so.

Dan Maginnis.

Dan Maginnis. [To the Chairman:] I have looked into this place, sir, a few times since I went out of the body, and I have seen all sorts of characters manifesting themselves upon your stage. I have watched the lawyer and the doctor, the statesman and the minister, as well as differ-ent people from all professions and grades of labor, and now I think it is about time for one of my ilk to step in and say a few words. This is my first experience with your medium, and I feel a little choked and unpleasant as I did before I went out of the body, but I am all right in the other world. Tell my friends that I am all right, and that I wish them well. I come back to give a good

Tell my friends that I am all right, and that I wish them well. I come back to give a good word to them—a warm word of greeting and remembrance. I am treading the boards now just as I used to do, and in the same old line, only a little higher in the profession. Some-times I come back here and enter the life of my friends who are busy in their particular line, and then I feel as if I had taken on the old body and was hard at work again; but,-k don't spend all my time here, for there is so much to see in the spirit-world, so much to take hold of and try to understand, that I spend a good part of my time on that side. I read my lines as well as I can. Sometimes they do n't seem to fit in just right, but I am getting the cue from those who are a little nearer the top, so I get along pretty well, and I feel full of life and happiness, too. You see I have found out what death means, and that is a good deal for a man to find out.

and that is a good deal for a man to find out. It means a very good thing to me, and it does to those I have come across on the spirit-side. Yes, it has meant a great deal. It has given me a larger view, a broader stage, and a higher opportunity for putting out the powers that are within me. I got along very well on this side-1 think my friends will say so-but I am getting on a little better now on the other side, so I feel that it is all right all around. I have got good company, too, and I see that they are in first-class condition. With minds clear as crystal, because they have got rid of the old outside things that troubled them, such men as Barney Williams and Billy Flor ence do not look back and sigh for the flesh-pots they have left.

them quietly, and I may if I ever get the chance. There are ever so many good folks on our side, and they all feel kindly toward those that are here, and try all they can to help them got along in life so as to make the way easier for them. I went away in the summer-time. I'm Will O. Blyther.

INDIVIDUAL SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK.

TO BE PUBLISHED NEXT WEEK. Mar. 29.—Phonbo Westcott; John A. Collins; George Stow-art; Belle Graham; Ada Horton; O. Shrador; Parthella. App/(5.—John McLarren; Daulel Potter; Horman Biabee; David Wilder; Sophia Coles; Joseph G. Gram; Clara Cush-ing.

Messages here noticed as having been given will appear in due course according to routine date. Justi -- W. W. Merriam; Ralphy Howes; Elijah Upton; Mary E. Kent; Sophia French; Mamio Williams; William H. Cummings.

Verifications of Spirit-Messages.

In THE BANNER of May 21st came the longlooked-for message from my dear father, DR. J. M. HOLT, and to me it came as a remarkable communication. It was given Feb. 19th, and at that time our dear mother was in com-fortable health, looking anxiously each week, as THE BANNER came, for the message. But it met not her mortal eye, for on the 26th of April she passed to join the loved ones "over there"; and I was more thankful than words can tell that my dear husband and my-self could be with her in her last six months on earth. Both my sister and myself were nearly sick when she was taken, but, as father said, a strength was given while we were doing our duty in loving labors for the dear soul so soon to join them on the other shore; and dur-ing the two weeks of her last sickness we were with her night and day, ministering with lov-ing hands and hearts to one of the dearest, noblest of mothers. We understand perfectly well the reference ble communication. It was given Feb. 19th,

noblest of mothers. We understand perfectly well the reference to the experiences of the last year or two, in taking comparative strangers into our home with no other motive but to bless a suffering humanity and receive a healing for our own in-firmities, having a perfect trust and confidence in their honor and goodness, as much as in our own souls, to find the lack of trust in them In their honor and goodness, as much as in our own souls, to find the lack of trust in them, which has caused a disappointment hard in-deed to bear. He speaks truly when he says, "Injustice has been done. You have been preyed upon by others who had no right to thus reach into your life." I wish the wise spirits who give such beauti-ful messages through door sister I cardey

ful messages through dear sister Longley puld explain in one of the public circles why it is that people who have no motive to do anything but to bless every human being, as far as possible, must be imposed upon, misrepre-sented, and often misunderstood as they are, so that sometimes life seems more a curse

than a blessing! With many thanks to my father, and the precious medium through whom the message came, I am, in my quiet walk of life, the same earnest, loving friend of humanity, M. S. Townsend Wood.

Stoneham, Mass., June 1st, 1892.

I notice in THE BANNER of May 14th a communication from spirit JOHN T. Cox of Attleboro, Mass., and I have been waiting to see if there would not be verifications from that town, as I know there are many Spiritualists town, as I know there are many Spiritualists there who knew him, also the manner in which he went to the higher life. I formerly lived in that town, and though not personally acquaint-ed with him, have seen him many times. My daughter at one time worked in a jewelry shop where he was employed as gold-plater. I think from what I know that the message was characteristic of him. He says his wife claimed his attention more than thoughts of claimed his attention more than thoughts of the other life. I have heard it remarked many times how devoted he was to her. I do not think he was at all concerned about religious matters, though his wife was a church mem-ber, but was called a good, honest man, and was well liked generally.

was well liked generally. I see in a recent BANNER a lady of Provi-dence, R. I., describes the manner in which he was sent out from the body, which is correct. I am glad that one of the friends from Attle-boro has been permitted to voice a message from the spirit-side of life, as I know some who were very dear to me who promised to come in that way, but there are so many who desire to reach their loved ones it is not strange if we wait longer. MRS. C. H. COOPER. Brockton, Mass., May 22d, 1892.

It affords me great pleasure to acknowledge recognition of a communication in THE BAN-NER of April 30th from EARLE ALEXANDER. He was my son, a member of the Fitchburg Band, and a fine musician, far in advance of his years. The message was characteristic of him in every respect. He speaks of his father, who is in spirit-life. I thank him very much for all he has given. MRS. ELLEN C. ALEXANDER. Fitchburg Mass May 21st

is outside of my regular line of practice and of treatment. 1 trust by and by to get into an understanding of these new laws, and this new life, and I feel that I shall. I have been advised to come here and report

I have been advised to come here and report myself from the other country. I have been ad-vised by a spirit who lived in the town where I was very well known, and who seems to be engaged in this work of recommending this sort of tonic to spirits who are in need of some-thing by way of experience to brace up the system. His name is William Gilmore, and he was an old Spiritualist here. He wants me to say that he is an old Spiritualist now, and on his recommendation I have come here to-day, Mr. Chairman. Mr. Chairman.

I will be grateful to you if you will have it publicly stated that I have returned here with greeting for my family and friends. I left a dear family on the mortal side. Its members have their employments and experiences to meet. I understand this, but they are as near meet. I understand this, but they are as near to my heart, and I may say even closer than when I was here encaged in the discharge of my duty. So I think that even though they are concerned in the events of this great ex-ternal life, they may not be unmindful of my thought and care, and may be pleased if they can be convinced that I exercise a certain watchful, affectionate guardianship over their lives.

watchruf, anectionate guardianship over their lives. I did not feel strong and active before I passed from the body. I felt the encroach-ments of disability within my frame, and I way, so to speak, laid upon the shelf for awhile before I was released from the physical; but I am glad to say I am speedily rising above that condition of weakness, and I shall not long be an idler in the great field of human activity and employment.

an idler in the great field of human activity and employment. Although I have been out of the body but a little while, it has been sufficiently long to al-low me time and opportunity to visit Europe and to visit that English locality from the at-mosphere of which I derived my early vital forces. I feel so gratified that I can travel about from place to place, untrammeled by the limitations and hindrances of mortality, and finding myself after each experience grown stronger and wiser and happier, that as an immortal soul I return to give the good friends of Chicopee, Mass., my greeting and my love. Dr. W. G. Smith.

We ask thy benediction to rest upon us all in love.

QUESTIONS AND ANSWERS.

CONTROLLING SPIRIT .- Your questions are

CONTROLLING SPIRIT.—Your questions are now in order, Mr. Chairman. QUES.—[By "Anxious," Chaseville, N. Y.] We have a writing planchette at our home that writes answers to any questions, spiritual or earthly. Upon investigating the answers per-taining to persons living, we find there is no truth in them. If this is the work of spirits, why do they not answer correctly ? they not answer correctly ?

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INDIVIDUAL MESSAGES.

Capt. John Lawrence.

Capt. John Lawrence. [To the Chairman:] You will not object to an old veteran coming in, sir? [Not at all.] Yet I do not feel so very old. Fifty-three years is not very long to live, in the body; but then into fifty-three years much may be crowded, and with experience I seem to have been much older than I was by years. I call myself a veteran, for I was one of Ells-worth's Fire Zouaves, and I feel even now the thrill of zeal and loyalty running through my frame as I think of the old days of trial in which I took a part. One is apt to think that when

the other state of the state of

[To the Chairman:] Mr. Manager, if you will say Dan Maginnis has got back to your of-fice and sent a word to his friends, I will be everlastingly obliged to you.

Elizabeth Bowman.

[To the Chairman:] Do you know where Hart street, Brooklyn, is? [No.] Well, that's where I lived, and I was busy at my work when something happened. I fell, and that sent me into the other life. I did n't know at first what had come to me, but shortly I saw that I was in a different place, and in another condition, and I began to see persons that I knew were dead. Then it came to me that I was dead too, but it was different from what I had thought dring would be

dead. Then it came to me that I was dead too, but it was different from what I had thought dying would be. I do not know how long it is since I went out; I cannot tell you; but I come here to tell my friends it is all right with me, and that I am very well off. I had a life of work here, and I knew how to work. I have not had to do so much since I went over. I have been resting, looking around, enjoying the sunshine and the flowers that that lady told about, drinking it all in, and feeling good over it, but know there is work of some kind to do. Well, I want to say it is not so hard to die as people think. It is quite like going out of one place into another. Sometimes you go pretty quick, as I did; but when you get altogether gone, you find it is all real and homelike, and a little better than the old spot was. I have got some things to do, and I have some things to brighten up, but I can do it, and I want those who knew me here to know I have come back, glad that I have got through the change, and that I am on the spirit-side. I hope they will all know about it before they come over, for I think it will do them good. I am Elizabeth Bowman.

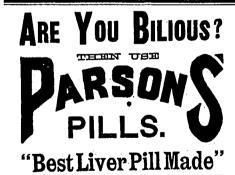
I am Elizabeth Bowman.

Fitchburg, Mass., May 21st.

As a brother of EARLE ALEXANDER I verify the truth of a message from him printed in The BANNER of April 30th. J. E. ALEXANDER, 300 Shawmut Avenue, Boston, Mass.

I recognize and verify the message of OLIVER P. MORTON, published in the BANNER OF LIGHT of May 14th. Indiana is my native

State. I knew Mr. Morton in earth-life when he was Governor, also while he was United States Senator from that State. A. H. NICHOLAS. Summerland, Cal., May 19th, 1892.



Positively cure BILIOUSNESS and BICK HEADACHE, all Liver and Bowel Complaints. Put up in Glass Viale. Thirty is a bottle, one a close. They expel all impurities from the blood. Delicate women find great benefit from using them. Bold everywhere, or sent by mail for stamps is Socie. five bottles \$1.00. Full particulars free. LS. JOHNSON & CO., 21 Custom House St., Boston, Mass.



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JUNE 25, 1892.

BANNER OF LIGHT.

The Demon Lady of the Lake. A LEGEND OF HATTON LAKE IN WYOSING. Of late a dead man has been recovered from

Hatton Lake for the first time since that mysterious body of water began to swallow up those who tempted it. The Cheyenne Indians are intensely excited, and at first would not believe it. When the fact was proved to them they became awestricken. They say that the fact of the Lake having given up its dead indicates that there has been a great upheaval-a

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fact of the Lake having given up its dead indi-cates that there has been a great upheaval—a revolution, or something of that sort, among the powers of that world peopled with sprites and demons and fairies, and governed by spirits, in which the Indians so implicitly believe. In a cavern at the bottom of the mysterious Lake lives the woman with a serpent's head, whose name is never spoken, for all the newts and lizards and snakes are her spies, and whoso speaks her name she will slay. The recovery of the dead man's body has aroused great interest in the legend, and bribes without number have been offered the Indians to tell the name of the water-devil; but they will not. Even one of the chiefs, who has become oivilized, and pays taxes on a handsome farm, would not reveal the name. Though they may only speak of this potent devil as "The Woman," there is no bar to their telling of her powers and exploits. It seems that she is rather proud of her power, and wants her adventures told, that people may fear her the more. She has been seen? Oh, yes; two Indians have lived long enough to tell of it after their eyes beheld her, but there is not an Indian now in all Wyoming who would dare to seek her. Strange to say, though the woman is such a malignant power, the Indians do not rejoice at her overthrow, as indicated by the body of the dead man being rescued from her dominion be-neath the Lake. Maybe they fear that this up-heaval bodes a change of all existing things, because gods and demons do not die, and they are very uneasy over the matter. The medi-cine men have hardly ceased their incantations since the token of the nether cataclysm has ap-peared. Neither mediums nor divers were able to find a tree of the head the ther user were when to find the the mediums nor divers were able to find to the dead the head the the ther user were were were the token of the nether cataclysm has appeared.

Neither mediums nor divers were able to find a trace of the body. The Indians regarded their work with contempt, though they could not understand how the diver escaped after his numerous visits to the bottom of the Lake. They finally decided that because of his gro-tescue diving suit the serie area theorem.

They infaily decided that because of his gro-tesque diving suit the serpent-headed woman could not recognize a man in him. In the middle of this Lake the depth has never been sounded, and a great spring bubbles up there, and though numerous attempts have been made, the lead has never reached bottom. The Indians say the bubbling in the middle of the Lake is the woman's breathing. How she came there nobody knows, but the Indians say that before the white men came to Wyoming came there nobody knows, but the Indians say that before the white men came to Wyoming the captives taken by other tribes were thrown into the Lake to her. It appears that she is looking for her lover. She takes all men who come her way, and when she finds not one among them whom she seeks she makes them all her slaves. If this is true, she must now rule over an army of retainers, for unnumbered men—Indians and whites—have gone to her. Forty years ago, the old men of the tribes say, many emigrants, with their horses and ox many emigrants, with their horses and ox teams, were driven out on the ice by the Indians, and kept there until the ice thawed and let them all through, and the serpent-woman got them all.

them all. Hunters are her favorite prey, for the tradi-tion says the lover was a hunter. She tempts them to the middle of the Lake by a magnifi-cent red swan, which keeps fluttering just be-yond gunshot, and so lures them within her power. A strange belief about this great red swan is that it is a most desirable bird, and the one that kills it will become the promore of

power. A strange bener about this freat fed swan is that it is a most desirable bird, and the one that kills it will become the possessor of all sorts of power; and many of the heroes of the Cheyennes have hunted the red swan, but the bird has never been taken. Of the two Indians who have seen the ser-pent woman, and have lived to tell of it, the first saw her when she did not know it. He was waiting hidden behind a rock on the Lake shore for game, when out of the Lake came the woman. She swam about on the surface of the Lake in the sunshine. Her form, the Indian said, was incomparably more beautiful than that of the most charming of the daugh-ters of the chiefs, but her head was that of an enormous serpent. When her back was to-ward him he could not see the snake's head, for her long hair hid it, and she looked simply like the most glorious of women. The hunter lay flat on the rock and watched her. He dared neither to move nor cry out. When the damon had finiched her sun bath she divad dared neither to move nor cry out. When the demon had finished her sun bath, she dived, and did not appear again. Had this Indian kept quiet about the marvelous thing he had seen there would have been no trouble; but it was too wonderful not to be told. He kept the great secret for a year, and at last whispered it to a woman. A lizard heard the whisper, so says the legend, and in the morning the man was found dead. About his throat a giant rat-tlesnake had twisted itself, and its fangs were fast in his face. That was his punishment for spying on the serpent woman. With the other man who saw her and told of it it was different. He was a young chief who With the other man who saw her and told of it, it was different. He was a young chief who boasted before all the tribe that he was afraid of nothing, and they set before him the task of conquering the serpent woman. He was a brave man, but took all reasonable precau-tions. He knew that against those of the oth-er world his war-clubs and bow and arrows were useless. The learning and magic of the medicine men alone might be of use to him in such a contest.



CHART I HUMPYS OF IMMORTALITY. FINELY executed lithographs bearing the above title principal figure is a female, evidently designed to represent a materialized spirit, crowned with a wreath of dowers, and bearing a long band of them in her left hand, while it her right is a scroll inscribed with the words "Message of Love." Over her head are three stars. The drapery on each side stands in an exceedingly graceful position, suggestive of the line, "A tilthe of beauty is a boy forever." From above a ray of light radiates over the cutter form. Vignette like-nesses of Mrs. Brigham, Mrs. Richmond, Mrs. Lille and Mrs. Britten, and Messi – Howell and Colville, are given, and excellent ones they are. The artist is Mr. Shobe, who, we are informed, has executed many beautiful drawings Illustrative of the Spiritual Philosophy. Price 50 cents. Ror sale by COLINY & RUCH.





May 7. 13w² **Mrs. H. L. Woodhouse**, No. 980 Sixth Avenue, New York, Clairevoyant Examination for disease by lock of hair or personal contact. Magnetic Treatment given. Busi-ness Communications with accuracy and fidelity. Fee for May 28. May 28.

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Apr. 30. PILES all Communications for 101

Oct. 10. 15 A DDRESS all Communications for JOHN WM. FLETCHER to 285 West 43d street, New York. Office reopens September 15th. June 25.

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Cienora, Tates Co., N. T. D.R. WILLIS may be addressed as above. From this point he can attend to the diagnosing of disease psychometri-cally. He claims that his powers in this line are unrivaled, combining, as he does, accurate scientific knowledge with keen and searching psychometric power. Dr. Willis claims especial skill in treating all diseases of the blood and nervous system. Cancers, Scrotula in all its forms, Epilepsy, Paralysis, and all the most delicate and complicated diseases of beth sexes. Dr. Willis is permitted to refer to numerous parties who have been cured by his system of practice when all others had failed. All letters must contain a return postage stamp. Send for Circulars, with References and Terms. Jan. 2.



er world his war-clubs and bow and arrows were useless. The learning and magic of the medicine men alone might be of use to him in such a contest. They taught him all they knew, and, confi-dent of victory, he boasted again that he would bring back the serpent woman. As any of the Indians will tell you, the woman is not hard to find, if you desire to see her. All you have to do is to go to the middle of the Lake at night, when there is is no moon, and it is raining or snowing. Then there is no chance of any one else seeing what happens, and no ordinary man ever comes back to tell. So the young chief set out, but he had boast-ed too much, and a snake crept into his boat as he was leaving the shore. He came back after his encounter with the she devil, but when near the shore on his return he took off his magic shirt, provided by the medicine-men, for he had fought hard, and was tired and feverish; that left him vulnerable, and the snake hidden in the boat struck him. The medicine-men kept him alive during the night, but on the next day he died, and no one ever again tried to see the Lake demon. That was generations before the emigrants went through the ice. Before he died the stricken chief told what had happened: In the middle of the Lake he saw the serpent woman, and she called to him to come to her. She kept her head turned from him, and all he could see was her long hair and beautiful arms. She tempted him, but he knew her, and would not come. When she found that her blandishments did not avail, she turned her serpent's face toward him, and told him she would drag him down. She tried to upset his boat, but could not because of the magic of the medicine-men. Then she called the wild fowl, and they flew at him, and beat him with their wings, and cut him with their beaks and talons, but, though they bruised and hurt him. She tried to tear him off the boat, but could not. At last hesaw the dead men rising through the water to help her. His heart failed him then, and he moved baok to the shore, pur-sued by the d

not harm him while he wore the medicine-men's shirt. When he died the tribe threw his body into the Lake to placate the demon, whom they knew must be very fierce after her defeat. No one else ever dared to molest her, and she has claimed all who were drowned in the Lake for her victims ever since. That is why the In-dians were so sure that the person drowned would never be recovered, and why the return to the shore of his body has so utterly dum-founded them. They do not know if the Lake Demon has found her lover, and so cares no more for other men, or whether some more powerful of the uncanny beings that haunt lakes and moun-tains and clouds has come and overthrown her, but they are apprehensive and very much afraid of what the future course of the wo-man with the serpent's head will be:-Ex.

TO LET-Furnished Cottage at Lake Pleas-ant. Also, Tent and building attached, and furnished; ne location. Address 8 Oliff street, Roxbury, Mass. June 18. 22*

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Glen Cove House.

BANNER OF LIGHT.

JUNE 25, 1802.



Brandon, Vt., June 19th, 1892.

Harris Grove, Mass.

its lecture season at the Town Hall on Sunday, May 8th. Mrs. Sarah A. Byrnes was the speaker on that

occasion, and delivered two powerful discourses to the satisfaction of her hearers.

May 22d, Mrs. N. J. Willis occupied the platform, giving highly inspired and instructive lectures that

of this place has just completed a most successful season, and entered on the annual vacation. In a previous article I alluded to the several mediums who have favored us with their services-the last named, Mrs. llie Revn 1337 6th being the one then under engagement, and we all feel constrained to say that for any agency to make up a serviceable medium, and to build up the Cause, Watertown has never seen her superior. She is an excellent speaker, full of information, and knowing just how to impart it-and gives excellent tests. She was preceded on the first occasion by Mrs. Carrie E.S. Twing, and on the second by Mr. J. Frank Baxter and Mrs. Ada Foye, but in each instance the interest in her work constantly increased. The Society proposes to recall her as soon as their mutual engagements will permit."

BOSTON, SATUBDAY, JUNE 25, 1899.

To the Editors of the Banner of Light: Sunday, June 12th, closed the annual picnic held at this place. The attendance in numbers was nearly

a more lively relish of their own happiness. (Sermon 1.) When they shall see how miscrable others of their follow. creatures are; when they shall see the smoke of their jor-ment, and the raging fiames of their burning, and shall hear their shricks and creas, and choilder that they in the mean-time are in the most blissful state, and shall surely be in to to all eternity, how they will rejoleol... How joyfully they will sing to 22d and the Lamb when they behold this. (Sermon XIII.)

With study to see (Sermon XIII.) Do but consilier what it is to suffer extreme torments for-ever from one age to another; in pain, in walling and h-menting groaning and shricking and gnashing your teeth with your bodies, and every member full of racking tortures with out a possibility of moving God to pity by your cries! How dolefni will the under these racking tortures to know that you never, never, shall be dolivered from them; to have no hope; when after you have worn out the age of the sum, mean astars without one minute's case, yet you shall have no lope of ever being delivered; but the same groans, the same shricks, the same dolefni cries are inces-santly to be made by you; and the smoke of your torment shall ascend up forever. Your bodies, which have been burning and roasting all the while in glowing furnaces, yet though an eternity yet." (Sermon XI.) This relie of the absolute tyranny of religious psy-

This relic of the absolute tyranny of religious psy-chology seemed like a blood-curdling tragedy or a horrid nightmare, too terrible to have been believed by intelligent beings. But it had the effect to prepare the audience for a keen appreciation of the lecture which followed.

opportunity of taking them escape. Two magnetic healers—Mr. P. Chillson of Topeka, Kan., and Prof. Thomas, of the Magnetic Institute, Paris—are on the grounds, the former at the Tilling-hast cottage, near the gate, and the latter at the Grand Hotel.

Grand Hotel. P. L. O. A. Keeler, the renowned slato-writer, and his tamily (including Mrs. M. A. Leslie, a fine inspira-tional and test medium), are at their cottage on Lin-coln Park. Prof. W. A. Mansfield continues his class in physi-cal culture and elocution, up to the opening of the camp. Miss Kate Peate will then organize a class in the same art, to be held during camp. Mr. W. J. Colville has rented a cottage, and there will be a rare opportunity for those who wish to learn of the spirit and its laws, to receive instruction from him.

Drs. Seymour and Hyde have established at this Drs. Seymour and Hyde nave established at this place a gold treatment of dipsomalia, also a cure for the tobacco, opium and cocoaine habits. The results of this cure have been all that could be expected, and much enthusiasm has been awakened concerning it. GLEANER.

Onset Bay, Mass.

(We have been obliged to materially condense this report-it having arrived at our office almost at the moment of going to press on Tuesday afternoon, June 21st. Send it Monday next time, Mr. G.-EDS.]

The Saturday night trains (June 18th) brought in quite a number, and Sunday morning, 19th, still more, and when Dr. H. B. Storer, President of the Associa tion, called the meeting to order at 10:30 o'clock, a good audience was present.

good audience was present. On the platform with the President, and Bro. Jones— who presided at the organ very acceptably—were some of the oldest and best known speakers and me-diums, among them Mr. Knight, president of the First Spiritual Temple (Berkeley Hall) Society, Boston, Mrs. Lita Barney Sayles, Mrs. Best, Eben Cobb, Mrs. Strah A. Byrnes, Dr. O. H. Wellington, Dr. A. H. Richardson and Mr. Wm. F. Nye of New Bedford. President Storer in his opening remarks compared the groves of Onset to those of Greece, and said that they were similar in the uses they had been put to-namely, the meetings of the people therein to discuss that which concerned their welfare in this and the unseen world. The president spoke highly of the mediumistic gifts of W. J. Colville, who will open the meetings on July 10th; and those of Mrs. Cora L. V. Richmond, who will close them-giving a short sketch of the life of each and the struggles through which they had passed as public teachers of the New Dis pensation. In speaking of those who were to come between the first and last, he said they are all doing faithfully the work which the spiritual world has laid out for them. Dr. Richardson said: "Onset is my home, my early

faithfully the work which the spiritual work has had out for them. Dr. Richardson said: "Onset is my home, my early love; here I have found such peace and rest as no-where else. I love to think of those who have passed on; and this beautiful day and occasion bring them

on; and this beautiful day and occasion bring them near to US." At this point President Storer said: "I should be untrue to my guides if I did not speak of the presence with us of Brother Clark, late owner of Hotel Onset. No doubt he is enjoying this occasion with us to-day, as I feel his presence very strongly." Mrs. M. A. Chandler of Boston, among other points, remarked upon the many Indian spirits present, say-ing that no class or race of people had done so much to bring about the present condition and results for Spiritualism's mediums as had the Indians. Mr. Grimshaw of Lawrence, Mass., (late of Eng-land.) made practical remarks. Mr. Ehen Cobb delivered one of his characteristic Speeches.

rof. Kenyon declared himself interested heart and

the Chelmsford road, on Sunday last, Mr. Robert Lord lectured upon the subject " Nearer, My God, to Thee.' He pointed upon the subject "Nearer, My God, to Thee." He pointed out the mistaken views that were held by various people and nations concerning the Supreme Spirit, and spoke of the peculiar ideas of getting "nearer to God" which the zealots of the past had cherished and followed out in practice. Miss Josephine Lord gave tests alter the lecture. A very pleasant time was enjoyed by a goodly com-pany of people. E. PICKUP, Hon. See'y Lowell Spiritualist Society.

If the hair has been made to grow a natural color on bald heads in thousands of cases, by using Hall's Hair Renewer, why will it not in your case?

MINNESOTA.

Minneapelis .- The Washington Union Advanced Spiritual Society has decided to give its speaker,

Spiritual Society has decided to give its speaker, Mrs. C. D. Pruden, a vacation until the first of next September; consequently there will be no lectures given here by her until that time. The subject of the closing lecture of the year just past was, "Universal Progress"; and it was shown that Spiritualism came to the world without worldty organization, but as a result of natural law. At the close of the lecture, a little girl decked in flowers stepped to the platform, and, in the name of all, presented Mrs. Pruden with a very handsome solid gold watch and chain. To say that our lecturer was surprised would but faintly express it, from the visi-ble emotion she displayed; and, for once, a heart too full for utterance took the place of inspiration, and broken thanks conveyed more than eloquence. W. E. J.

OHIO.

Columbus.—Once more we have had the pleasure of listening to one of our grand mediums, Mrs. A. H. Colby-Luther, who addressed us last Tuesday evening, giving many new ideas in the advance thought of Spiritualism. All who heard her seemed to be well pleased pleased

Mrs. Sadie Seery, the trumpet medium, is still with

Mr. C. C. Pomeroy still continues to expound the truth at our regular meeting. E. L. BEARD, Seo'y. June 16th.



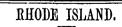
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His visit the fail before had aroused pleasurable an-ticipation, and so many took advantage of his coming the present summer; and the consequence was that large audiences attended both forenoon and afternoon.

the present summer; and the consequence was that large audiences attended both forenoon and afternoon. The exercises were held in the Union church. Gener-ous hearts and kind friends made the platform and desk to blossom with beautiful foliage and flowers. The exercises by Mr. Baxter were continuous and varied; he sang, read an introductory poem to each lecture, gave grand and very opportune discourses, and exhibited a marvelous mediumistic ability. In the afternoon he gave twenty. five full descrip-tions, embodying bona fide tests of excannated spirit power. Promises that the dying had made in private to friends were kept-in one instance Mr. Baxter leav-ing the pulpit, and coming down the steps, pointing out and calling the party, to whom promise had been made, by name. Sutton and vicinity have seen much at Sunapee Camp, and "elsewhere, in the line of plat-form mediumship-including Baxter himself, as well as many other Eastern mediums-yet it is the verdict of all that this exercise in the church last Sunday towered far above all before. One thing was observ-able and noteworthy, and that was a decidedly har-monious audience, whereby the medium was pleas-antly situated, easily made passive, and the verify friends were made happy, and are left in harmonious mood, by his uplifting and convincing work of last Sunday. On Monday evening following he gave a benefit to the Society, by rendering a series of songs and recita-tions wherelo he greatly instonished the large audience by his display of talent. In acting and depicting char-acter. Although carriéd on singly and alone, yet so versatile was Mr. Baxter's ability that the time passed all too quickly. It was two hours of innocent amuse-ment, and yet edifying and refined. Since Mr. Baxter's visit and work at Sunapee Lake three years ago, several places have been urgent for his coming—Hillsborough Bridge, Plymouth, Sutton, &c.-and he has filed a number of appointments in each.

each. It is expected that another season he will speak in Sutton; and the friends in Newbury will have him a Sunday this fail.

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



Providence .-- The Ladies' Progressive Ald-auxillary to the Association-met at Columbia Hall and held an entertainment and strawberry festival

illary to the Association-met at Columbia Hall and held an entertainment and strawberry festival Wednesday evening, June 15th. The following talent took part: Miss Annie French, Miss Mabel Smith, Miss Alice Manning, Miss Lillie Manning, Miss Julia Chapman, and Mr. and Mrs. Spinnling. After the ex-ercises all adjourned to the anto-room, where cake, cream and strawberries were served.
This is the first social held by the Progressive Aid since it was organized.
To our President, Sister Whipple, who conducted the exercises in such a pleasing manner, we would extend our sincere thanks.
Miss. JULIET M. CHAPMAN, Sec'y.
433 Friendship street.
The Spiritualist Association met in Columbia Hall, No. 248 Weybosset street, corner Richmond, Sunday, June 10th. (Progressive School at 1 r. M.) At 2:30 and 7:30 r. M. a Memorial Service was held. Many cut flowers were brought in by friends as memorial offerings, and their fragrance and beauty added much to the inspiration of the hour. The names of those passed to spiritiffe from the Association the past year were read by Mrs. C. M. Whipple, Vice Presi-dent. The following persons took part in the exer-cises: Mr. B. K. Ames, Mrs. O. M. Whipple, Mr. J. Carroll, Mrs. H. B. Chapman, Mrs. Della Smith, Mrs. J. N. Sherman, Mrs. M. A. Goodrich, Mrs. Gaston, Mr. T. J. Fales.
Mrs. E. Humes gave tests from the flowers-both afternoon and evening-all of which were correct. The singing was rendered by Mr. and Mrs. S. B. Spinning and Mrs. Lapham. A delegation of ladies from Charity Lodge were with us in the afternoon. Sunday, June 26th, a Conference will be held.
P. S.-I would like to make a correction in the list of on-cers given in Tus BARNER of June 10th; J. Wandar, Jane 10th; Pressiven in Tus BARNER of June 10th; J. Wandar, Jane 10th;

B. D. O. Anno, See U. P. S.-I would like to make a correction in the list of om-cers given in THE BANNER of June lith: It was Mr. Benj. K. Ames, President; It should have been Mr. Benj K. Ames; Committee, Mrs. J. Carroll; it should have been Mr. J. Gar roll. B. D. O. A.

were well received.

giving highly inspired and instructive lectures that were well received. June 5th, Rev. S. L. Beal interested the Society with the quality and character of his utterances—the gen-tleman speaking under the influence of two spirit-in-telligences of different nationality. Sunday, June 10th, Mrs. M. T. Longley lectured at this place, the subject of the morning discourse be-ing "The New Messiah," and that of the afternoon service, "A Description of the Spirit-World, and its Opportunities for Human Progress," with personal experiences in that other life of the Controlling Intel-ligence—Spirit John Pierpont. Both of these lectures were listened to with marked attention by the appre-clative audiences, and at their close the speaker was warmly congratulated by many of her hearers on the success of her day's work. On this occasion, Mr. and Mrs. C. P. Longley and Mr. and Mrs. J. B. Hatch, Jr., of Boston, rendered a number of the popular spiritual songs composed by Mr. Longley, and at the close of the afternoon session these vocalists received a unanimous vote of thanks from the Society for their valuable services. July 3d, Mrs. C. M. Nickerson will lecture in Han-son. She will be followed by A. E. Tisdale. The Spiritualists of this town are full of zeal for the Cause, and ain to present its claims to the highest degree from their platform. CORRESPONDENT.

Lawrence.-The meetings of the society at Pythian Hall closed for the season June 12th. The speakers were Thos. Grimshaw-who as usual delivered an

ers were Thos. Grimshaw—who as usual delivered an able discourse on Mediumship, and is a lecturer who should be constantly engaged—and Mrs. E. C. Kim-ball, who followed with tests, and is here, at her own home, as in many other places, a favorite. Wednesday the idch occurred the election of officers for the next season's work: to utt.: Oharles H. Ste-vens, President; Mrs. A. Twiss, Vice-President; Miss M. Atkinson, Treasurer; Mrs. Annie Kimball, His-torian; these, with others numbering seven, consti-tute an executive committee, which it is hoped will be as successful in the future as others have the pres-ent season, judging from the Treasurer's report. F. S. EASTMAN, Cor. Sec'y. 304 Methuen street.

304 Methuen street.

Worcester.-Mrs. Clara H. Banks ministered most acceptably Sunday, June 19th. The same speaker closes our season June 26th.

Fiday evening, June 24th, Mrs. W. C. Smith will give a strawberry sociable and lawn party for the benefit of the society at her residence, 253 Pleasant street. GEORGIA D. FULLER, Cor. Sec'y. street. 5 Houghton street.

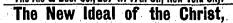
Cummington. - Sunday, May 29th, Mrs. B. W. Banks gave two fine lectures to well-filled houses, and in her usual forceful and eloquent manner.---Sunday, June 19th, F. A. Wiggin of Salem spoke for us; he is June 1910, F. D. Viene to be here again on the 26th. FLORENCE SAMPSON.



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MEETINGS IN BROOKLYN.

The Progressive Spiritualists hold their weekly Oonference at Bradbury Hall, 290-292 Fulton street, every Saturday evening, at 8 o'clock. Good speakers and me-diums always present. Seats free. All cordially invited. Conservatory Hall, Hedford Avenue, corner of Fulton Street.-Sundays 10% A. M. and 7% F. M. W. J. Rand, Secretary.

Rand, Secretary. The People's Spiritual Conference; held every Monday evening at 8 o'clock in the Parlors 161 Lexington Avenue, three doors above Franklin Avenue L Station. In-teresting speakers, good music, questions answered, tests given. Admission free; all are cordially invited. Also meet-ing every Friday at 3r. M., Mrs. Mary C. Morrell, Conductor. Spiritual Meetings are held in Mrs. Dr. Blake's par-lors, 461 Franklin Avenue, near Lafayette Avenue, every Sunday evening at 8 o'clock. Samuel Bogert, Conductor.

MEETINGS IN PHILADELPHIA.

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

Keystone Spiritual Conference every Sunday at 2% P.M., Southeast corner 10th and Spring Gardenstreets. Wil-liam Rowbottom, Chairman.

MEETINGS IN NEW YORK.

Kinickerbocker Conservatory, 44 West 14th Street. The nuw Society of Ethical Spiritualists holds meetings every Sunday at 11 A. M. and 8 P. M. Speaker, Mirs. Helen T. Brigham.

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, 28 Broadway.

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