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# Original Story. MARY ANNE CAREW WIFE, MOTHER, SPIRIT, ANGEL.

BY CARLYLE PETERSILEA, "Oceanides: A Psychical Novel," "The Discovered Country," "Amy Lester," Etc., Etc. Author of [Copyrighted by Carlyle Petersilea.]

#### CHAPTER XI-CONTINUED.

Ponto turned his heifer loose, to roam about the place at her own sweet will and pleasure; many of the other creatures came up to her to get acquainted. We all took seats on the veranda, and we could distinctly hear the voice of the unhappy woman inside the house. She was groaning, praying, orying and screaming alternately. The following were some of the words which caught my ear:

"Oh Lord, save me for Christ's sweet sake! Oh God, bend down thine ear, and hearken to the prayers of thine handmaiden! Oh God, in thine infinite mercy, save me from mine enemy! Oh Lord, bind mine adversary, that he may not drag my soul down to hell! Oh God, smite this wicked old negro, who is in league with Satan against me! Oh God! why hast thou hidden thy face from me? Oh Lord, smile upon me and hear my prayers! Here, on my bended knees, I crave thy mercy! Hear me, oh God, for Christ's sweet sake! Open to me the gates of paradise, that my soul may enter in!"

Then would come groanings, heart-rending cries and loud screaming. The gentleman's face grew more and more dejected and disconsolate, as he hugged his little girl closer and closer to his breast.

Ponto had seated himself on the step of the veranda, and one could see two great, glistening tears resting on his cheeks.

"Dis nigga wish missus would listen to reason. Why, heah we all am right heah in de promis' lan', an' it am all flowin' wif milk an' honey. De Lor' he am a sperret, he am like a sweet bref ob air. De Lor' he pass by, an' bress Ponto all right. Jes' see how good de Lor' am. He gib Ponto, wifout money an' wifout price, all dese fine cattle an' horses, an' he not eben ask ole Ponto feed um no mo'. Dev jes' all lub ole Ponto, an' Ponto lub dem. Oh, de Lor am bery good to Ponto! All de cattle an' de horses am free. Ponto do'an hab to steal um. De Lor' in his marcy gib um to Ponto, as many as he like."

And Ponto wiped the tears from his cheeks, grinning with fond delight, as his great, rolling, black eyes roamed over his possessions.

The groaning and praying from within again smote the ear. Little Katy looked frightened.

them. In this way I gain a little more of heaven each hour. But one might go on as you have been doing forever, and accomplish nothing toward getting into heaven, but gradually sink deeper and deeper into hell. Come forth, madam, and look about you! Heaven may lie all around a fool or a blind person, and they not know it. Take your little child by the hand; come forth, and open the eyes of your understanding that you may see, and the ears of your hearing that you may hear. Love and wisdom, beauty and heaven lie, all around you; you have but to put forth your hand, pluck and eat. God is wisdom! God is love! God is beauty and majesty! The God within me has commissioned me, as you said, to lead you into heaven; to open your eyes, and your ears. Become as your own little child. Let her in, struct you in wisdom's ways; for one who wishes to gain heaven must first become like a little child, who finds its heaven in natural objects, as your own little one does with kittens and flowers, riding on the backs of docile animals, and making a heaven with innocent smiles and gleeful laughter; loving that which is lovable, and growing, day by day, more heavenly and beautiful."

The woman still stood looking wildly at Ursula.

"You cannot mean to tell me," she at last said, "that there is no God, no heaven, no hell; nothing but this place, which looks so much like the earth that one can hardly tell the difference; where there are animals, negroes, and nobody can tell what other things beside?"

"I did not say there was no God," replied Ursula; "on the contrary, I mean to say that God is all things which are or were or ever shall; be. We, here, recognize a God so grand, majestic and perfect, that it requires immensity to hold Him; although we do not recognize a him alone as God, but a God so perfect that the male and female are one you expect to see a small heaven for a select few, and a; personal male God seated on a throne, then my answer is: there is no such God: there is no such heaven. You,ask me if there is no hell, and my reply is: yes, there is a hell, and you are at present within one of its compartments, or a portion of it is within yourself, and we invite you to come out of hell. Nothing obliges you to remain there You ask if you are to live in the same place with animals, negroes, and no one can tell what beside. Our reply is that the animals won't hurt you, the negro won't whip you to death, nor even whip you at all; but if he were to do so, it would be no more than you deserve, and if the soul of the negro was not in a higher heaven than your own, he would whip and torture you. Your former slave is far better than yourself, more acceptable to God and heaven."

The woman dropped the wreath and the kitten. Katy quickly picked them up; again placing the wreath on her little head she ran out on the veranda, and commenced to romp with the kittens; presently two or three little dogs joined in the play.

"Madam," said Ursula, "we are about to take some lunch. Will you come forth and join us?"

"Miss," replied the woman, "you have talked to me in the most impertinent manner. I do not believe that you are all that you should be. My associations have always been of the best. I doubt if you are a proper person to sit

of error, and work for the good of souls wherever I find | them. I was born and bred a Catholic, and it was quite hard for me at first to give up my preconceived ideas. I really did think for awhile that I was in purgatory, but I have already paid a visit to earth, and my husband and children there. As this world is not at all like what I thought purdatory to be, surely one cannot be blamed for accepting things as one finds them."

Well," said she, "whatever you may think, I shall still hold to my own opinions, and the teachings of the holy church of God. . I have heard that the devil can cast a mining before people's eyes, and make them think they see that which is not, and am certain that this is what he is doing in your case and my own. They are not really our ohildren which we see, but some little satanic imps made to look like our little ones, that our souls may be misled, and more easily dragged down to hell. As for me, I will not Again look upon that little imp resembling my Katy, who must be in heaven, swinging her little harp before the throne of God. Madam, you and I are being deceived by illusions, be sure of that; and now I think of it, that little imp they call my Katy has on a blue, silken gown, or something that looks like it. Certainly, angels do not wear silk frocks. Oh! madam, we are being cruelly deceived!"

Ursula called to Katy: "Come here, darling!" And the little one came dancing toward her with curls flying in the sweet air, her small face aglow with happiness, one of the little kittens perched on her shoulder.

"We will let the kittens go now, Katy," said Ursula. "Come with me a moment," and she led the happy child into the house. Presently they returned. Katy's dress was changed. She now wore a long white robe, somewhat like a night dress; her pearl ornaments had been taken off; her little feet were bare; she looked as though just ready for bed, although it was yet broad day. Ursula led the and indivisible, equally balanced and coëxistent; but if fould with one hand, and in the other she carried a little chair. She placed the chair a short distance from where we were seated at the table, then, returning into the house, she fetched out a little harp. Placing Katy in the chair she put the harp within her hands.

"Now, baby," she said, with a sweet smile, "Ursula Wants you to sit there for a long, long time, and play the most exquisitely perfect music on the little harp; and, dearest, you must sing all the while you are playing, praises to God."

Katy looked at Ursula wonderingly, then at the harp with greater wonder still; she picked at the strings in a playful way with her little chubby fingers. Twing! twang! twing! The sound pleased the child, and for two or three minutes she twinged, twanged away, rocking herself backward and forward in the little chair. She picked the strings at random, without any method whatever.

"Oh!" said Ursula, "you must play perfect and heavenly music, and sing at the same time.'

"Dess me don't want to any more. Me raver do play, and she threw the harp down.

"Oh, my darling! pick up the harp," said Ursula. "You want to please your mamma, don't you, Katy? your mamma, who has just come here to live with you? And, darling, she does not think your blue silk frock pretty or suitable. She thinks it better for you to wear that long white robe. Baby, in order to please mamma, you must sit there and play that little harp forevermore. That is the only way to please her and her particular kind of God."



PROFESSOR WILLIAM CROOKES, F.R.S. (From a Photograph by Elliott & Fry.) (SEE EIGHTH PAGE.)

"Shut up! you imp of Satan!" exclaimed Mrs. Evans, wrathfully. 'How dare you mock in that style? you horrible, wicked, old negro! Get out of my sight, or I shall be tempted to do you a mischief! What do you know of God or heaven?"

'Den ef I do'an know nofin' 'bout de Lor', my missus she do, an' she tell Ponto all 'bout him. Ha! ha!" and he smiled very broadly indeed.

Mrs. Evans was now beside herself with anger. She caught up her goblet and flung it at the negro's head. I learned afterwards that she had been in the habit, before leaving the earth, of flinging goblets, dishes, knives and forks at the heads of her dependents and slaves, when in anger. The goblet went directly through the negro's head, without doing him the slightest injury.

'He-he-he! Ha-ha-ha!" He laughed loud and long. Missus can't hurt ole Ponto. No-no!" he cried. "Oh, de Lor' am good! Bress de Lor'! Hallelujah!'

Mrs. Evans's face, at this juncture, was altogether frightful in its expression. I looked at her in great surprise, and began to realize that heaven and hell were conditions more than places: the negro and the little child were happy in

"It is mamma," said the gentleman. "She is very unhappy. Let us go in, and see if we can comfort her."

But Katy held back.

"Who is hurting mamma?" she asked.

"Not any one," he replied. "She is hurting herself, 1 think. Come, Katy! Come and see if you can comfort mamma."

He led the reluctant child into the house. Immediately there was a violent scream. Ursula and I went to the open window, and looked in. The unhappy woman, on beholding her child, had covered her face with her hands, and was screaming with great violence:

"Oh, my child-my child-my child! My little innocent Katy! Has that fiend been able to decoy my child to her destruction ?"

She was on her knees, wringing her hands, and swaying her form backward and forward; her black hair was hanging around her in disheveiled masses; her pallid features expressed horror and despair. Katy ran up to her mother, opened her pinafore, and cried gleefully:

'Mamma -- mamma! des look at 'ese 'ittle tittens! See, mamma. See my 'ittle tittens!"

The act was so perfectly natural and childlike that the mother was taken by surprise. She dropped her hands from her eyes, and stared at the little girl wonderingly. Such a vision of innocent beauty never was and never could be an inhabitant of hell. The little creature held up one of the kittens, and placed it on her mother's hand.

"Oh mamma -- mamma! it's pitty, pitty! An' see my wreaf, mamma. Ole Ponto made it for me.

She pulled the wreath from her head and hung it on her mother's arm, over the hand which held the little kitten. That mother, there on her knees; the little child standing in front of her, her cherubic face wreathed in innocent smiles; the little, bright-eyed kitten on the woman's extended hand; the wreaths of white blossoms hanging on her arm, made a picture I shall never forget. The woman glanced toward the window where Ursula and myself were looking in upon her. She rose slowly to her feet. Ursula smiled sweetly as she said:

Pardon us, madam; but we have brought your baby to you, thinking you might wish to see her; we also assure you that we are not denizens of hell or in league with Satan; in fact, we are not acquainted with his majesty at all, and have never seen him, although one of us, at least, has been in this life many months. We have had your child in our keeping since she came here, and I think you will agree with us that she is none the worse for our care. We have also been taught, since coming to this life, that God helps those who help themselves; and if you wish God to save you from hell, you had best commence by saving yourself, taking care of your own child, trying to make your husband happy, and humbly asking old Ponto's forgiveness, whom you caused to be whipped to death. Instead of going on your knees to an imaginary personal God, you had better go on your knees to one of his children whom you have most shamefully abused. We advise these methods, for they are the only ones whereby you will be able to climb into heaven. The heaven and the God, madam, are within yourself, if you so will it, or you can make a hell there whose flames will scorch your own soul." The woman stood a picture of guilt and amazement. At last she stammered :

"Who-who are you? Perhaps God has commissioned you to accompany me to his blest abode?"

"Well," replied Ursula, "I have not seen a personal God any more than I have a personal devil, and I have been in this land for some time; but the God within my soul commissions me to enlighten the ignorant, teach truth instead really, madam, I am constrained to abcept things as I find |lelujahi. De Lor' bress my missus | Hallelujah!"

at table with.

"Very well," answered Ursula, "then you shall take your lunch by yourself; "but, pray, come out and see what a nice lunch Ponto has prepared for you.'

The foolish woman could not yet forget her former dignity. She began to arrange her dress, and assumed a commanding air, then she gracefully swept out to the veranda. Her husband, as we shall still call him, had already seated himself at the little table, which was spread for four. In the centre stood a large silver fruit dish, heaped with the grapes and fruit that Ponto had gathered "down by de riber Jerden," as he said. She took her seat at the table, gave her husband a haughty glance, and then swept her eyes superciliously over the rest of the company.

"Oh! please, Miss Suly, jes' yo' take dis seat, an' de stranger lady de odder one. Ponto jes' done break his ole heart ef yo' do'an eat some ob de grapes an' de peaches an' plums. Dis ole nigga gader um fo' yo', sure."

"Yes, kindly sit at the table with us," entreated the gentleman. "Katherine, do treat our guests with politeness," he continued, turning to his wife.

Ursula complied, and took one of the vacant seats, whilst took the other. Ponto brought sparkling water from the. well in a pitcher, and filled our goblets; the gentleman heaped our plates with the delicious fruit and grapes. Mrs. Evans raised a grape to her lips, but immediately put it down without tasting it. The expression of her face grew dark and ominous as a thunder-cloud. She gave Ursula a threatening glance.

"I care little for what you have said," she remarked. "An emissary of Satan can put on a very attractive appearance when endeavoring to lead souls astray: I see through all your wiles! No doubt you were a very bad girl before you came to this life, but being quite good-looking, Satan thinks you will be able to do him good service. But you shall never get the best of me! I promise you that! And as for this seeming fruit, I will not touch it! I am certain that if I were to do so it would give you more power over me. Any person who will tell me to my face that there is no God and no heaven, must be an extremely wicked, bad character; and I wonder that you, who look so much like a lady, should be found in the company of one who in the most blasphemous and awful manner denies both God and the Savior," she continued, turning to me. Until now I had not spoken. I must own that I felt timid, and afraid of this strong, positive-minded woman. I had not been in this life long enough to have much strength of purpose, except that of loving and being with my children. I had not as yet much heavenly wisdom. I glanced at Ursula entreatingly, and then looked at Mrs. Evans dep recatingly.

"I have but lately arrived in this world," I said, at last and this young lady is the teacher of my two little girls, one a mere babe, the other but a little creature, I also found your little Katy in her care, besides other small children, and all the surroundings of their home so exquisitely beautiful that I cannot associate her, or anything that I have seen here, with Satan or his emissaries; and as I cannot think my own little darlings are destined for hell, knowing as I do that they never committed sin, it is not reasonable to think that a young lady who was not pure and good should be given the charge of these little innocents. Certainly, if there were a personal God, he would not allow sweet little babes, like yours and mine, to be given into the care of one of Satan's emissaries. No, madam ; I am sure that Miss' Ursula is as good as she is beautiful. My own dear sister not only fetched me hither, but left me to stay with my children and the young lady as long as I liked; and

Katy picked up the harp, for she had been accustomed to obey her gentle teacher for love alone, and stared at Ursula with round wondering eyes: presently two great tears rolled down the chubby little cheeks.

"Me tant play no more," she said, with a sob. "Me tant sin' eiver. Me don't know how to sin'. Dod don't want 'ittle dirls to sin' when dey tant. I's tired. Me wants to dit up out'en dis chair an' do play wif my 'ittle tittens." She threw the harp as far from her as her slight strength would allow.

"Me wants my frot on adin, an' my pinafore." She moved her little feet up and down with restless impatience.

"Me wish my mamma did n't tome to see me. Katy do n' like mamma any more. Do 'way, mamma !"

She jumped up from the chair and rushed to Ursula, hiding her face in her dress. This was the first time I had seen a child in tears or in the least unhappy.

Ursula smoothed the golden curls, caught up the child in her arms and kissed her fondly. Once more the little face was wreathed in smiles. She patted the young lady's cheeks with her baby hands, crying:

"Me want on my frot, Suly."

Ursula carried her back into the house, and soon returned. The baby was again clothed as before, and left to run and play about at her own sweet will and pleasure.

#### CHAPTER XII.

#### OLD ERROR WOUNDED, BUT NOT CONQUERED.

R. EVANS, in the meantime, had not spoken, but sat in a drooping, dejected attitude, and when Ur-sula had once more taken her seat at the table, he said, addressing his wife :

"Katherine, I begin to think that many of our former ideas were very foolish, and devoid of common sense. Really." he continued, with a smile, as he caught sight of his little daughter skipping and playing on the lawn, now here, now there, filling her little hands with flowers, while the kittens gamboled about her---" really, Katherine, how could a little child like that play the harp before it was old enough to be taught? Moreover, she does not know how to sing She is not even old enough to comprehend anything about God or heaven. Really, Kate, it is ridiculous to think that such a little creature with her baby mind could possibly play a harp and sing praises to God forever and forever-

### Ursula gave a long, silvery laugh.

"I think," she observed, "that even if there were a personal God he would be more cruel than Satan is represented to be if he could require millions upon millions of little as that capable of any horrible oruelty. Can you think that God is such an egotistical being that he requires nothing of the souls and spirits of men, women and children but to shout his praises forever and forever?'

"And her laughter pealed forth once more. The idea was really so ludicrous that I laughed too, in spite of my efforts | nance. At length the gentleman turned to me, saving to the contrary. Mr. Evans looked up more brightly and cheerfully than he had previously done, and Ponto showed harp he began to play a negro melody, while he sang, or rather chanted, a medley about "de promis' lan', de lan' flowin' wif milk an' honey.'

"Bress de Lor'l Hallelujah! Oh, Canaan it am a happy lan' la Bress de Lor'! Hallelujah! Down by de riber Jerden L. Hallelujah I. De Lor' he am good to ole Pontol. Hal- had anything to make me other wise I'd

their innocence, while the cultured and formerly very wealthy Mrs. Evans was burning in flames of torment. She believed in a small heaven, a personal God, a burning hell, and a devil; therefore, they resided within her own mind: her spirit lived and suffered within a hell of its own creating, whilst happiness and heaven lay all around her, The lady herself was not entirely to blame; she deserved pity. Those terrible ideas had been instilled into her mind by her parents, teachers, the church and the society which she had frequented from her childhood up; she was now reaping the fruit of false teaching. Can my readers wonder that my soul ardently longed for the gulf between heaven and earth to be spanned, that truth instead of error might prevail among men? And is it at all surprising, now that the gulf is spanned, that the bridges are thronged by an invisible host, willing and eager to break the bread of everlasting life with man, that he may eat of the tree of good and evil, and his eyes be opened to discover his nakedness? which means that he may become aware how naked and ignorant his soul is of the truth.

The old mythological fable of Adam and Eve and the garden of Eden means nothing more nor less; and the eating of the fruit of tree of knowledge of good and evil. whereby they discover their nakedness, means that by obtaining knowledge they thereby discovered how ignorant and naked they were, naked of the truths of creation and the immortal life. It was by thoughtfully observing a serpent, or the lowest forms of reptile life, that set woman's mind to questioning about creation, life and immortality: through her, man also began to question, and, consequently, both found themselves very naked and ignorant; they also came to the conclusion it was by diligence and labor alone that truth could be discovered.

How foolish for people to suppose that a serpent talked, or that a person called Eve plucked fruit from a tree whereby she discovered that her body was naked, when the old story is merely allegorical, or a pictured representation of the state of mankind without knowledge. Good and evil mean truth and error. But to return from this digression. Mrs. Evans's face was really horrible to look at. so filled with revenge and wrath was it.

"Leonard!" she cried; "how can you sit there and see your wife thus insulted and abused by a vile girl and a low. wicked negro? You are supinely weak, and always were! You never possessed manbood! You always would allow me to be insulted by any and everybody who chose to do so. I really think it makes you happy to see me abused! If you were half a man you would take iny part! But no! you usually add your insults to their injuries!"

"Oh Katel" replied Mr. Evans; "I have always tried to do my best, and meant to be a good husband to you; but, children and babes to do hothing throughout eternity but somehow, we never could get along. You always turn sing his praises. One certainly would consider such a God upon me when you have trouble with others."

"And if I have turned to you, very little good ever came. from it!" she said. tartly.

Mr. Evans again fell into his drooping, dejected attitude, which aroused my sympathy. Mrs. Evans now remained silent, her eyes flashing defiantly, a scowl on her counte-"You seem to accept this life in a different spirit from what Katherine does; although you tell us you were a his ivories nearly from ear to ear: catching up the baby's strict Catholic up to the time of coming here, yet you look very beautiful, quite happy and content. I wish Kate. could look upon this life as you seem to do."

"There you are again !" she cried. "Every one is more beautiful and better than your wife! It has always been, just that way! No wonder I am wretched!, I have never. 1020 main

[To be continued.]

#### BANNER LIGHT. OF

## The Spiritual Rostrum. The World's Fair: Its Spiritual

Significance. Inspirational Lecture given in the First Spir-

itual Temple, Excter and Newbury streets, Boston, Sunday, May 7th, 1893, by W. J. COLVILLE.

(Specially Reported for the Banner of Light.)



T seems to us incredible that any thinking mind, reflecting upon the wonderful achievements of this momentous period in human history, should fail to see in the World's Fair, or Columbian Expo-

sition, not only a stupendous exhibition of material treasures, but, what is far more important, a striking manifestation of that sublime spirit of fraternal unity which proves itself in the loving, gracious spirit of coöperation shown by the numerous delegates from all parts of the world commissioned to represent the 'moral and intellectual fully as much as the indus trial progress of mankind.

On the opening day (May 1st) when the magnificent inaugural exercises were held, despite the discomfort experienced by a very backward season, and the disagreeable condition of the grounds, the Immense concourse of people who passed within the gates of Jackson Park were more than amply repaid for whatever inconveniences they had to encounter by the is not supreme, is by no means a barbaric spirit of unanimity which abounded everywhere. Buildings were, in many instances, unfinished, and exhibits not in place; but the scene was one of great grandeur, and the atmosphere was filled with the genius of common sympathy and general good-will.

Many sensitive persons dread orowds, and so fearful are they of mingling with the multitude that they deprive themselves of a very large and profitable amount of social life that they might otherwise enjoy. This feeling of aversion to a throng is occasioned by an expectation of meeting conflicting elements, and ism teaches polygamy as a dogma-but it does then suffering from the effects of discord. All who wish to profit by a visit to the Fair must have four wives in countries where polygamous be prepared to mingle with a vast, seething relations have, from time immemorial, been tide of humanity; but it depends upon our way permitted to an unlimited extent. Mohamof thinking with regard to the crowd as to what med, personally, was faithful to one wife, to experiences are ours when in it. Harmony and whom he was tenderly attached; but he conhealth are inseparable. Nothing is so vitaliz- sidered it sufficient to restrict polygamy with\_ ing and energizing as to go with an army, all in decided bounds instead of seeking to sudkeeping step in the same direction; and, al- denly abolish it altogether. Almost all Eastthough it can hardly be said that the great bulk | ern religions suffer great injustice at the hands of visitors to the Exposition are thoroughly drilled in military decorum, it can be said of glance at their least inviting features, but do them that the influence they generate is very not pause to study either their essential charupbuilding in its character, if only from the acteristics or their history. fact that they are, in a measure at least, assembled with one accord in one place, having gested by the sight of a mosque in Chicago, and come not only from all parts of America, but | the sound of the Muezzin's voice as he calls the from all sections of the globe, to gaze admiringly upon the achievements of the race as a

whole, as well as of nations in particular. The Fair grounds are exceedingly beautiful and are situated on the border of Lake Michigan, one of the finest inland bodies of water in the world; all the buildings are fine specimens | should be sifted, for all will richly repay honof architectural skill.

After the formal opening exercises of the en tire Fair were fully concluded, and an interval for refreshments had been taken, a large concourse of representatives of all nations assembled at the dedication of the Woman's Build- for the best elements in all, we shall assuredly ing, a splendid structure designed by a woman, and devoted exclusively to woman's ever broadening work for humanity at large. It would opereligion, and that is the ever old yet ever not be a favorable omen were a temple erected, new faith in an Infinite Supreme Being, who to glorify one-half of the race at the expense | may be incomprehensible, but whose reality is of the other half, but such is hy no means the surely apprehended more or less clearly by all object of this great enterprise. Woman is not | races of mankind who have risen to any height showing how she can compete with man, but above the lowest primeval savagery. how she can successfully coöperate with him-

even a significant amount of evident spirituali- of the so-called evangelical emissary.

ty. The Midway Plaisance, which is devoted to "concessions," is intensely interesting and extremely Oriental in complexion and atmosphere. The Mohammedan Mosque, though small, attracts the attention of the visitor, and from the appearance and conduct of those who are in charge of it the impression is instantly gained that those who profess the faith of Islam are, in many instances, delightfully cultivated people. There is a public service in the Mosque on Fridays (the Mohammedan Sabbath) at noon to which visitors are welcome if they comply with a few very simple rules, such as putting on sandals before entering the conseorated precincts.

The religion of Mohammed is very little understood in the West, but it well repays investigation, for after examination it is found to contain much that is excellent in common with various other religious systems. The Koran, being the most recent of the world's great bibles, has the advantage of having drawn» from many earlier documents; and as Mohammed claimed only to be the latest, not the only prophet of Allah, he did not scruple to confess the worth of Moses and also of Jesus as spiritual teachers of the race.

The faith of Islam, which now prevails not only throughout the extensive Ottoman Empire, but largely throughout the vast extent of Asia and Africa, in countries where the Turk creed, although it has some revolting features, notably the detestable doctrine of everlasting punishment, which it shares in common with mistaken phases of Christianity; but in this respect the devout Mussulman is ahead of the orthodox Christian, the former admitting all righteous souls to paradise, while the latter makes entrance into heaven dependent upon belief instead of character.

On the marriage question grave misconceptions prevail as to what Mohammed taught. It is commonly supposed that Mohammedannothing of the kind. It only permits a man to of Western peoples, who take a superficial

This little talk about Mohammedanism, sugfaithful to prayer from the slender, graceful minaret, as in Constantinople and other Oriental cities, is not intended as a laudation of the faith of Islam, but merely as a seasonable reference to one out of the many Eastern religions represented at the Fair, all of which est investigation. Pagodas as well as mosques,

synagogues as well as churches, should be visited, and all inquiries possible made concerning the tenets of those who erect and worship in them; and if we are diligent in our search discover that when wells have been rent, and accretions all pemoved, humanity knows but

The World's Fair, if it accomplishes nothing not how she can outdistance her brother, but else, will have performed a mighty and a good how she also can contribute to everything which work if it serves to lessen bigotry and diminish false judgments by showing the various sec tions of humanity to each other in their true light, represented by their own accredited snokesmen and institutions. Whatever may be the direct good resulting from the Parliament of Religions appointed for September-and we look forward to very happy results from that Convention-the entire influence of the Fair is in the direction of demonstrating the unity of all human aspirations as it has never been objectively demonstrated before. All great expositions have done much good, from the famous London Exhibition of '51, to the latest Paris Exposition of '89, but there are features of the Columbian Exposition of this year peculiar to itself. It is larger and more thoroughly universal in character, and moreover it occurs at a time and in a city where all progressive tendencies are welcomed We cannot say that we regard the manage ment of the Fair as perfectly ideal, but on the whole it is excellent, and by no means deserve ing of the unlimited censure bestowed upon it from some quarters. Extortion may here and there lift up its hydra-head, but it is not the case that visitors from abroad find themselves in the power of merciless adventurers as soon as they reach Chicago. It is a duty which all public speakers and journalists owe to fairdealing and public interest to deny the false reports so freely circulated against the proprietors of hotels, lodging houses and restaurants; for while there are instances where extortion is practiced, imposture is not the rule, and no one need fear being unfairly dealt with in Chicago this summer, any more than at any popular resort which proves generally attractive in the vacation season, The great lesson to be learned at the Fair is that of varied excellence. It exerts an enormous power for good to place on exhibition the finest products of all the States and all the nations; for nothing so successfully stimulates noble endeavor, and tends to fire the coöperative in place of the competitive spirit, as to gaze first on one aud then on another really great achievement of some portion of the human race. The Fair is a wonderful incentive to a new kind of missionary endeavor, needed often most of all in the very quarters where the loudest claims are made to proficiency in missionary effort. But what kind of missions are needed in this closing decade of the nineteenth century? Surely not those of the ignorant, antiquated type, which pronounces one form of religion entirely true and all others utterly false, or that extols one nation at the expense of all others. The missionary spirit that is worthy of civilization of a high grade does not essentially differ from the carliest phases of Christian endeavor peculiar to the apostolio age, but it is in flagrant opposition to that spurious zeal for sets of questions and dogmas

sway; and not only is it worthy of remark that their threats and appeals upon mild, inoffenthese Orientals are polite and amiable, their sive Orientals, who were in possession of faces also denote culture of a high order, and knowledge greater than the boasted learning

The Fair is introducing peoples to each other in the most friendly and attractive manner possible, showing how a higher civilization can be evolved by presenting the best elements in all to view, and concealing or saying nothing about inferior or unlovely features. Rev. Heber Newton's saying, "everything should be judged at its best," gave offense at the time of its utterance to some types of bigots who seem to think the only reasonable way of dealing with systems is to flatter the one they have espoused and be intolerant of all others. Such a spirit did prevail in the sixteenth century, and it would support an Inquisition if possible; but it is intensely opposed to that fraternal kindness without which all true progress is arrested. The Fair must put down prejudice; for this very end it is ordained; and we are not speaking any too strongly or decisively when we pronounce it the most noteworthy and efficient instrument yet taken in hand by celestial powers to better the condition of the earth. Although it appears, from many standpoints, wonders, though it has a strong physical side, as an educator is thoroughly incalculable.

the attention of teachers and reformers at any all that is truly best in human character and shows, and all such exhibits, are useful because reached in the animal and vegetable kingdoms; and if we consider it desirable to sample animals, fruits, vegetables, etc., at their very best, showing only such specimens as are peculiarly ine, can we reasonably expect to do much for the further culture of the human race if we fail to act as generously by our fellow-beings as we act by flowers and beasts? The best is always an incentive to still greater effort, for although we may be ever so delighted with present attainments of a high order, the noblest lesson of all that they teach is that because we have come thus far we are capable of going immeasurably further.

The spirit of Lessing's remark is correct concerning the angel who held in his hands two gifts-in his right the knowledge of all truth, beyond which there could be nothing for mankind to aspire toward and eventually gain, and in his left the ability to arrive at truth gradually by unceasing effort. The wise man always takes the latter in preference to the former gift. "Who told thee thou wast naked?" and they were naked, and not ashamed," are very suggestive passages from the ancient allegory of the rise and fall of man, when studied in the light of constant intellectual development. There has certainly been a fall out of original innocent simplicity. Mankind is also stumbling frequently on the upward path, even till to-day, and it does not yet appear that mistakes will henceforth be totally avoided; still the so vast and so encouraging that we deem it to all genuine achievement, to prophesy anything for the future save the bursting forth of brighter, broader light for all humanity.

No thoughtful visitor to the Fair who recognizes spiritual influence in human affairs in any degree, can find it difficult to believe that this immense and glorious Exposition is the embodiment of a high and holy inspiration; the conception and execution of the scheme are alike sublime.

Eight hundred years ago some little portion of North America was discovered by the intrepid voyager Leif Ericson, with his advenoff the south coast of these United States were discovered by the Spanish Government. There may be reason for celebrating the four hundredth anniversary of the landing of Columbus on the Watling Islands, and it may be only just to commemorate Ericson's discovery also; but the Spanish settlement scarcely gave birth to the Columbia of to day. Not even the descendants of the Pilgrims and Puritans, who landed much later in New England, could have alone developed into the wonderful inventive race which now, to the number of fully sixty-five millions, inhabits this broad land from the Atlantic to the Pacific coasts; amalgamation of races was needed on a gigantic scale to evolve the American people of to-day, but this is a fact often sadly neglected in practice, even in halls of legislation, however much it may be sentimentally proclaimed by the Fourth of July orator and other temporary enthusiasts. Universal brotherhood is certainly professed, and nowhere more strongly than in the Declaration of Independence; but when such an infamy as the Geary Bill, and measures for expatriating negroes to Africa who have been an important factor in building up this country to the point where it now stands, are proposed in all seriousness in Congress, it is surely time to look well to the foundations of liberty and see what difference actually exists between the true American ideal, as embodied in America's greatest documents, and the proposals made by demagogues to remove the underpinnings from the temple of equity, reared by the forefathers whose praises are on every patriotic tongue. The World's Fair is the most popular and efficient means that could be devised for bringing widely separated and often extremely dis cordant nations and parties together for the sole purpose of studying each other's greatness, which could only be successfully done by placing the exhibits of manifold countries side by side, and letting all speak for themselves. We must remember that not only inanimate objects, but men and women, are on exhibition, and the oportunity to see and converse with all these different peoples is in itself a liberal education. All the fierce prejudice still raging between nations and parties is due to three causes: First, ignorance of the people and customs we blindly denounce; second, passing judgment upon entire classes of people and upon institutions as a whole when we have seen only a few of the worst specimens of the lowest elements in said races and institutions; third, unscrupulous denunciation of others by scheming demagogues who seek to exalt themselves by violating all treaties of peace and good fellowship.

again, for the most part popular trayol is con- | ture of to-day is not found among the rigidly fined to well-beaten paths, chiefly to showplaces, where there is usually a motley throng of sightseers, and where there is by no means and plety where ignorance abounds, but the D fair opportunity for getting thoroughly acceleration of an open Fair every day in the week. It their home-life and at their best. The less would be better to close any other day than widely-traveled a person is, the more certain Sunday if it must be occasionally barred is he to believe that "foreigners" very nearly resemble wild beasts, that they are dangerous others when the most objectionable places will and inhospitable and in no way animated by the tenderer, more refined instincts which territorial idolatry attributes exclusively to'a small class in a narrow strip of country, shut out from the rest of the earth by divine, providential ordination. The self-conceit of untraveled communities is ludicrous and even blasphemous, for it extends so far into theology that it makes the Supreme Being the particular tutelary guardian of some small tribe or sect. This miserably small conception of the Almighty is not absent from some parts of the. Bible, and it is, moreover, stoutly adhered to to day in many places where ignorance and accompanying bigotry abound.

The World's Fair cannot do other than greatly liberalize not only the multitude who pass to be a very material enterprise, designed for | through the gates of Jackson Park during this amassing money and showing forth industrial summer, but also the far larger multitude who depend upon newspapers for information reit is a spiritual projection, whose moral worth | garding the wonderful doings within its enclosures. The American press, as a whole, is We wish in this discourse to emphasize par- | doing its duty nobly by praising whatever deticularly the theme which, in our judgment, is | serves praise, and pointing out defects in manthe most important that can possibly engage | agement with a view to their removal. All the great dailies, weeklies and monthlies throughtime, and that is the putting on exhibition of out this and other lands are devoting a large portion of their columns regularly to descripachievement. Dog shows, horse shows, flower | tions of the exhibits, and reports of the transactions of Congresses and conventions held unthey present the best and highest development | der the auspices of the managers of the Exposition, all of which tends to the broadening of culture, and the better feeling of humanity to itself as a whole wherever the circulation of the widely-reaching newspaper extends.

The Parliament of Religions, announced for September, is, in a large measure, the work of an earnest and enterprising Congregational minister who represents the progressive party in his denomination. An article from his pen in a recent issue of the Review of Reviews, breathes the spirit of Beecher, Brooks, and all the foremost divines in the ranks of conservative-liberal Theology, and we have not introduced this somewhat unfamiliar compound adjective thoughtlessly, but having used it let us explain it. Conservatism, when united to Liberalism, stands for radical vs. rabid reform, two things that are often confounded. Radical, from radiz (a root), is not in any sense opposed to liberal conservatism, because no progress can be made by tearing down and casting aside the accumulated treasures of the ages. The wisely conservative spirit preserves whatever is worth preserving, and the liberal spirit, which is its rightful companion, extends hospitable welcome to all that is useful in new discoveries, and sound in new positions. Radicalism should never be confounded with iconoclasm. Max Müller's admirable scholarly Gifford lectures are radical; so were the Hibbert lectures, which preceded them. They are intensely radical, because their aim is to probe to progress of the race at the present hour is the roots of customs and languages, tracing effects back to even remote causes. Iconoclasm treasonable to our best instincts, and an insult | is represented by the destructive loud-monthed denunciation leveled at all antiquities by people who undertake to unsparingly condemn what they do not even try to understand.

We are no more in sympathy with one kind of bibliolatry than another; therefore we would vindicate Dr. Briggs in his warfare against his unreasonable persecutors. But the veneration which has long been shown by all nations to something they have prized as sacred literature should be kindly and intelligently dealt with, with a view if possible to the compilation of a satisfactory collection of excernts from all the great Bibles of the world, which should turous crew; then, four hundred years ago, in stand as a memorial of the Columbian Exposithe person of Christopher Columbus, islands tion of 1893. Such a volume could, without Buddhism and of the gospels are identical. difficulty, be compiled by requesting Jews, Christians, Buddhists, Brahmans, Parsees, Confucians, Mohammedans, and all others who regard certain volumes as specially sacred, to select a few chapters each from what they indi vidually consider the most vital and necessary part of their Scriptures, i. e., the portion containing the foundations of their faith. If words are taken literally from the best, most instructive and most readily comprehended portions of the Old and New Testaments, the Vedas, Puranas, Zend-Avesta, Koran, etc., etc., such a Bible would be a far better book to put into the public schools than the entire Hebrew and Christian Scriptures, which contain, as everybody knows, a vast amount of matter quite un suitable for the eyes and ears of children, for whom it was never intended. Then it would be very edifying to read the different accounts of an ancient paradise, and man's expulsion therefrom, the different versions of the deluge, legends, and many other singular Bible tales which are common to uearly every collection of venerated Scriptures on the face of the earth. Strictly "orthodox" people of any cult, who wish to prove the primacy or supremacy of their own favorite documents, might not receive such a suggestion at all kindly, but very little opposition need be feared, if this measure is pushed, from the really wide-awake and helpful ministers of any creed. People to-day want to understand each other, and they go to the Fair to get better acquainted. Let such a book as we propose be put into general circulation as soon as possible, as one of the most import ant and enduring souvenirs of the greatest exposition the world has yet seen. The Sunday-closing party will find itself miserably defeated in its every attempt to shut the gates upon the multitude, not simply one day out of seven, but on the only day, with the exception of rare public holidays, when the masses of working people are able to spare the time to visit the Exposition. The infamy of Sunday closing is aggravated by the fact that not only is such a gross endeavor to enforce a rigid, puritanical regard for the first day of the week utterly opposed to the letter and spirit of the Constitution, but by the added fact that Jackson Park was opened to the public as a delightful promenade on the lake-front long before the Fair was inaugurated. The manœuvering of the Sunday-closers in an attempt to enforce a decrepit, phase of Christianity should be stoutly resisted by every lover of freedom and equity; and it seems almost in. credible that some lawyers who profess to entertain liberal ideas themselves should be deluded into the belief that the majority of refined, intelligent, well-to-do American citizens are in favor of Sunday closing, when the facts are that more than fifty per cent. of the enwho do travel are apt to rush hurriedly from | lightened Christian clergy are advocates of point to point, giving themselves no time to Sunday opening, and a still larger percentage of the laity take the same position. The oul-

orthodox. There may be money accompanied by ignorance, and there may even be sincerity against the people, for Sunday is the day of all do their most thriving trade, if the tide of humanity seeking honorable and ennobling enjoyment is thrust away from the very place where men and women can learn lessons which must be of the greatest value in shaping character for the time to come.

JUNE 10, 1898.

The old Hebrew Sabbath was a day of rest and joy, of release from toil for man and beast. although there grew up around what was at first a most benevolent institution many oppressive laws and cumbersome ceremonies. The Evangelists declare that Jesus protested most vigorously against the rigid Sabbatarians of his time, and they, in their turn, persecuted him for disagreeing with them in the cruelest manner possible. The old Puritan Sabbath was a day of gloom and horror, especially to children. Any attempt to revive anything so infernal is a disgrace to religion and commonsense alike. Religion is maligned and its teachings perverted by its professed friends far more than by its open foes. The harshest utterances of Ingersoll are fully justified when they are leveled against the abortion which Calvinism substitutes for religion; but even Calvin was not a stickler for a rigid. Sabbath law, which was quite out of harmony with the doctrines of Luther and all the sixteenth century reformers, and was, moreover, never enforced by the Church of Rome, which had been, in the Middle Ages, far too lax in its Sabbath discipline; for a well-kept Sabbath is a boon to mind and body allke, as it affords needed periodic recreation for brain-workers and handworkers equally when its observance is rational.

Eight hours are enough for a working day, and six days are sufficient for a working week; therefore arrangements ought to be made everywhere to prevent the overworking of employés, no matter in what line of effort they may be engaged. There are not only a large number of Jews, but there are Seventh-Day Baptists and Adventists who would like very much to rest on Saturday and work Sunday; there being nothing whatever in any clause in the Constitution to prevent them from so doing, it would not be very difficult to so adjust the hours and days of work among employés of differing faiths that a most amicable agreement could be kept at the Fair, and in many other places, securing to all the religious and other freedom that they specially desire and are lawfully entitled to.

Religion must live, but bigotry and oppression must die; and in the survival of religion after bigotry is dead we shall find one religion, not a number of different beliefs pertaining to the new era; but this sole religion of the future, though a unit in essence, may be largely diver-sified in outward form. "Religion is one, but its parts are many," is a true saying.

All that the devout Mussulman asks is that the faith of Islam may be fairly compared with the other systems of the world; the Mohammedan asks leave, it is true, to pray five times a day, and practice such ablutions as he considers desirable at prayer-time, but he does not seek to make proselytes, only to soften, if possible, and allay such prejudice as speaks of a subject of the Ottoman Empire as the "unspeakable Turk," when these awful creatures, who are execrated by Christians, are among themselves far more honest in business dealings than their Gentile neighbors who affect such immense superiority.

The peaceful Buddhists, who hate warfare, are not auxious to enter into controversy with Christians with a view to proselytism; but they do wish it to be understood that the ethics of

man nature in its entirety. While a very false impression has long prevailed that woman is intellectually inferior to man, the actual demonstration of her complete equality is now before the world. The exhibits of every kind are eloquent in their own behalf; they speak for themselves in every detail. Their great significance, then, is not in any theorizing or speculating as to what women may possibly be able to accomplish, for the proof is before the eyes of all of what women have already done; and if they have done so very much, as we can clearly see they have achieved under many difficulties, reason clearly shows that when unjust artificial encumbrances to woman's work are swept away, it will shine forth even far more gloriously than it can as yet appear.

tends toward the highest developments of hu-

After a stirring, soulful speech from Mrs. Potter-Palmer, President of the Board of Lady | and unified as never before. Managers of the Fair, it was intensely edifying to see and hear so many brave, earnest women of different and widely sundered nationalities speak with undivided sentiment on behalf of that real equity which makes character and ability, not sex or tribe, the test in all things. Not only is the best sentiment in America on the Woman Question ably voiced by the stately, genial Mrs. Palmer, but Lady Aberdeen, the beloved and honored wife of the newly-elected Governor-General of Canada, speaks in the same fearless philanthropic strain, although she is one of the great titled ladies of Great Britain. England is becoming intensely alive to the most advanced thought of the times, and it will surely not be long before the equality of the sexes will be manifestly acknowledged over all Victoria's domain.

After noted women of high rank from Germany and other European countries had lifted up their voices in earnest defense of freedom in its truest sense. a Russian princess added her testimony to that of the others, and spoke as glowingly, sweetly and sincerely as any on the list. We hear much of cruelty and oppression in the Czar's dominions, and we are not willing to condone a solitary act of injustice; but Russia's hope is in the rapidly extending culture of her women, many of whom, even when allied to royalty, are not afraid to speak bravely on the side of right and liberty. Nowhere, do we think, could a more delightful spectacle of concerted action in a great and worthy cause have been witnessed at any time than during these touching exercises which inaugurated the great undertaking for which the Woman's Building at the World's Fair stands.

Leaving this special department of work and wandering about over the grounds at large, we cannot be other than powerfully impressed with the high art and fine quality of workmanship displayed at every turn. Above all it must afford the deepest satisfaction to every true philanthropist to note how wer behaved, even to the point of extreme courteousness, are the travelers from many parts of the East, which have inflamed the wrath of many honwhere other religions than Christianity hold est but utterly mistaken men, who have wasted

1. . . .

Comparatively few people, even in these days of rapid transit, travel extensively, and those carefully examine what they behold. Then,

The Parsees wish it to be known that they are not idolatrous fire-worshipers, but that they do symbolize Deity by the glorious sun, which they regard as the most perfect and befitting emblem of Divine Majesty.

The Chinaman does not seek to make converts to Confucianism, or to the mysticism of Laotze; but he does protest, and most justly, against the lies which are told of him, invented by ignorant and vicious persons who are jealous of his success in the laundry business and other industries. There is a Chinatown in San Francisco which ought to be abolished; oplum dens ought to be repressed and the opium trade discontinued; but to discriminate against a man because he is a Mongolian, is just as diabolical as to discriminate against a negro or a redskin, or to ordain persecution of a race because some of its members are unworthy creatures. If Chinamen are not allow. ed in America, Americans cannot be permitted in China; one act of expulsion is no worse than another. If America strikes first, China can retaliate, and with what result? Surely the setting back of commerce and the indefinite postponement of the time, which appears to some of us so near, when all nations will awell together in delightful amity.

We hesitate not to predict that all proposed bad measures will not be enacted, that unjust laws will not be passed, or if passed, that they will speedily be repealed, for we have unbounded confidence in the goodness of the people's hearts, however far hot heads may sometimes wander from the righteous track. We predict for the World's Fair a career of unexampled usefulness. Obstacles it may have to contend with, but these will all be swept aside, and before its gates finally close the world will have learned, through its benign, uplifting influence. a lesson in universal brotherhood never previously taught on so widely extended a scale. The spiritual inspiration of which the Fair is an embodiment, is from spheres of universal love and impartial equity, and though in many senses it is a material and financial enterprise, the great Columbian Exposition is, above all, the embodiment of a grand spiritual purpose which, through its marvelous instrumentality, will be effectually carried out.

Do PLANTS HAVE BRAINS?-Only recently 1/0 I'LANTS HAVE BRAINS?—Only recently has the idea found acceptance that plants pos-sess intelligence. The natural philosopher, being unable to account otherwise for many wonderful phenomena in the vegetable world, has yielded to the conviction that trees, shrubs and even grasses, have brains, or something to correspond to them. Their brains are in their roots, which seek for water with such unerring instinct, and do many other things equally in-dicative of what may be fairly tarmed thought distinct, and do many other things equally in-distive of what may be fairly termed thought. If so much be granted, is not the operation of intelligence equally evident in the elaborate functions performed by the little germ cell whose story has been told? How wonderful it is to consider that perhaps even so minute and insignificant a thing as a grain of pollen possesses sense! possesses sense l

### JUNE 10, 1898.

# free Thought.

AN OPEN LETTER To an Interrogated Clergyman, Involving a Bird's-Eye View of the Dawning Day.

BY JACOB EDSON.

Read at the People's Meeting, Ladies-Ald Parlors, No. 1037 Washington Street, Boston, Sunday, May 28th, 1803.

EV. SIR: Some time since you published

and sent circulars to workingmen and labor organizations, asking them if they were Christians, and if not, why not? From our standpoint, true religion is a per-

sonal matter, a thing of education. It may not be told or taught. It must be experiencedunfolded from within. It involves and evolves belief, faith, hope and trust in the spiritual origin and destiny of the human race. We workingmen, in common with all mankind, believe as we are obliged to. . There is no choice in the matter; the finite mind is, as it were, a balance: it tips the way the evidence predominates. A religion or scheme of salvation to be believed must appear to the believer to be reasonable, and in harmony with what he knows. It is from our belief, what we believe in our hearts, our affectional nature, rather than from what we know in our heads, our intellectual nature, that inspiration to be, to know and to do flows. Knowledge is power to reason, arrange, classify, accept and control the affairs and conditions of life. It renders the enlightened, thoughtful, reasoning man in touch with the Soul of the Universe-a spiritual light-house, or human centerstance, around which circumstances, states and conditions are made to move for the good of all mankind.

You ask: Are we Christians? if not, why not? That depends upon what you understand Christianity to be. If by Christianity you mean the commonly accepted dogmas and practices of so-called Orthodox Christianity, its professed belief in total depravity, vicarious atonement, imputed righteousness, and eternal torment for all that cannot believe as they, the self-styled saints, do, we are not Christians, and don't want to be, because their doctrines are not true or helpful. They do not to us appear reasonable, or to harmonize with what we know and hope to be. But if by Christianity you mean a belief in that true light which lighteth every man that cometh into the world -that all men are thus enlightened in proportion to their unfolding capacity, and must eventually so open up the living Christ in the soul as to demonstrate the sonship of God in the sons of men, then we are Christians, or want to be. Such a belief is uplifting, helpful and worthy of a perfect cause.

The worn statement that reason is carnal, and not to be relied upon in religious or spiritual matters, may have been in some sense true, and perhaps still is to the unenlightened Christians of Christendom; but we mechanics and laboring men know better. While we have been hewing wood and carrying water, we have been thinking, and have learned by experience and observation that it is the plane of life, the condition of the soul, the motives and purposes for which reason is used, that unfolds its good and use, or degrades the unreasoning bigot below the level of the brute:

It is the undue selfish greed of the animal man, his superficial religion, pomposity and inhuman treatment, that characterizes the life and practice of the great majority of Chris tians. In their dealings with us, the producing class, it is their competitive system in commerce and trade that constitutes the first and most prominent reason why we are not Chris-

tiations, when brought into a perfectly altuned atonement, naturally yield the music of the spheres, but absolute perfection is not to be attained by finite beings here on earth. There is a sense in which "whatever is, is right," as means to ends. The sale of Joseph Into Egypt, nefarious as it was on the part of his brethren, was so overruled by an Infinite Providence as to constitute it the best bargain the Jewish nation ever made.

There is also a sense in which whatever is, is wrong., It is the unattained residue, when we have done our very best. Hence progress, from the lowest conceivable point upward. Our external nature is based in the muds of animalism, but, like the pond-lily in the lake, we may take root here on earth, and coming up through the humane and spiritual departments of our nature, eventually approach the divine, and leaning lovingly on the bosom that sustains us. gradually open up the blossoms of perfection. Thus shall we reflect the sunshine and diffuse the aroma of the perfect cause.

Genuine goodness, honest liberality, is its own reward. The compensation is not so much for as it is in the doing; it opens up and demonstrates the fact and the how God in man loves and ennobles the cheerful giver.

We have faith to believe that professors of Christianity, the most progressed and thought ful of them, will shortly shed their creeds, their incrustations, as lobsters shed their shells, and grow larger, broader, deeper and higher, grad ually becoming more catholic than Catholi cism, more protestant than Protestantism, and eventually stand forth freed from all isms in the white light of eternal truth, reflecting its substance, the love, justice and mercy of the living God in which we live, move and have our being. This belief in the unknowable is in harmony with what we know. The processes of nature bespeak an infinite omnipresent personage or principle that is perfect in every conceivable attribute, whose providence through law creates and controls all things. Scientists tell us that protoplasm is a peculiar kind and condition of matter, in which we first observe life or manifestation of spirit. We are told that all life is cell-life; created, controlled and organized by law, which we define as the will of God in accordance with nature, God's mode of operating in creating, organizing and unfolding these cells, combining and controlling them so as to produce and bring forth the coming man, the human form divine, in which spirit--universal intelligence--is now unfolding and revealing itself.

It is in this sense, as means to ends, that whatever is, is right, but from the opposite standpoint, as we have an ideal not attained. everything that is, is wrong; hence progress. It is our privilege to pray, preach and practice as best we know; to work and worship, seek and knock, that the door of the better department of our nature may be opened up into eternal life.

Enlightened love is the savior of the world. Exact science is the word of God, verified and unalterable. The masters that teach it are the servants of God and good men. His arm is not shortened that he cannot save by and through the execution of law; but law limits his infinite capacity to give, to bestow, to save, to our finite capacity to receive, to cooperate and utilize. True religion is the helping hand, fellow worker, spiritual companion, and should coöperate with science, good men and angels in love, will and wisdom for enlightenment, to

the glory of God and the good of man. We speak for ourselves and all that think as we do; and would say in conclusion that we are not Christians in the common acceptation of that term, and do not propose to join the orthodox Christian church until it has so shed its theological shells as to begin to grow Christ-like and divine, willing to be ministered unto by angels, spirits of just men made perfect, but shall continue to skim as best we can the cream from off the milk of human kindness. objectify and materialize it in Nationalism. trusting that its effect in the heart and conscience of the common people called sinners will serve as oil when the cry is made,." The bridegroom cometh; go ye out to meet him."

For the Banner of Light. CALIFORNIA ROSES. BY KATS R. STILES. The roses! oh, the roses, A-blooming everywhere, A-filling with their fragrance The balmy, springtime air.

Whichever way I wander, Or turn my pilgrim feet, The roses, roses, roses, My wondering senses greet.

BANNER OF

The roses! oh, the roses! A wilderness of bloom! They press against each other, As if for lack of room. They clamber o'er the fences, They trail upon the ground- , Sure such a wealth of roses In no other land is found.

The roses! oh, the roses! How bewildering their hues, So 'wildering I know not. When among them, which to choose. Each wears its robe of glory With such transcendent grace I could not tell, if questioned. Which holds the warmest place.

The roses! oh, the roses! The peerless Marechal Neil; The Jacqueminot's dark splendor. Which doth to all appeal; The regal, royal Dutchess, With blush like malden's cheek. When lips of ardent lover Do love's sweet message speak

The roses! oh, the roses! Far more than can be told : The famed Cleromatella, Best known as Cloth of Gold! The Meteor! the Sunset! The Rainbow, Solfaterre. The Eglantine, Sweet Brier, Beloved everywhere.

The roses! oh, the roses! Yet none may dare compete With the matchless Bon Silene And the Queen, so pure and sweet; Both dressed in robes of whiteness, Such as the angels wear, They seem to breathe a message Down from celestial air!

NEW MUSIC .- We have received from White Smith Music Publishing Co., Boston, the following: Instru mental-" Marche Excentrique," piano, Reginald de Koven; "The Zephyr Dance" (Caprice), Theo. Ben: dix; "Song of the Nightingale" (Carl Zeller); "Mar-guerite" (C. A. White); "Santa Lucia" (Spanish Dance); "Love's Old Sweet Song" (Molloy); "I's Gwine Back to Dixle" (C. A. White); "Juanita" (Norton); "Little Maggie Magee" (Bragdon)-all arranged for two mandolins and guitar by George Barker; "Star and Crown." (Grand Galop de Concert, four hands, plano), Alfred W. Sweet; "Star of the South" (Minuet), Theodore Moeiling; "Marguerite" (White), and "Prettiest of All," Schottische (Klein), arranged for mandolin and guitar by Geo. W. Pers-ley; "Dalsy Clog Horopipe" (two banjos), George C. Dobson; "Frock Dance" (plano), J. B. Thurston. Vocal-"O'er Blue Waves" (tenor), words, J. P. MacSweeny, music, Watty Hydes; "Rich and Poor" (motto song), Norton Atkins, Felix McGlennon; "I've Heard from the Man fi the Moon" (topical song), Frank N. Scott, D. L. White; "Midsummer Night" (tenor serenade), Edward Fuller, G. J. Cou-chois; "Life's Merry Morning" (duet-soprano and alto), Eben H. Balley; "Leonore" (Romanza), W. H. Putnam, Eben H. Balley; "I'i 1 this Rose May Wear." E. H. Balley; "Light at Eventide" (Mascagani), arr. Paola La Villa; "Salve Regina," and "Alma Re-demptoris" (quartette or chorus), and "Ave Maria" (solo, soprano or tenor), all by C. C. Stearns; "Te Deum Laudamus," and "Venite Exultemus Domino" (quartette or chorus), both by Thomas Belcher; "Ave Maria" (sacred soug, contralto or baritone), John Wiegand. ker; "Star and Crown" (Grand Galop de Concert, Wiegand.

#### Passed to Spirit-Life,

Joseph Langdon Morse, late of Windsor, Vt., at the ad

vanced age of 87 years. Mr. Morse had been a regular subscriber for the BANNER or Light since its very first issue; and was a true believer in Modern Spiritualism from its foundation. In his own language: "Spiritualism set me right, and has saved me" from all uncertainty regarding a future life. As his daughter by maritage, I carry out a dear father's last request—to inform the editors of THE BANNER of his departure, and to express for him his unwavering faith, which brightened as he neared the Unseen. Mr. Morse possessed many qualities that make character lovely—and beautifully he lived his creed "with malice toward none and charily for all." ELECTA WEBBER MORSE. Windsor, Vi., Jlay 27th, 1893. vanced age of 87 years.





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8

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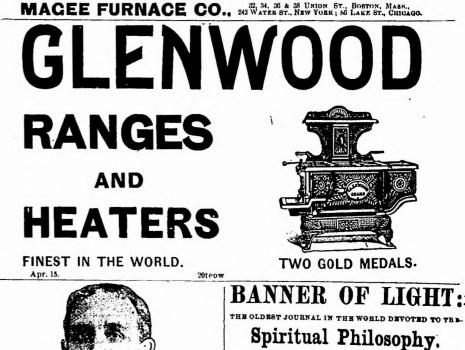
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tians and don't want to be.

We would not unnecessarily condemn the mother that bore us or the literal church that gave us birth, but we were born blind, and have had our eyes opened, and have seen men as trees walking, thoughtless and unreliable, seemingly incapable, because of their theology, to think, reason, see, hear, comprehend and know what the spirit of truth would say if they, the literal believers, could be guided by it into all truth.

There are so many conflicting statements, creeds and dogmas regarding the way, the truth and the life, believed in and taught by these Ishmaelitish Christians, whose hands are against every man's hand that does not believe as they do, that we should, if we did not know they were all comparatively wrong, become confounded. Consequently, many very worthy, industrious, honest, thinking men, that despise hypocrisy and the plous cant of literal saints who "strain at a guat and swallow a camel." have come to the deliberate conclusion to have nothing to do with the so-called Christianity of the visible church.

From our standpoint finite perfection is a thing of degree in a scale of development; as we cannot divide the year into days, or bring all the tones of a seven octave planoforte into exact attunement without a residue left unused, so we cannot unfold the human soul in exact harmony with the infinite without something remaining unattained. This unattained something constitutes our ideal life, what we would like to be and do, like trying to reach "point no point" on the Potomac: when we almost get there we find it further up the river, or, like our first cause, the infinite finality from which we sprung but can never reach; as no river flows higher than its source or fountain, and as we, the flow, are personal, our Father, Mother God may be more than per sonal-cannot be less.

It is difficult if not impossible, with our present selfish competitive system in trade and commerce, to be just, generous or kind in business and not go to the wall. There are accumulating difficulties to be adjusted between capital and labor, politics and religion, Church and State, which, like the unused residue produced in attempting to tune the seven octave plano forte in perfect accord, makes all the trouble. It seems to the sensitive soul as though Beelzebub had broken loose or selfishness gone to seed; consequently we do not attempt to bring our instruments into perfect attunement, but divide the surplus and obtain the desired differences in harmony all along the line, which, as the Nationalists propose to do, gets and gives melodious music-the soul of song in the psalm of life.

A musician once made an organ that could be brought into absolute attunement, as he thought, perfect harmony, but it was a fallure. It lacked vitality, was tame and insignificant in tone and quality. All honest beliefs or religions that have obtained on earth have each contributed their something for the good of the world. The good, better and best bespeak and unfold the perfect. These individual differen

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#### June Magazines.

MAGAZINE OF ART .- The frontisplece, called "A Royal Bird," is a photogravure from the original of Andrew C. Gow, and accompanies an account of Mr. W. Y. Baker's collection of paintings. An article on the "Royal Academy Exhibition" is illustrated with numerous studies of Sir Frederic Leighton's picture Rizpah," and is followed by Mr. Frederick Wed more's paper on "British Etching," which is fully illustrated. Mr. Swinburne's "Carol" precedes "The Art of Khueraten," by Prof. Flinders Petrie. Mary E. Bowles's description of "Wilhelm Hasemann's Home in the Black Forest" is charming, and her article is profusely illustrated by that painter. Mr. Spielman's third paper on "The National Gallery of British Art, and Mr. Tate's Collection," is exceedingly interesting, as is also the "Illustrated Notebook. The illustrations throughout are admirable, and two beautiful full page engravings add to the general attractiveness. 104 and 106 4th Avenue, New York: Cassell Pub. Co.

ST. NICHOLAS. - An attractive frontispiece, enti-tled "Easter Egg Rolling on the Grounds of the White House, Washington," greets the eye as one opens the current number of this popular magazine. It accompanies Mrs. Burnett's charming description of the national capital, which she calls " The City of Groves and Bowers." "The City of Washington," by Hon. Henry Cabot Lodge, is adapted more especially to older readers, and is fully illustrated. Boys will find Mr. Davidson's sketch of the " Vesuvius," Uncle Sam's dynamite cruiser, intensely interesting, as it describes with much clearness what all boys delight to learn about-a modern war-vessel. " The Beaver's Home,' by Tappan Adney, is a sketch, excellently written, and fully illustrated, of the habits and homes of that industrious animal, now almost extinct. Other long articles are a story entitled, "The Apple of Arabia's Eye," and "Frank Pinkham, Reporter," by John Z. Rogers The entire contents are of great variety and excellence. Union Square, New York: The Century Co.

THE NEW ENGLAND MAGAZINE opens with an in teresting paper by Francis E. Abbot, dealing with the men and times of " The Boston Tea Party." It is fully illustrated with reproductions of old and scarce engravings of the period. The first installment of the autobiography of Benjamin Penhallow Shillaber (" Mrs. Partington ") is given under the title of " Experlences During Many Years." Prof. Julius E. Olson, of the University of Wisconsin, describes the growth of national individualism in his able and indicial paper, "Norway's Struggle for Political Liberty." Much useful information for lovers of the fly and rod is contained in Charles Frederick Danforth's article on 'Trout Fishing in New England." Among other interesting contributions are the history of "The Old Mesting House in Hingham, Mass.," the first church organized in America; "Personal Recollections of the Poet Whittier," by Charlotte Foster Grimke; poems, short stories and a continuation of Mrs. Helen Campbell's serial, "John Ballantyne, American." Boston: 231 Columbus Avenue.

#### Careful Preparation

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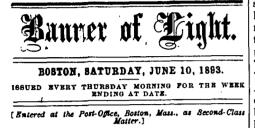
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The Before the oncoming light of Truth, Creeds tremble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of Knowledge.—Spirit John Pierpont.

#### "To-day Abhorred----To-morrow Adored."

The long agony is over; the great Presbyterian Assembly convened at Washington for the prime purpose of prosecuting (also persecuting) the "arch-heretic," Dr. Briggs, has performed its office! and this apostle of growing light in that conservative sect has been suspended from its ministry (till he shows sorrow for his recalcitrancy [?]), while the Union Theological Seminary of New York and the Lane Theological Seminary of Cincinnati, O., have notice that they will be allowed no fellowship with the Presbyterian Church while Dr. Briggs and Dr. Henry Preserved Smith are retained as professors, and the views of these gentlemen continue to be endorsed by the institutions in question.

It is the old story: thrust out of the synagogue by a rabble of discordant church bigots, none of whom could appreciate the future wonderful outcome of their action. Dr. Briggs has been dragged - as was Another to the brow of the hill whereon their city is built," that he might be cast "down headlong"; but he (as did his great prototpye) will pass "through the midst of them" and go

#### treated to an exhibition of the old spirit of intolerance.

These ecclesiastical bigots (with their ramifi-

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#### **Boaring Over the Resurrection.**

We are asked by a correspondent at Gilman ton, N. H., what we think of a sermon preached by Dr. Talmage in his Tabernacle in April last on the glories of the resurrection. It makes us think of the question put Mr. Thackeray at banquet in New York in his honor: "What do you in England think of Mr. Martin Farqua-har Tupper?" was the inquiry. It was such a poser that Mr. Thackeray was forced to lay down his knife and fork, and collect all his remaining strength for an answer. "We do n't think anything of Mr. Martin Farqua-har Tupper in England," was his very deliberate reply. The same way on our part as it respects Dr. Talmage's rhodomontade on the resurrection. Admitting the glitter and gleaming, the coruscation and fireworks, the hurrah and the flamboyant display, with the breathless beating of his monotonous tom-tom, it still remains to be said, "we don't think anything of Dr. Talmage's views of the resurrection." Nor can we see all at once why anybody should. He strains for effect in all he utters; the pictures with which he seeks to inflame the imagination are coarse, and his entire discourse is but a sputter and spume to attract attention to the mandy Hotel, Kansas City, Mo., wherein he speaker, as if he had some serious message to deliver.

It is the decidedly immature mind that delights in the rumbling thunder of this pulpitspouter. Ministers of the Beecher calibre left him severely alone. He draws, it may be said : so did Barnum; even his name draws after his demise. What a hideous, horrid picture he (T.) makes of death! And what utter nonsense to put aside all natural and proper questions concerning a literal resurrection by simply deriding those who ask them for refusing to believe what they cannot understand! Not till the "miracle epoch" (?) returns is it likely to appear probable that the rant of vacuity is a sign of genius or even of sanity; undertaking to smother all such inquiries with a vague sort of wonder mongering over the mysteries of nature, is a good deal like answering one question by asking another. Such gaudy pictures as Talmage paints are simple impossibilities. They cannot represent anything approaching realities. His pantomimes and dumb show may make groundlings stare, but all he can say of the immortal is that he can really say noth ing!

#### Capital Punishment in Different Countries.

In Holland there have been no executions since 1860, and capital punishment was abolished in that country in 1870. Portugal abolished it in 1864, and so did Roumania. Although the law decreeing the death penalty for murder still exists in Belgium, there has been no execution in that country since 1863.

The death penalty has been abandoned in other European countries, while in still others which retain it there is a decided disinclination to retain or enforce it. Russia retains capital punishment only for political offenses; common murderers are exiled for life to Siberiat In Austria, from 1870 to 1879, only sixteen "his way" unharmed; and will in the coming out of 806 persons sentenced to death were exedays of broadening human thought in the cuted. During the same period in Sweden, of thirty-two who were sentenced to death only | are busily at work getting everything in proper three were executed; in Denmark, out of ninety-four, only one; and in Bavaria, out of 249 who were committed for murder only seven were executed. In North Germany, between 1869 and 1878, or a period of ten years, thirteen hundred and one persons were convicted of "homicidal crime," and four hundred and eighty-four of them were sentenced to death. but only one was executed! and he was the one who attempted the assassination of the Emperor William. In the United States several of the States have done away with capital punishment; the extreme penalty for murder does not exist, for instance, in Maine, Rhode Island, Michigan and Wisconsin. Our spirit counsellors prophesy that the time is drawing nigh when capital punishment as an act of revenge will give place to life imprisonment, all over the country. BO Mr. WILLIAM F. NYE's refined oils, of various descriptions, specimens of which are on exhibition at the Chicago Grand Exposition, are taking the palm in this line of business. Why should n't they? Mr. Nye, whose factory is located in New Bedford, Mass., (the old whaling town of New England,) is in the full tide of successful operation, as he has orders for his splendid goods, not only from all over this country, but from Europe as well. That Mr. Nye is a genius in his line of business there is no question. Those who desire to know more of the man, and his splendid refined oils, have only to address him as above to convince themselves that what we voluntarily say in regard to him and his business is strictly true.

#### "" in. No Heitig!

How many persons, among them the noblest and truest of all who have ever lived, have led clouded and even blighted lives in consequence of the fear of hell which was imbedded in their plaatlo young natures. "Saladin" thus exclaims in the Agnostic Journal. To how many, he says, has it been as the iron belt "ights" The plates are sheet music size; the book is that girt the loins of the royal James!. To the sincere and sensitive hell has, for ,horrible contury upon century, been the nancer of fire that has, as life advanced, eaten deeper and deeper into the heart! "Hell with its dread apprehensions has not affected the worst people, but the best; the genuine and simple souls, pervious to spiritual influences, and thrillingly sensitive to generous and holy impulses, are the souls that through weary lives have anticipated as real its imaginary torments."

There is but one remedy, but one sure way to expel it from the human mind and heart; the tiny rap of the spirit in one's quiet home will do it; that convincing evidence will assure one of a life continued, not in a state of torment, but of growth and expansion, of hope and aspiration, of increasing satisfaction and joy. That little fact of facts teaches that we shall begin there as we leave off here; that we shall each one of us go to his own; that we shall gravitate to that plane of being which is in the closest harmony with our moral and mental condition at the time of our exit from our present state.

107 As many of our readers in the old country, as well as in this, would doubtless like to know of Dr. Henry Slade, whose mediumship is beyond doubt, we can state that we are just in receipt of a letter from him, dated at Norreports that his health is good and his medial prospects were never more encouraging; that Mr. H. B. Smith is now acting as his agent, etc. A person claiming the name of "Slade," we understand, has traded somewhat on the Doctor's established medial reputation in the West of late; but people are rapidly learning the difference between the genuine and the impostor.

BT We recently through THE BANNER requested Dr. J. V. MANSFIELD, the wonderful medium of the spirit-world for the answering of sealed letters, to call at our office, as we wished to once more at least shake him by the hand, knowing, as we do, the legitimacy of his mediumship. When he called we were absent, which we very much regret. He left word that his present physical condition, he feared, would not allow him to call again, and desired us to visit him-which we hope to do ere he is called up higher. He is under the care of the angel world, and is sure to receive his reward in full 'over there." God bless you, Bro. Mansfield. You have done a noble work.

#### A Washington, D. C., correspondent writes us, under date of June 3d :

"This week Washington air has been heavy with the conservative breath of old Presbyterianism. That within that old church there could be one hundred to one hundred and fifty priests who would in a degree agree with Dr. Briggs shows how great a stride modern theology has made. That church in its polity could not do otherwise than suspend him, but was the Assembly not incohsistent in not, at least, reprimanding those members who upheld and voted for him. There seemed to me to be a bit of sarcasm in the final act of the conclave in singing: 'Biest Be the Tie that Binds,' etc. They had just voted to break the tie that bound them together.'

THE SPIRITUALIST CAMP-MEETINGS in different parts of the country will undoubtedly be better patronized this season than ever before, according to the present outlook. The managers of these summer gatherings

#### Notice to the Musical Public.

C. P. Longley-the well-known composer and songwriter-is now ready to issue from the press a new volume of his original compositions, consisting of fifty. seven vocal selections, with chorus and music. Nearly all of these songs are now published for the first time, and the whole presents a musical work of rare value, which is adapted to the needs of the home circle, camp meetings, social assemblies and the private handsomely bound in cloth, illustrated in gold upon its cover, and contains as a frontispiece a fine symbolical pidture, upon which are excellent lithographic like nesses of Mr. and Mrs. Longley. The work bears the utio"Echors FROM THE WORLD OF SONG.", Orders will be received by the author. Price \$1.50. For sale at this office.

We have before this noted the stories of the appearance in the royal palace at Copenhagen of a number of spirit-forms to the Princess Royal, to her eldest son, Prince Christian, and to her nephew, Prince Gustavus of Sweden. These forms were said to have appeared to them severally all within a few weeks. The details were, briefly, that the Princess was engaged in writing in the drawing room, which was brilliantly lighted at the time, when a phantom form glided into the room, and came and stared fixedly at her. She rose from her seat and rushed toward the object, which instantly vanished as mysteriously as it had entered. Prince Gustavus of Sweden was playing whist with some members of the royal family when a similar form appeared to him. He turned derthly pale, explaining as the cause that an unknown person who had been standing near had suddenly dissolved into invisible air. Prince Christian was thoroughly frightened by what he saw. He had gone to a dark room for something, and suddenly'returned pale and trembling, declaring that the room was full of men who refused him an entrance. " Of course"-sagely remarks the Boston Herald, in editorially speaking of these three different occurrences-" these apparitions were a mere coinage of the brain; but it is a curious coïncidence that the brains of three persons were engaged in such ghostly mint work." We should say so, decidedly. It is plain that The Herald does not venture to deny the facts as they are reported, only it must needs offer this sort of a slurring explanation. Why were these several appart tions "a mere coinage of the brain"? The Herald claims to know all about it, for it says, " of course " they were. Wisdom is, it appears, not always "justified of her children."

EF Before the Massachusetts Undertakers' Assolation, at a recent meeting in Boston, Mr: J. Storer Cobb. President of the New England Cremation Society, made an interesting address on cremation, giving a history of its revival since the appearance of Sir Thomas Browne's treatise on Urn Burial and the burning of the poet Shelley's remains by Byron, Leigh Hunt and Trelawney. He remarked that from

that time an important change took place, scientific thought being focused npon the subject. With the adoption of the apparatus constructed by Frederick Slemens of Dresden may be said to have commenced the history of what may be called the modern move ment. The health of the living, he asserted, demands that the bodies of the dead shall be conveyed to the nearest available crematory, and there subjected to a degree of heat which shall in a few minutes convert them from a scourge into a blessing to all of nature's offspring. The results of the recent reorganization of the Massachusetts Cremation Society had been very happy. Land in close proximity to Forest Hills Cem etery has been purchased, and by next autumn it is thought that facilities will be provided for putting cremation into practice. He declared a simplification of funeral ceremonial to be in the highest degree desirable, and said his sympathies were with those who were trying to bring within the domain of reason and decorum the hideous extravagauces which too frequently disfigure the rites with which we lay away our dead. Still, there is nothing in cremation itself to prevent the utmost lavishness of display that shall accord with the most thorough depravity of taste.

The Dental Review of Chicago has an article on "Hypnotism as Applied to Dentistry," in which the writer furnishes the results of many interesting experiments made in the application of hypnotism in his own practice. He says he is at last able to pronounce it a complete practical success, which he be lieves will continue, and its methods so formulated that the art will be within the reach of every intelligent operator on the human teeth. He claims to have discovered that "continuous suggestion makes it nos sible to keep a patient hypnotized, and the dentine wholly or partially anæsthetized, for the full preparation of a cavity during the light sleep of the first and will wear out in spite of continual suggestion, espeJUNE 10, 1898.

#### W. J. Colville's Work

In Boston has again closed. On Saturday, June 3d, he lectured to a large and highly-appreciative audience at Copley Metaphysical College, 18 Huntington Avenue.

Avenue. On Sunday, June 4th, he was the speaker at Con-servatory Hall, Brooklyn, N. Y., and on Monday, June 5th, he spoke at Kingston Hall in the same city. He is now actively engaged at Lily Dalb, N. Y., where he is the leading fecturer at the Summer School of Psychic Science held under the auspices of the Cassadaga Lake Free Association, previous to opening of regular Camp. Letters, etc., for Mr. Col-ville should be sent to that address till further hotice.

#### Donations

IN AID OF THE BANNER OF LIGHT PUBLIC FREE CIRCLE MEETINGS.

(mounts received since last acknowledgment: Mrs. A. Glower, \$2.50; Mrs. M. Stubbeman, \$5.15: A. Danforth, 50 cents; Mrs. C. F. Manning, 58 cents; S. M. H., \$1.00; Mrs. C. W. Whitney, 50 cents; Mrs. J. Tilden, 50 cents; Susan L. Porter, \$2.75; Wm. Stur-gis, \$3.00; Martha A. Tisdale, 50 cents; Smith Cook, to cents. [The donors will please receive our cordial thanks for their valuable aid at this very time when our expenses are exceedingly heavy.]

IT lakes new States and Colonies to set the example in progressive legislative reforms for the older communities to follow. The latter are being subjected to a series of surprises by their younger rivals, which do not feel afraid to advance when the former hesitate and decline. We have had recent illustrations of it in the case of Australia, which taught our older country the art of secret balloting. The young Western States of the Union are likewise the first to lead the way for woman suffrage. And now North Dakota. which is also one of them, has enacted a law providing for the establishment of new courts, called courts of concillation. Whenever a justice of the peace is elected by any town, city or village, four commissioners of conciliation are also to be elected for the same term of office. They are to serve with the justice of the peace, two at a time, in hearing pleadings and testimony in civil cases before the action is brought into court in the usual manner. The hearings are to be without attorneys, the chief testimony being the statements of the principals of the action. After both sides are heard, the justice and commissioners are bound to try to bring about an understanding between the two parties on the basis of justice, and to remove the necessity of further legal proceedings. But if any action should follow, none of the proceedings before the court of concillation are to be used as testimony. A similar institution has already been working in Iowa to great advantage. It tends to the decrease of litigation, and promotes the adjustment of misunderstandings that often proceed from small and unimportant matters. It is simply intelligence applied to humanity.

THE MYSTERY OF THE AGES, ETC .-- In this work of five hundred and forty-one octavo pages (of which we have heretofore spoken), Marie, Countess of Calthness, Duchess De Pomár, treats of the secret or esoteric doctrine underlying all religions: Theosophy being meant. Esoteric Wisdom, or the Universal Wisdom-Religion, is claimed to be the cause and spring of all the formulated creeds and ceremonies wherever and whenever existing which have aimed to voice the veneration and aspiration of the intellect and soul of man. The key-note of the work is found in this sentence from the introduction: "True Theosophy studies all religious, but teaches none, leaving to each the right of finding TRUTH for himself." Price \$3.00 per copy. For sale by Colby & Rich, 9 Bosworth street, Boston, Mass.

EF H. Beyer, M. D., Stapleton, Staten Island, N. Y., informs us that a meeting for the formation of the First Society of Spiritualists of Richmond County was held at the residence of John W. Wilbur, Simonson Avenue, Clifton, Thursday evening, June 1st. The organization was effected with fair prospects of success.

Dr. C. F. Ware (Bucksport)-whose letter will appear hereafter - reports that matters at Verona Park (Me.) Camp meeting ground are full of encouraging prophecy for the coming season.

> "CRISP" PARAGRAPHS. BY LACONIC. Health is wealth We all enjoy. Without health What is wealth? Mere base alloy. 111

See conglomerating clouds advance to fill creation's vast expanse-political, financial, religious and sosecond degrees. Sometimes, he says, the hypnosis cial-which are in the order of Divine Law. After the torm comes ) sunshine.

churches, we prophesy, be honored measure than he is now condemned.

In referring to this case the Christian Union speaks boldly of the personal feeling which ruled the great trial, and says that the mass of the members were wholly unable to approach the subject in any frame of mind which bore 'expert" relation to the real nature of the case in hand, while "the moderator is [was] an avowed partisan who leaves [left] the chair that he may [might] swell by his vote the majority for his party." Well may The Union add:

" Reclesiastical trials... are foreign to the spirit of the New Testament; trial by mass meeting is foreign to the spirit of modern civilization. And a method which contravenes both the spirit of the New Testament and the spirit of modern civilization cannot fail to bring dishonor, if not contempt, upon the organization which insists upon retaining and employing it, especially when it does so in a party spirit, and for partisan ends."

The Evening Telegram, also of New York, says of this action of the General Assembly:

The kind of reformer who is forty-eight hours ahead of his time is generally a martyr. The difficulty with Dr. Briggs is that he is forty-eight hours ahead instead of twenty four. If he sits down to rest for awhile his brother ministers will catch up with him, for they are all traveling along the same road. He has used seven league boots, while they are plodding along in number ten brogans. Of course it's a little hard on Dr. Briggs, but, as he said in Washington the other day, he is n't hurt half as much as the Presbyterian Church is.... They [the old-style ministry] would probably be surprised if told that they have lost the confidence of the community by their action, and that all 'the rest of mankind' are in sympathy with Dr. Briggs.'

#### Special Notice—with a Moral.

The thousands of good and true Spiritualists fied that whenever local periodical depots do not furnish them, as customers, with THE BANNER, all they will need to do is to notify our wholesale agents, THE AMERICAN NEWS COMPANY (39 and 41 Chambers street), who will promptly see to it that their retail agents in the city have this paper regularly for sale on their respective stands.

This journal was established to assist in the amelioration of the conditions, spiritual, mental and physical-as fat as might be-of our common humanity, and it works to that end now, as in the past. It therefore behooves every true Spiritualist, whether rich or poor, to lend us a helping hand at this time, when the theological bigots are combining to upbuild their God in-the-Constitution and other schemes at the expense of the people's liberties.

The torch has been lighted! Congress was manipulated! A law was enacted debarring the common people from visiting the International Fair on Sunday! and though, by reason of the severe pressure brought to bear against the management, the gates were at last thrown open on "the Lord's day," yet we have been will bring to the surface at the proper time,

KT A singular surprise has been met with in the recent public utterances (or admissions) of New York City and vieinity are hereby noti- of Prof. Huxley (materialist). In a lecture at Oxford (May 17th) on "Evolution and Ethics." he used language which brings out the following comment from London Light:

The lecturer argued that cosmic evolution and ethical development are utterly opposed to each other. In other words, though he, perhaps, would not acknowledge it, Mr. Hugley preached the doctrine of spiritual ethics as opposed to a material necessity. le would not have anything to do with 'Practical Ethics, the rules by which men actually carry on their daily business,' but he would have something which should mold those practical ethics."

The BANNER OF LIGHT wishes no one ill: but at the same time it is a firm believer in retributive justice; it believes in "the Providence of the Universe," which means to us the ministering and overruling spirit forces -and unless mortals (the instruments for the distribution of justice) can be made to see the error of their ways and be brought to repent of their deceptiveness, such people, who think they have the inside track and are bound to win in the race, will fall short of their expectations by and through the occult power," withintheir own organisms even, which Divine Justice

condition for the comfort of their guests. Able speakers have already been engaged, reports of whose spiritualistic utterances will find a welcome to the columns of THE BANNER. as usual on such occasions.

IT The lecture on our second page, wherein W. J. COLVILLE discourses on the World's Foir and the results to flow from it, is a superb production, and should be read and re-read by thinkers everywhere. Let each and all resolve to do what may lie in the province of possibility toward the realization of the prophecy made -of a recognized universal human brotherhood transferred from the ideal to the practical l

BO A writer in The Summerland of May 17th says: "It seems to me that Spiritualists are drifting away too much into side issues, and losing sight of the true interests of their Cause. It is well for them to look into all subjects, but not to permit any to destroy or envelope the main one." This is just what we have been recommending for a long time.

The postoffice address of the invalid medium, Mrs. Annie Jord Chamberlain, is 274 East River street, Hyde Park, Mass. Those who feel disposed to render her pecuniary assistance can write direct to her, or, if they prefor, they may remit to our care, for which due acknowledgment will be made in these columns.

Alfred Weldon of Chicago, Ill., who is at present at Birmingham, Ala., writes:

" In a few weeks I shall return to Chicago and es tablish meetings, with lectures and tests by some of our best speakers and mediums, to continue during the World's Fair. Dr. F. L. H. Willis will open th course, assisted by a good test medium."

Be on hand at the Opening Day at Onset. For further particulars see ad. on our fifth page.

IF The Arena has an article by its editor on present day tendencies and the sight of the times, in which he expresses the belief that we are approaching an era of radical reforms, and shall soon witness a new order of things. This change is to be brought about largely by the broadening ideals of men. He says the miasma of warring creeds is disappearing before the dawn of a higher conception of God's truth. aud a truer apprehension of what constitutes religion. pure and undefiled. Creeds are falling away, and deeds are coming to take their place. The religion of to morrow will emphasize life rather than dogma. Its mission will be to seek and to save, because love will be the all mastering power of those who have felt the higher civilization pulsing through their veins. This breadth of thought will enable gigantic reforms along palliative lines to be carried on, as well as radi cal fundamental changes requiring more time.

The editor of The Arena believes the day not far dis tant when societies embracing all who love mankind enough to sacrifice self in the Interests of humanity will strike hands for a common good. This is what all genuine Spiritualists teachtast ??

cially if the 'operator's attention is too wholly ab sorbed in the operation and his suggestions become weak. In that case he stops and hypnotizes again. He has hypnotized as many as six times at one sit. ting. If, for several reasons, the patient is likely to get tired, the operator had better wake him up at intervals for rest, or suggest a ready change of position; but waking is much better. In every instance the patient will feel rested and stronger at the close of the sitting than before, and will improve in courage and quiet as the sittings succeed one another, so as to submit to the operation in the wakeful state without shrinking.

EF Rev. Dr. Burrell, of the Collegiate Church in New York City, in a discourse on The Columbian Year and the Century Following, said we were much too apt to idolize what the past had done, while we fail to give credit to the present age. The requirements of our time over those of Columbus are greater, the standards higher, the culture of the day vastly broader, and men must needs be more capable for even the minor walks of life. Some things will die within a century. War will die, overborne by its own weight and by the power of reason and equity and the gospel of peace. The dram-shop shall die. The labor prob lem will also be solved by the Carpenter of Nazareth preaching on the wharves, in the factories and down in the dark mines, the gospel of an honest day's work for an honest day's wages-the gospel of the golden rule; and he will sit in the Directors' meetings and have a casting vote in the control of capital, and preach in every office and over every counter the gospel of an honest day's pay for an honest day's toil.

A NURSERY HANDBOOK FOR MOTHERS (by M. E. P.) is issued by the Motherhood Publishing Co., 27-29 West 23d street, New York, which, while compact in form, is. of the highest possible utility in the practical advice given as to care of the young. What is said about the proper food for infants is of importance. The milk furnished the mother by nature is sterile, I. c., contains no germs which cause it to ferment and sour-nrither do bacteria by which infectious diseases are propagated find lodgment therein-which certainly cannot be said of cows' milk as generally obtainable: those who flud it necessary to feed this bovine milk of commerce to their little ones can escape the dangers indicated above by "sterilizing " it, which means to heat it until the germs, etc., are destroyedfor which purpose the Arnold Steam Sterilizer-manufactured only by Wilmot Castle & Co., Rochester, N. Y .- is specially recommended by the brochuro.

Mothers studied evolution before Darwin was ru, said Prof. Drummond in one of his late lectures in Boston. Every mother is unconsciously an evolutionist. She sees in the child the traits and tendencies it has inherited; scarcely a mood or a gesture but can be thus traced; the line goes back to the first shyage mother. The child mind grows in a certain order, and this order in the individual is true of the evolution of mind as a whole; it stimulates the processes of evolution; as the body is sure to recapitulate all that led up to it, so mind runs up a psychic scale. There sin natural unfolding of what heredity has stored up, but Bervidere Seminary, a liberal, home like school

for the children of Spiritualists and reformers, will reopen Sep. 25th. Location healthy and beautiful. Course of study thorough, practical and progressive. Terms moderate. Scholarships offered at reduced rates from June to October. Address Seminary, Belvidere, New Jersey.

+ + + While Church and State Eat from one plate, Look out for revolution, As brainy uen, With honest ken. Go in for evolution. +++

I learn that the most strenuous Christian men in this city, members of "the church," who attend "prayer meetings," who "exhort" on "the Sabbath," are in the meantime keeping restaurants, and furnishing their customers (on the sly) with spirituous liquors! This is the class of men-the hypocrites-who are the most urgent that the International Fair at Chicago should not be opened "on the Sabbath day"! Out upon such hypocrisy.

**† † †** If all men and women possessed no principle, but were governed only by policy to promote their selfish interests, as many are, even those calling themselves Spiritualists, what sort of security would society possess to guard itself against all manner of fraud under such a guise? Policy is only another name for rascality.

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

Dr. George A. Fuller has concluded not to go West the coming season, therefore would like to correspond with societies desiring a speaker for November and December of this year, and also January, 1894. He also has June 20th, July 2d and 16th unengaged. All other dates between now and next March taken. Ad-dress 7 Mason street, Worcester, Mass.

R. A. Grieves (late of Haverhill, Mass.,) will an-swer calls to speak at camp-meetings or wherever his services are desired. Address 9 Bosworth street, Boston, Mass.

Boston, Mass. Mrs. Helen Stuart-Richings closed her engagement with the Norwich Spiritual Union Sunday evening, May 28th, also closing the regular course of Sunday lectures held in Grand Army Hall... Mrs. Richings is a convincing and attractive speaker. Her next work is at Minucapolis for the month of June, her Sundays being all engaged until the spring of 1894. The best wishes of her Norwich friends will be with her in whatever field of labor she may be.-Norwich (Ct.) Evening Record.

Evening Record. Mr. J. W. Fletcher speaks in Conservatory Hall, Brooklyn, Sunday evenings, June 18th and 25th. He will close his New York office about July 10th, and go to Lake Saranac in the Adirondacks for the summer. He declines all camp meeting engagements.

He declines all camp meeting engagements. b Bishop A. Beals is engaged for the camp-meeting to be held in Summerland, Call, the month of July. His address will be there until then. 'Dr. C. H. Harding lectured in Pawtucket May 14th; Providence, R. I., May 21st, and June 4th; speaks in Pawtucket, R. I., June 11th.: Funeral engagementa accepted. Address him 13 and 15 Boylston street, Boston, Mass. (Hotel Reynolds.) Prof. J. W. Kenvon lectured the last two Sundays in

Boston, Mass. (Hotel Reynolds.) Prof. J. W. Kenyon lectured the last two Sundays in May before the Ethical and Spiritual Culture Society of Boston, and is secured for the month of June. He is engaged for the opening at Onset Camp, and also as one of the regular speakers in August; in Septem-ber ho will appear again in Boston before the Ethical and Spiritual Culture Society. F. A. Wiggin (Salem, Mass.) and family have gone to their summer residence at Mirror Lake, N. H., where all "scaled letters" and communications should be addressed until further notice.

addressed until further notice. Mr; J. Frank Baxter lectured, saug and described spirits in Lawrence, Mass., Sunday, June 4th, having arrived during the preceding week from the West. On Sunday next, 11th inst., he will occupy the plat-form at North Scituate, Mass.; Friday, Saturday and Sunday, 16th, 17th and 18th insts, with Mrs, R. S. Lillle, is engaged for the Thirty Second Yearly Con-vention at Sturgis, Mich., and on Sunday, June 28th, in Winsted, Conn.

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## BANNER OF LIGHT.

### NEWSY NOTES AND PITHY POINTS.

A SONG FOR JUNE TIME.

The white clouds are like pictures in a breathin' frame o' blue. An' the subbeams are a shootin' all their sliver arrows

through; 'It's June-time in the country, an' it's June-time An

in the town, An' the mockin' birds are singin', an' the blossoms rainin' down!

It's June time in old Georgia, or it mighty soon 'li be, Wilh the rivers dashin', splashin', an' the winds a-blowin' freei

An' the sun is climbin' higher, an' the nights are full o' moon, An' a feller's soul is dancin' to the melodies o' Junes —Allanta Constitution.

There are now in Palestine twenty-four agricultural villages, with a population of five thousand Russian refugees, engaged in the plain tillage of the soil, gardening, fruit and vine raising, who are quite prosper ous.

A story by an English bishop that finds much favor in English newspapers is to the effect that at one time he entertained a party of American bishops Before going to bed he visited their rooms to say good night, and found all the visitors in the same at titude-kneeling on the hearth-stone and smoking up the chimney.

A female lawyer belongs to the fee-line persuasion. POUR LES DAMES.

> NO. VIL And thus the years new fashions bring, Which flourish and decay; The corset is the only thing That ever came to stay.

Queen Victoria has been a widow since 1861. The sweeping changes that have taken place in English society and conditions since her advent have been so marked as to make it seem impossible that they should occur within the span of the longest lifetime.

The man who had a grand scheme on foot has been footing it ever since.

A boy, kept in after school for bad orthography, excused himself to his parents by saying that he was "spellbound."

"You talk a great deal in your sleep, John," said Mrs. Henpeck. "It's the only chance I get," said John, meekly.

A little innocent misunderstanding is sometimes very useful in helping one over a hard place. "Mabel," said the teacher, "you may spell 'kitten.'" "K-double-Fsaid Mabel. "'Kitten' bas two i's, then, has it?" "Yes, ma'am; our kitten has."

"I'll always believe in dreams after this." "What's wrong now?" "Dreamed of a fire last night." "Well?" "Boss discharged me at noon to-day."-Buffalo Courier

MEMORIAL DAY.

[May 30th.] The past is past, a newer life Has risen from that awful strife, And those, to whom we cannot tell What union gree because they fell, Shall ever be the tie that binds The fellowship of nobler minds The nation and the whole world great. Let the flowers fall Over them all! — Detroit Free Over them all! -Detroit Free Press.

But we can tell them, and they do know------so **Spiritualism reveals!** 

The Infanta Eulalie did a graceful act, one that will more than ever win her a fixed place in the hearts of Americans, when she placed a wreath of flowers on Gen. Grant's grave.

There can be no doubt that the Indians have been the objects of quite as much ill-treatment as ever the negroes were, and if such sine are inevitably followed by retribution—as many events in the history of the world seem to prove—why should we escape more than others?—New York Times.

The great Barnum & Balley show will open a week's engagement in Boston on June 12th. There is a wide difference between the old way of transporting a circus and the present way. Instead of using a limited number of horses to drag wagons over the country roads, sixty-four elegantly-equipped modern railroad cars are used by this show-more cars than shows formerly had horses.

A writer says that " Spiritualism must adhere to the true principles of its teachings, and not be permitted to drift too much into side issues." That depends mainly upon what sort of "side issues" are discussed.

WHEN THE CIRCUS COMES TO TOWN. Thar 's half a dozen camels, 'nd big elephants enough To clean this here hull town out, if they got to playin'

## MEETINGS IN BOSTON Banmer of Light Hall, O Bosworth Street.-Spiritual meetings are beld every Thesday and Friday af-teracon, Mrs. M. T. Longley occupying the platform; J. A. Belahamer, Ohairman. Free to the public.

The American Bpiritualities Association has dis-continued its Monday evening meetings at the Mint Spirit-ual Temple until the first Monday in October next. Those destring services of mediums for meetings, etc., in New England, are invited to correspond with Parkor C. Mayshy Gon'l Soo'y, is Grenville Place, Boston Mass.

Eagle Hall, 616 Whashington Birect. -Sunday at 1 A. X. 394 and 75 P. X.; also Wednesdays at 3 P. X.: 21-Cuttle, Conductor.

Veteran Spiritualists' Union.-Mostings are held the first Tuesday of every month in the Banner of Light Free Union Room, No. 6% Bosworth street, at 7% P. M. Dr. H. B. Storer, President.

a. B. Skorer, Freshlent. Bathboue Hall, 694 Washington Street, cor aer of Knaeland.-Spiritual meetings every Sunday a I A. M., 24 and 74 F. M. (1% F. M. meeting in Commer Jah Hall ) Thursday at 38 F.M. N. F. Smith, Chairman. Fark Square Mail, 7 Park Square, Science, Sorvices every Sunday at 11 A.M., 22 and 74 P.M. (Dash Spiritual Sol-once at 11 parchic phanomena and testa at 25 P.M.; locture and tests at 75 P.M. Friday, at 3 P.M.; meesings for tests speaking and psychometrior endings. M. Adelino Wikinson, Prosident; Dr.N. J. Morris, Secretary and Trens.

First Spiritualist Ladies' Aid Society, 1031 Washington Street. - Business meetings Fridays, at 4 P.M. Public meeting at 7% P.M. Mrs. A. E. Barnes, Presi-dent.

Harmony Hall, 794 Washington Street.-Meet-ings are held every Sunday at 11 A. M., 2% and 1% F. M.; also Tuesday and Thursday at 3 F. M. Dr. F. W. Mathews, Con-ductor.

America Mall, 784 Washington Street.-Meetings and ays at 10% A. M. and 2% and 7% P. M. Eben Cobb, Con-

The People's Spiritual Meeting, Ladies' Aid Parlors, 1031 Washington Street, every Sunday at 1054, 34 and 734. Proninent and reliable mediums at all sessions. Frank W. Jones, Conductor.

First Spiritualist Ladies' Aid Society. -Memorial services were held by this organization at its parlors on Sunday, June 4th, and the hall was fill-

First Spiritualist Ladies' Aid Society. — Memorial services were held by this organization at its parlors on Sunday, June 4th, and the hall was fil-ed at an early hour by those Interested In paying a tribute of respect to the members of the society who have passed to the better hand. The front of the plat-form was an immense bank of evergreen and lovely flowers, surmounted by a beautiful white dove, all contributed by the surviving members of the Ladies' Aid and their friends. Mrs. A. E. Barnes called the meeting to order, but, overcome by her feelings, was obliged to introduce Mrs. Allee S. Waterhouse as President for the day. The afternoon service opened with "The Gates Ajar." Inely rendered by our veteran singer, Miss Amanda Balley, accompanied by Mrs. Clapp upon the plano. In her opening remarks Mrs. Waterhouse gave a hearty welcome to all present who had come in an-swer to the call of duty to pay their annual token of remembrance to the many who have passed from among us to the spirit-life. Although our deceased members are not present in the mortal, said the speak-er, yet we know that they are with us in spirit to help us in the batil of 116. The name of Mr. Luclen F. Barnes, who but recent-uly passed away, was kindly referred to as one who was ever ready to work for the advancement of spirit-ual ruth and the good of humanity. After another song by Miss Balley, Mrs. N. J. Willis Said: This, to us, is day of sorrow'uir demembrances; and yet for those who have gone from us it is a loyful one. It is said that hundred or more have passed away during the twelve years since the Ladies' Aid was organized. They have fulfilled their mission here, being flathilui to their obligations, and it behorves those who are left to live lives that are true, romem-bering that there are other souls to interest in this great work during the coming year, and thus harmo-nize ourselves with our grand Birtitual Fillosophy. Mis Mabel Waite sung very sweetly "The Vacant Chair, 'reading by Mrs. M. A. Brown was followed by "

spirit-life than she ever did when in the form, and Mrs. Richardson. Several other spirits were named, all of whom were recognized. These were remarkable tests, from the fact that Mrs. Nickless is a strauger, and had no knowledge of the spirits previous to their departure from mortal life. Eddle Hatch, of the "Children's Lyceum," gave a very interesting memorial poem, which was followed by another selection from the "Longley Quartet." Mrs. E. M. Shackley's control then spoke of one who passed away a year ago, and voiced messages from several dear ones well known. Eddle Hatch, of the "Children's Lyceum," gave a very interesting memorial poem, which was followed by another selection from the "Longley Quartet." Mrs. E. M. Shackley's control then spoke of one who passed away a year ago, and volced messages from several dear ones well known. Mrs. Hattie C. Mason, under control of "Sunshine," referred to many spirits present who were not mem-bers of the Ladies' Ald, but who were drawn by these beautiful flowers, and the sympathy and love of those present. Spiritualism teaches us, she said, that there is no death, that our friends are alive and with us as much as ever, and that we may feel their presence. Mrs. Mason volced a message from "A unty Starblird." The services closed with the "Sweet By and By." in which all joined most heartily. A bountiful supper was furnished in the hall at half past fue, and an hour of social qonverse followed. At the dvening session Mrs. Barnes presided in her usual graceful manner, and the service opened with Prof. Longley Song. "All Are Waiting Over There." With Beautiful Flowers," was sung by Miss Balley. The Brois expresence and communion of spirit-riedium, followed with a sublime invocation. Mrs. Mrs. Barnes expresence and communion of spirit-riedium, followed with a sublime invocation. Mrs. Mrs. Barnes expresence, and communion of spirit-riedium, fullowed with a sublime invocation. Mrs. Mrs. Barnes and the presence and influence of Dr. Henry F. Gardier, and oliters, adding that there was a staleness as well as a pleasure in his memorial gather-ing. She spoke of the presence and influence of Dr. Henry F. Gardier, and oliters, adding that there are no "vacat chairs." She had known something of Spiritualism for many years, but never came to realize it in all its fulness until one of her dear household tressures was taken to the spirit home: then she knew what a mother's feelings were who achething of spiritualism tor many years, but never came to realize it in all start comfort to mourning friends of members of this banded at a mother's f

eration. "Wint is Insofration?" and "Wist is l'av-chometry?" was listened to with rapt attention. If is really a master of the solenes of l'sychometry, and during his lecture ing gay some wonderful demonstra-tions proving true his statements along the line of l'sy-chometric Science as the test.

tions proving true his sistements along the line of Psy-chometric Belence. 5: 11: Dr. Wm. Franks, Miss Lizzie Smith and Mrs. Buck each gave satisfactory readings; these, with other good nicdlums, will be present next Sunday. The meet-ing formerly held Tuesdiny atternoon will be held Fri-day afternoon at 3: o'clock. Social and dance every Friday evening. Prof. Kenyon will be with us next Sunday; he is ex-pected to be with the Society the remainder of this season, and is engaged for the season of '03 and '04:-Dr. N. J. Monturs, 'See'y and Treas. The friends of Mrs. M. Adeline Wilkinson, belonging to the Society and elsewhere. presented her yith.a

to the Society and elsewhere, presented her with a to the Society and elsewhere, presented her with a beautiful lamp-expressing their appreciation of her services in behalf of human development-on Friday ovening, May 26th, at the conclusion of a very enjoy-able concert given by the "Columbian Jublice Sing-ers"-Prof. J. W. Kenyon making the presentation; he said the influence of human life, inspired with zeal for the amelioration of mankind, is like the aroma of roses. From the life of her whom they had met to honor an upilifug influence had gone forth to bless her followers, who will be over ready to uphold her in every good work. VICTOR.

Ladics' Aid Parlors .- A very interesting soance was held by Mrs. H. W. Cushman, in the afternoon of May 20th, at which the guitar was artistically played by invisible hands, demonstrating to a certainty the continuity of life in the great beyond.

In the evening the hall was well filled with the friends of Mrs. H. W. Cushman, on the occasion of the anniversary of her birth. The session opened with "Guard the Flag," finely sung by Miss Amanda Bai ley (Salem), accompanied by Mrs. Mary F. Lovering, planist.

ley (Salem), accompanied by Mrs. Mary F. Lovering, planist. Mrs. A. E. Barnes, President of the Ladles' Atd So-clety, presided, and spoke very feelingly regarding Mrs. Cushman as a nedium and worker for the past thirty years. Mrs. Alice Waterhouse gave evidence that she had witnessed some of the most remarkable spirit phenomena when sitting with Mrs. Cushman. Little Master Willie Sheldon entertained us with "The Flag that Betsey Made," and ottler interesting recita-tions. Several very fine songs were given by Miss Dalton. Mrs. Maggie F. Butler was next introduced, remark-ing that seeing so many present at this party filled

Mrs. Maggie F. Butler was next introduced, remark-ing that seeing so many present at this party filled her with pleasure. She then bore full witness to the inestimable value of Mrs. Cushman's mediumship. After another song from Miss Bailey the President introduced Mrs. M. A. Chanider, who spoke of the faithful work of the veteran medium in whose honor the present assembly was convened. Mrs. Logan, under contrôl, followed in the same line of thought. Mr. Charles W. Sullivan sang "An Hundred Years to Come," which was heartily applauded. He gave a description of a scance with Mrs. Cushman which he had several years ago, when the spirits accompanied him upon the guitar. He was glad to give greeting to her upon the rounding out of her sixty eight years of life.

her upon the rounding cut of an expressed life. Mrs. Cushman was then introduced, and expressed her happiness at finding so many with willing hearts and hands ever ready to help her, and expressed her pride in "her boys" like Charlie Guilivan, Arthur Hodges and many others. Her thanks were also given to the Ladles' Ald Society for its long-continued kind-ness

ness. Mrs. E. E. R. Nickless (formerly of California) spoke of the manifest spirit power at the afternoon session, and testified that she saw the spirit hand as it played upon the guitar. Bue spoke of the kindness of friends, and gave the names of soveral spirits present--mnong them the husbahd and sister of Mrs. Cushman. The meeting was a grand success in every respect. Mr. James (Lynn) expressed his pleasure at the large sathering of friends, and brged upon all the necessity for work to advance the good Gause. The meeting lossed with a song by Mr. Sullivan and r his sister, "When You and I were Young, Maggle." H.

Harmony Hall. - Meetings held in this hall Tuesday and Thursday afternoons were as usual of an in teresting character.

Sunday morning, June 3d, developing circle; well attended and successful; Drs. Willis, Blackden and

Attended and successful; Drs. Willis, Blackden and Shute participated. Afternoop, song service, led by Mrs. Nellie Carlo-ton; remarks, Mrs. Moody; remarks, tests and read-ings, Mrs. Georgia M. Hughes, Mrs. J. E. Nutter, Dr. Sanders, Mr. Marsh and the acting Chairman, Dr. Blackden. Evening, singing; invocation, Mrs. Moody; re-marks and psychometric readings made and given by

Mr. Audo psychometric readings made and given by Mr. Quint, Mrs. Nutter, Dr. Sanders, Mrs. Dr. Bell, Dr. C. D. Fuller, Mrs. Hughes and Dr. Blackden, In-tersporsed with good music. Meetings will be held in this ball every Tuesday at 3 P. M., and Sunday at 11 A. M. Z 30 and 7:30 P. M. B.

[P. C. Marsh informs us, under date of June 3d, that Dr. F. W. Mathews has been yery ill for the past eight weeks, but his large circle of sympathizing friends will be pleased to learn that he is now conva-lescent, and unless something new transpires, will soon be able to attend again to his duties.]

Engle Hall .- Wednesday, May 31st, a large and interesting meeting. Remarks, tests and readings, Mrs. M. W. Leslie, Mrs. W. H. H. Burt, Mrs. G. M.

Hughes, Mr. E. H. Tuttle. Hughes, Mr. E. H. Tuttle.
Sunday, June 4th, morning developing circle largely attended, and its results satisfactory.
Afternoon.—Sloging, Mrs. A. Sterling; invocation.
Chairman; Mr. David Brown made pleasing remarks; recognized tests and readings, Mrs. J. Woods, Mrs.
W. H. H. Burt, Mr. C. W. Quimby, Mr. E. H. Tuttle.
Bvening.—Duet, Mrs. A. Sterling, Mrs. A. L. Searles; entertaining remarks, Mrs. M. W. Leelle, Mrs. I. E.
Downing; excellent readings and tests, Dr. Wm.
Franks, Mrs. J. Woods, Mrs. M. W. Leelle, Mrs. I. E.
Downing; a beautiful poem by the control of Mrs. I.
E. Downing.
Meetings Sundays, 11 A. M., 2:30 and 7:30 P. M., also every Wednesday afternoon at 2:45.
BANNER OF LIGHT for sale each session.
HARTWELL.

### MEETINGS IN MASSACHUSETTS.

Lawrence.-Mr. J. Frank Baxter was the lecturer and medium for the Lawrence Society of Spiritualists on Sunday last, 4th inst., and with his work closed up its past successful season.

At the beginning of last season the management labored under the belief that if the Cause in this city would not prosper by securing the best available talent it surely could not with poorer, and the correctness of that idea has been most decidedly proven by the con-dition of the treasury, the increase in membership, and the large attendance. The same policy will be maintained another season, although it will be neces-sary to take a larger and better hail, which matter is now under advisement.

now under advisement. On last Suuday a very large afternoon audience as-sembled, and heard a stirring fecture on "True Hero-ism," a fitting supplement to the "Decoration Day" services, Mr. Baxter taking his start from and issues with the voided and connected include act with the voiced and penned sentiment of the land, not limiting heroes and heroines to those who had won their causes, but including as among the greatest and best of them, many who had failed, and yet were fight-ing on

best of them, many who had lance, and you have sign on. In the evening the spacious Pythian Hall was filled in every part, when the speaker gave a trenchant and well-adapted closing lecture on "Spiritualism," and ended with a most commendable scance, embodying several fine tests of spirit powey. Mr. Baxter is secured for several Sundays in the sea-son of '93 and '94, and will open the course on Sunday. Oct. 1st.

Melrose Highlands .- Mr. D. E. Caswell, former-

ly of Boston, who has been for many years one of the most faithful workers in the cause of Spiritualism, has

If y of Boston, who has been for many years one or the most faithful workers in the cause of Spiritualism, has recently inaugurated a regular Sunday morning service at his new home at Melrose Highlands, which he has consecrated to the higher powers. Services have been held for six Sundays, at which the inspiring intelligences were Theodore Parker, Henry Ward Beecher, Phillips Brooks, Wendell Phillips, James A. Garfield (Memorial Day) and Starr King. The town of Melrose Highlands is a fresh field for the spreading of the gospel, and many resident Spiritualist who have been hiding their light under a bushel have declared their faith, and highly appreciate the limiters manifested by unbellevers is very marked, and church members are a constantly increasing portion of the audiences. The success of the meetings is best described by stating that the adjacent towns have been represented at the meeting s, quite a number going out from Boston each Sunday. Mr. Caswell announced the last meeting as the close of the present season, the meetings to be resumed the first Sunday. Appleton street, Boston.

3 Appleton street, Boston.

Lynn .- Sunday, June 4th, at Cadet Hall, the afternoon service opened with a song by Mrs. Delia L. Gallagher of Tapleyville and Mr. Tutts of Middleton, who rendered appropriate music afternoon and evening. Rev. E. A. Titus then delivered one of the grandest lectures of the season, the subject being, "Home of the Soul-Grand Army of the Republic an Inspiration as well as all Societies for the Uplitting of Markind," His theme in the evening, "From the Murderer's Cell to the Saints' Heaven," which his guides handled in a brilliant manner and in well-chosen language. Next Stunday afternoon Mrs. Edith E. R. Nickless of California, Mrs. Wm. S. Butler of Boston, Mrs. Dr. M. K. Dowland, Mr. L. L. Whitlock, Mr. E. Falles and others, will take part, and in the evening Hon. Sidney Dean of Rhe'de Island and others will occupy the platform. Music by the Miss Amanda Balley Quartet of Salem. T. H. B. JAMES. 8 South Common street. lagher of Tapleyville and Mr. Tufts of Middleton, who

8 South Common street.

Greenfield .- We have meetings every Sunday at P. M. Dr. Beals, our President, not being able to attend, the services are conducted by Vice-President attend, the services are conducted by the treatment Butler. We have three good mediums, whom we are ysually sure to hear from: Miss Moody, Mrs. Bick-ford and Mrs. King. There are others we hope to hear from in due season. Every one is pleased that Edgar W. Emerson is to be here Thursday evening. May 28th. H.

Worcester .- Dr. George A. Fuller, our speakes for June 4th, will occupy our platform June 11th.

The Woman's Auxillary will meet at Mrs. Lamb's, 82 Portland street, on Friday afternoon, June 9th. Strawberry supper served at 6 o'clock. Local medi-ums will contribute to the exercises of the evening. GEORGIA D. FULLER, (or. Sec'y.

7 Mason street.

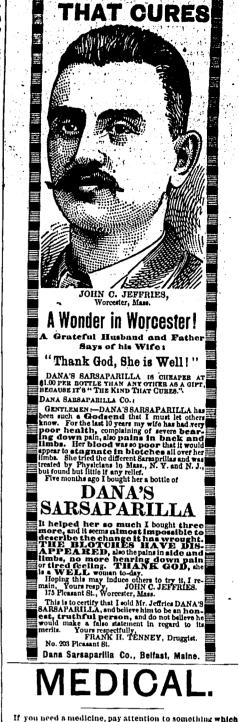
week.

Lowell .- Dr. Willis Edwards lectured and gave tests here last Sunday. Messrs. I. S. Jackson and G. N. Churchill assisted the regular choir.---- Next Sunday Dr. Drisko (Lynn) will lecture, and Mr. Bloom-field of England will give tests. E. PICKUP, Hon. Sec'y.

Mariboro' .- Report of Sociable will appear next

#### Subscribers' Notice.

The date of the expiration of every subscription to the BANNER OF LIGHT is plainly marked on each address. Subscribers who wish their paper continued will avoid inconvenience by remitting before the expiration of their subscription, as we stop every paper after that date. It is the earnest desire of the



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will cure you. It is known as

## The Water of Life,

And is adapted to curing, more especially, all forms of Stom-ach, Liver, Kidney and Biadder troubles. By injecting this Water, it will heat all sorts of inflammations of the infermal organs, such cases as Piles, Typhoid and other fovers, Bowel diseases, Uterine and other forms of *Permale Complaints*. It is a Biod Puryler, and is an excellent remedy for Catarrh and Lung and Throat inflammations. It will heat the nervea, restoring lost vigor of mind and body, creating a good ap-petite and preducing sound slorp. It acts steadily upon the urine, cleansing the blood by means of the *kidneys*, and acts which are so essential to good heatth. This

## Water of Life

Is sold absolutely pure, as it is pumped from the spring, without the addition of any drug whatever. It is Nature's Remedy, pure and simple, and not a manufactured article. The success it has achieved has come mostly from its friends who have been cured by using it. Send for a pamphlet free, containing phote-engraved letters and recommendations from these who have used it, giving a forty page history and all particulars about this remarkable water, to

J. R. PERRY, Manager, 34 South Main Street, Wilkesbarre, Pa.

**BROOKE HALL SEMINARY** 

For Young Ladies.

rough, 'Nd kangaroos 'nd zebras, 'nd a big, long-necked giraffe, 'Nd a cage er funny monkeys, 'nuff to make the par-

son laugh. I'm er savin' up some money, 'nd ez sure ez my name's Brown,

I 'll spend a balf a dollar When The Circus Comes То

Town. NOTA BEANA .- Carrying coals to Newcastle ought to be an enterprising occupation, compared with the

importation from Austria to Boston of a full cargo of beans.

If Mr. Pope and the bicycle succeed in securing good roads, it will be recorded in history as one of the greatest blessings and achievements of the Colum-bian anniversary. Any one able to aid the project should put his shoulder to the wheel.—Hartford (Ct.) Times.

Good gracious! What next? How could Miss Susan B. Anthony overlook The Woman's Journal when she discoursed on the ideal newspaper made by women? One has to get away from this centre of brains-female brains especially-to see how small an impression it makes on the rest of the universe.

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

#### A Word from W. J. Colville

Concerning the "PROBLEM OF LIFE." As many subscribers to the BANNER OF LIGHT have ordered my magazine, the Problem of Life, in connection with it, and have failed to receive a copy since April, I wish publicly to make a definite statement to all such, so as to avoid special correspondence on the matter.

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Without entering into particulars I am compelled

ence on the matter.
Without entering into particulars I am compelled to state that recent action on the part of the publishers has occasioned the temporary suspension of the magazine; and until I have made satisfactory arrangements with another firm I can procure no further issues. I hope very soon to resume its publication, and to see it in the fands of subscribers regularly at the beginning of each month.
I particularly regret its suspension at this period when I had prepared for its columns articles of unusual interest and value, especially appropriate at this World's Fair Season.
I make two offers to those whose subscriptions have not expired. 1: Either to exercise a little patience till the magazine is resumed under more favorable conditions than in the past, or 2: To send to me, in care of Colby & Rich, for a copy of my forthcoming "World's Fair Text Book of Mental Therapeutics," which is now just leaving the press in Chicago. This new volume contains the revised export of a full course of twelve lessons, substantially bound in leatherette. As the subscription price of the BANNER of Life \$3, only 50 cents extra have been paid when the two papers have been ordered together: I therefore think it about fair to send my new book to all who have thus subscribed and have been disappointed through not receiving the regular visits of the magazine, as anticipated. W. J. COLVILLE. June 5th. 1803.

#### Copies of Banner for Circulation.

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

meution. Dr. Webber, controlled by an Indian, Chief called "Mogan." very reluctantly took the platform. The spirit expressed his gladness at being present, and hoped all were glad to see him. He was followed by "Bunshine," Mrs. Mason's beautiful control, who gave the names of several spirits, those who came with her to join in this memorial service. The services closed with "We Will Meet You in the Morning, By-and By," rendered by the "Longley Quartet," and a beas diction by "Lotela."

Society of Ethical and Spiritual Culture. The meetings at Park Square Hall (No. 7) were well attended all day on the 4th inst. In the afternoon and evening Prof. J. W. Kenyon occupied the platform; his elucidation of the topics given him for consid-化中国 机合理机 

#### The First Spiritualist Ladies' Aid Society

met June 2d, at 4 P. M., for business. Evening exer-cises opened by a song, "The Bugle Call," by Miss Amanda . Bailey, which was charmingly rendered. Planist, Miss Burnett; remarks and tests were given by Mrs. M. A. Chandier, Mrs. Hattle C. Mason, and Mrs. E. E. R. Nickless. Mr. Grieves made some very interesting remarks on the "Science of Life." Meet-ing closed with a song by Miss Bailey. The last meeting of the season will be holden June the star meeting of the season will be holden June

sth, at 3 P. M., for Dusiness. Bappen dresses and music in the evening. E. D. MAYO, Sec'y. 9th, at 3 P. M., for business. Supper at 6 o'clock. Ad-

The Helping Hand Society held its last meeting of the season Wednesday, May 31st, at 3 Boylston Place.

Place. The officers for the ensuing year were elected, after the reports of the year were read, which showed the growth of the society. The evening session opened with a song by Miss Amanda Balley, address by the president, Miss Lucette Webster, followed by poem; remarks by Mrs. Pratt; song by Amanda Balley; re-marks by Mrs. Dr. Wright. "Shall We Meet Beyond the River?" by the society, closed the evening's en-tertainment. N. M. BEMIS, Secy.

People's Spiritual Meeting .- Mesdames Nickless, Waterhouse, Mason, Brown; Drs. Adaline W. Wildes, James Magoon, Father Edson, Peter McKenzle and others are expected to; take part in the People's Spiritual Meeting in Ladies' Ald Parlors, 1031 Washington street, next Sunday afternoon and even-ing. The usual developing circle will be held as usual at 10:45. F. W. JONES, Conductor.

Brookline street, Boston, at 9 o'clock P. M., Saturday, June 3d, MRS. C. H. LOOMIS-HALL, beloved wife of Mr. J. E. Hall.

She has been confined to her room since December last; most of the time has been a great sufferer from nervous prostration, which has terminated her earthly

life. Funeral obsequies at 10 A. M., Tuesday, (6th inst.) at the residence—Dr. H. B. Storer officiating. Mr. and Mrs. Hall have held meetings Sundays at the Ladles' Ald Parlors, 1031 Washington street, several years; she has been a faithful medium and worker for the cause of Spiritualism for over a quarter of a century; has been a comfort to many sorrowing hearts, a congenial companion, a loving mother to her own children, and those entrusted to her care-several having passed on before. A A - in the second s

USE DANA'S SARSAPARILLA. IT'S "THE KIND THAT CURES."

#### To Correspondents.

H. G. MOI., KANSAS CITY, MO.-You seem to have medial

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lishers to give the BANNER OF LIGHT the extensive circulation to which its merits entitle it, and hence they look with confidence to the friends of the paper throughout the world to assist them in their important COLBY & RICH, Publishers. work

## SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed at Glenora, Yates Co., N. Y. Jan. 7.

J. J. Morse, 36 Monmouth Road, Bayswater, London, W., will act as agent in England for the BANNER OF LIGHT and the publications of Colby & Rich

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

To Foreign Subscribers the subscription price of the BANNER OF LIGHT is \$3.00 per year, or \$1.50 per six months, to any foreign country embraced in the Universal Postal Union. To countries outside of the Union the price will be \$3.50 per year, or \$1.76 for six months.

55<sup>-</sup> Send for our Free Catalogue of Spiritual Books—it contains the finest assortment of spiritualistic works in the world.

If each subscriber to the Banner of Light will charge himself with getting one new subscriber, the cir-culation of the paper will be speedily doubled.

ADVERTISEMENTS.

OPENING DAY.

EXERCISES at Auditorium Sunday, June 18th, 1893. Spo-cial Excursion Tickets on Old Colony R. B. to gö down, on Saturday, and roturn either Sunday or Monday, 31.78. Programs of Season's Exercises ready after June 13th. June 10. 2w

Dr. C. E. Watkins

HAB removed to his country home for the summer, where all letters should be addressed. He will diagnose dis-case free as usual to all who sond leading symptom, age, say, etc. Instructions how to sit for Independent State-Writing, Sloo. Address all letters to DR. C. E. WATKINS, Lock Hox 401, Ayer, Mass. June 10.

Mrs. E. Gates,

MASSAGE PARLORS. Nervous Diseases a specialty; June 10. 3w\*

A STROLOGY. Send time of birth, sex,

A 10cts. and stamp, for Prospects coming year, with char-acter. PROF. HENRY, 58 Washington street, Lynn, Mass. June 10, 154W

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A Large Front Room in Banner of Light Building. For particulars and terms, apply at Bookstore No. 9 Bos worth atreet, Boston, Mass. Mar. 28.

worth atreet, Boston, Mass. Mar. 28. MY, CX PERIENCE; or, Footprints of a Pres-byforian to Spiritualism. Hy FRANOIS H. SMITH. An inforesting account of "altings" with various mo-diums, by a Baltimore geniteman, which led him to reject Prospytorianism and embrace Spiritualism. Many interest-hor messages are given

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nessages are given. ht, 75 cents, postage free. r sale by COLBY & RICH.

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MEDIA, DELAWARE CO., PA.

THIS Institution is hapily located, Media being a beauti-ful suburb 14 miles from Philadelphia, to which it has dally access by tworty mile trains each way on the Pennsyl-vania Railroad, giving pupils the advantages of a great city while onloying the refreshing and health-giving induces of a rural home.

of a rural home. Brooke Hall is a commodious three-story stone building, with accommodations for sixty boarding pupils. The grounds are large and beautiful, and while convenient to the station, etc., are yet so rotired as to give a private and quiet home to the pupils.

o the pupils. The health record has been for over thirty years without

to the pupils. The health record has been for over thirty years without precedent. Its nearness to Philadelphia enables us to secure efficient and gifted professors in addition to the resident teachers. A thorough English course, including the Elementary Studies, Mathematics, History, Science, Rhetoric, Litorature, Men-tal and Moral Philosophy, etc., is given by teachers of high merit. Pupils who are backward from III health or other causes are given individual private instruction, in addition to class drill, without extra charge. Latin, French, German and Italian are under capable in-structors. An accomplished European has charge of the French and German classes. Singing, Plano, Violin and other instruments, as well as all branches of the Fine Arts, including modeling and sculp-ture, receive the highest attention from skilled specialists. The Frincipals, Misses Mary 8. and Cassily E. Mason, are ladies who have had years of experience in female educa-iton. Everything is done to maintain the high standing which Brooke Hall bas held for more than thirty years. The principals faithfully watch over the physical, mental and moral growth of their pupils, and pare-its can place their children here with confidence that the trust will be fully de-sorred.

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children here with confidence that the trust will be fully de-served. Beccial attention is called to the excellent work in Physi-cal Culture and Elocution, for which (in classes) no extra charge is made. Exercises in Delsarto-Philosophy, the Ling System of Swedish Gymnastics, the Sargent Drills, etc., will be found beneficial, especially to weak students. The terms for the year are \$400, with extra charges only for Art, Music, private Elocution and Dancing. The latter branch is in charge of Prof. S. Ashor. N. B.-Undesirable pupils are not solicited. For further particulars address

#### THE MISSES MASON,

#### Brooke Hall, Media, Pa.

My daughter, Maude, has attended the Brooke Hall Semi-nary during the past year, and has made remarkable pro-gress with ber studies during that time. The discipline of the School is excellent, and the training which she has received has been most satisfactory. I can recommend the School highly, and consider it one of the very best of its kind in the United States. IEAAC B. RIGH. REFERENCES.

REFERENCES.

REFERENCES. Right Rov. O. W. Whitaker, Philadelphia, Pa. Right Rov. O. T. Quintard, Bewaneo, Fenn. Dr. G. C. Savago, Vanderbilt University, Nashville, Tenn. Judge Wm. Charitod, Dallas, Texas. Licut. J. S. Mallory, San Antonio, Texas. Licut. J. S. Mallory, San Antonio, Toxas. Hon. Jas. E. Washington, Washington, D. O. " B. A. Enloe. Eastman & Bro., Philadelphia, Pa. Rev. A. J. Barrow, Lower Providence, Pa. " Wm. C. Gray, Nashvillo, Tenn. " J. B. Fitzpatrick, Winona, Miss. " Wm. Kiolin, Memphis, Tenn. Mr. B. F. Hart, Philadelphia, Pa. Is June J.

### Mrs. M. T. Longley,

UNDER the influence of her Spirit-Band, will answer questions and give nivice upon the development and care of mediumship, matters of spiritual interest, health, and business prospects. Will diagnose and pre-scribe for disease. Send leading symptom of patient, Fee \$1.00. By mail only. Address 34 Sydney street, Dor chester District, Boston, Massi 13w Apr. 1.

Try Dr. Stansbury's Specifics. OLIMAX Catarrh Guro and Anti-Microile Inhaler, 50 cts. Dyspopsia Tablets, Aromatic, Birmulant and Anti-Acid. Socts. Psycho-Hygienic Pills, regulate the Liver, act on the Ridneys, aid Direction, 28 cts. Postpaki on receipt of price. Full list twelve Remodles, tornis, otc., address DORN. BURGH & WASBBURNE, Olmstedville, N. X. Agenta Wanted. vanted. For sale by COLBY & RICH. is Feb. 4.

Queen City Park, Burlington, Vt. POR SALE, OR TO LET for the season, turnished, the rendering the season of the

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powers that may be developed by patient sitting and prac-tice. We advise you to sit in a home circle composed of a few harmonious persons for development. Bit once or twice weekly at a regular hour and place and await developments D. C., MANDAN, N. DAK .- Spirit Father Plerpont says lie can give no information on the writing forwarded. Prob ably it came from some spirit seeking communication with

ably it came from some spirit secting continuation with earth. There are thousands of such who engarly visit me diums with the hope of reaching friends.

Passed to Higher Life, from her home, 126 West

#### OF LIGHT. BANNER

## Message Department.

#### ON TUESDAYS AND FRIDAYS

sach week Spiritual Moetings are, held i the Hall of the Banner of Light Establish-ment, free to the public, commencing at 8 o'clock P. M., J. A. Shel-hamer, Chairman.

hamer, Chairman. At these Stances the spiritual guides of Mus. M. T. Lowa-LEY will occupy the platform for the purpose of answering questions propounded by inquirer, having practical bearing guon human life in its departments of thought or labor. Questions forwarded to this office by mail, or handed to the Ohairman, will be presented to the presiding spirit for con-sideration. Besides, encarated individuals anxious to send messages to their relatives and friends in the earth-life will have an opportunity to do so. 7 The should be distinctly understood that the Mossages published in this Department indicate that spirits carry with the site hilfs beyond the characteristics of their earthly ives-whether of good or evil; that those who pass from the mindane sphere in an undeveloped condition, event-ally progress to a higher state of existence. We ask the readier to receive no doctrine put forth by spirits in these columns that doet not comport with his or her reason. All express as much of truth as they perceive-no more.

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

The number of the fact of publication. The Natural flowers are gratefully appreciated by our angel visitants, therefore we solicit donalions of such from the friends in earth-life who may feel that it is a pleasure to place upon the sitar of Spirituality their floral offerings. Letters of inquiry in regard to this Department must be addressed to COLBY & RIOH.

Questions Answered and Spirit Messages GIVEN THROUGH THE TRANCE MEDIUMSHIP OF

Mrs. M. T. Longley.

Report of Public Seance held March 3d, 1893. Spirit Invocation.

Oh! thou most Beneficent and Holy Presence, thou Divine Spirit, we lift up our hearts to thee in adoration and praise for all the beautiful things of life. The matchless glory of the works is displayed on every hand, and is revealed to us in the glowing stars that march along their way. All the In the glowing statis time initial model with which we behold accound us, from the timiest grain of sand upon the shore to the lofty and grand mountain that rears its head toward the We note that a static momenta in the second static a second static and the second static and the second static sta man, having briellect which is endowed by thy great pulsating life, gather lessons of instruction from these manifesta tions of thy work and come to realize more of thy glory and the majesty of thy presence ? Yet we feel that we are weak and feeble, that we are hedged about by mystery, and that our limitations are many. We would overcome the weak ness and gain strength: we would surmount the limitations and gain power; we would learn more and more of thy laws and thy methods, and come into a better understanding of thy nature. We must come to know of these things and of thee through communion and contact with spirit presences from thy world of soul-life; and we ask that this hour we may come into the atmosphere of such tender and helpfu beings, from them to gather not only an influence of peace and love, but also an understanding of life and instruction concerning the spiritual environments of being whereby we may be uplifted in aspiration, in thought and purit toward the life that is of the spirit.

The tender and beautiful flowers breathe their thanksgiving and praise to these for life. The incense of these lovely blooms beareth our thought upward toward that which i divine and sweet, the beautiful and lovely blooms of life which unfold in the endearments of love and sympathy and kit.diy feeling. May these be cultivated in the garden of our hearts, and may they send forth a sweet incense, not only as a thanksgiving to thee, but as a blessing and bene diction to our human kind.

## INDIVIDUAL MESSAGES.

#### Emily Chace.

[To the Chairman :] Father Pierpont permits me to speak to my dear friends on the plat-form to day, and also to others whom I see betore me whose spirit-influence is congenial to ne, and to give them loving greeting from my spirit-home. I would express just a few words of remembrance on the anniversary occasion to my dear friends in all places; and so, doctor,

so well, with its associations, friendships and opportunities for gaining culture and attain-ing knowledge, that I have no desire to leave 11. I do come occasionally to give my influence and affection to my dear friends, and I am very Emily Chace.

will see my words and perhaps be interested in what I have to say. This is not the first time I have manifested through mediumistic channels, but it is the first time I have spoken through this instru-ment, and I shall not stop here. I intend to make myself known in other ways and places, because of the lukewarmness that I at times felt when I was here. I am going to make up in zeal and strength for the times when I fail-ed, according to my own conscience, in doing that which I know I might have done. I am M. O. Mott.

#### Cora Wyman.

**Cora Wyman.** My name is Cora Wyman, and I come here to send a message to a relative of mine in San José, Cal., who is interested in Spiritualism, and who is trying to get something, if possible, from personal friends on the other side of life. I did not know how toget to John and give him tidings of our life unless I came here, for he knows of your paper. Some friends have given it to him to read week after week, and I think it has done as much as has anything to strength-en his interest in this spiritual cause. He is no believer, for he has had no evidence of spirit power and communication, but my friend and power and communication, but my friend and relative is very willing to accept the truth if it can be revealed to him, and that is why I am

here. I passed away early in life some years ago. I did not want to die. I thought it was dread-ful to have to go into the narrow tomb and lay away all the things and plans and conditions of this life. I did not know of the spirit-life and its advantages, and I knew nothing of the friends I should find there who were as real and loving as were the friends I had to leave here; so the prospect looked yeard ark to me. Still my powprospect looked very dark to me. Still my pow-ers failed me, my body grew feeble, and after a little while of weakness and wearinges I went out into the great light beyond, where I met Sarah and Lizzie, and ever so many others I had known, and some dear onces of our family whom I had never seen, but who made me feel at home with them; so I did not long regret

the change. I want to tell John that if he would sit with some friends who are congenial and harmo-nious, in a little while we could come to him from the spirit-world and give him a sight of our faces, and perhaps some scenes from our

be just the right time for me to come and tell my people that I am here, and that, although I went away from the bad effects of an accident, I did not really go far off. I have been with them many times, and have seen a good deal of what has taken place. I was from Penacook, N. H. My name is

D A 'IN-IN LLLU UV IN LLLUattempt over and over again, and yet have not<br/>succeeded in coming into the circle.<br/>I am prepared to say that now I am a full-<br/>fedged Spiritualist. I do not think I was<br/>when here. Sometimes I believed in commu-<br/>ination from the other world, and tried to<br/>help along the Cause a little, and semetimes I<br/>being along the Cause a little, and semetimes I<br/>wondered if it was really a believer when here,<br/>from gart I was really a believer when here,<br/>though I dare say I was as much so as many<br/>wondered if it was really a believer when here,<br/>though I dare say I was as much so as many<br/>wondered if themseives Spiritualist at the pres-<br/>ent time; but now I feel that I am one, for I<br/>there are some of the old friends still alive in the<br/>there are some of the old friends still alive in the<br/>the tought of reaching them.<br/>To the two worlds; I know that under<br/>proper conditions those minds that have pass-<br/>ted from earth can return, come into contantication<br/>the the conscious entity lives on, and the conscious<br/>end with it.my friends in the spiritual world.<br/>the conscious entity lives on, and the conscious<br/>end with it.To the grave, but that<br/>the conscious entity lives on, and the conscious<br/>end with it.My name is John A. Goodwin, and I we ben index to the proper conditions those minds that have pass.<br/>To them to do. I hope they will not severe and to all friends that alik; but I did<br/>the conscious entity lives on, and the conscious<br/>era will come to give assistance and strengthen<br/>to all make of the workers, and I hope they will not stop, because I am sure the more they will<br/>to allow they oros into the spiritual world.my friends in the spiritual world.<br/>the spiritual world.There are good friends in Spiringfield that<br/>to all set the ser astified they will be<br/>they are live to restain the body. Not but<br/>was

fore, there is really no affiliation between them and myself. Some of the friends who are congenial to me and whom I would like to reach are, I think, liberal enough in opinion to believe that it is possible for those who have gone from the earthly state to retain their consciousness and intelligence and that it is possible for them to intelligence, and that it is possible for them to come back and give a thought to the world. So I want to tell them "Deacon" John has So I want to tell them "Deacon" John has sent out his greeting, and would like a good, old-fashioned talk with them concerning the old days and also concerning the new life, if they are ready to receive me. I shall know, sir, if they are ready to receive me by the atti-tude they assume when you kindly put my words into type, because if they are tolerant and feel that perhaps that was I and would like to know more about this spirit communi-cation, I shall catch the spirit of their thought and know. If they are in earnest and will fur-nish me with some such instrument as this in Philadelphia, I will try to come to them. Some of my friends go to Gotham frequently—they used to, and I think they do now—and there they can surely find an avenue throught. If they do their part I shall be sure to do mine.

#### Report of Public Séance held March 7th, 1893. QUESTIONS AND ANSWERS.

QUES.-[By Cyphax.] Can the Spirit Intelli-gence at the Banner of Light Circle give us mor-tals a concise idea of the law of heredity? And does it explain the incongruities of human na-ture? If so, who are to blame for their idiosyn-crasies?

Ans.-We would inform our friend who pre

creates? \* ANS.-We would inform our friend who pre-sents the query that it is not long since we dis-cussed this subject upon our platform. It is well known that returning spirits who communicate intelligently to mortals through mediumistic agencies believe in the operation of the law of heredity.- Many of these intelli-gences have studied the workings of this law closely, and therefore know positively that not only does such a law exist, but that it exer-cises a potent influence upon human life. We are not prepared to say that heredity is the cause of all the idiosyncrasies and weak-nesses that are to be found in the human fami-ly. While there is a great truth in the state-ment that the sins of the fathers shall be visit-ed upon the children, even to the third and fourth generation, which statement points most clearly to a recognition of the law of he-redity by those who gave it, we also recognize the fact that whatever of virtue, honor or high principle exists in the minds or the lives of the fathers and mothers, may likewise be trans-mitted to posterity, even to the third and fourth and later generations; so that the law operates in a two fold manner, and does not confine it. self to the transmission of that which is evil or corrupting in human life.

developed and put into operation, will stamp the individuality of the person, we must further conclude may perhaps have a growth and a power which will enable him to overcome or to counteract the effects of the evil tendencies which belong to the external state alone. Therefore we may find an individual on earth who is erratic, who possesses very peculiar ideas, but whose idiosyncrasies have not been inherited from any line of ancestry. It is these very peculiarities that stamp the person as an individualized being, different from any other being that related being the person as the being the second sec other being that exists or will ever exist; but we cannot charge the law of heredity with all these strange productions of nature or of hu-manity, although it undoubtedly has much to do with them. Let us not forget, in tracing the line of de-scent or inherited conditions from remote an-cestry, or from present parentage it may be, that virtue and honor and purity may be in horited just as surely as those other tendencies of a degrading nature; and therefore when we see an individual who is possessed of a love-ly character, we must study his nature, and the line of growth and descent through the va-rious members of his family to his own life to ascertain whether these qualities of angelhood or spirituality belong to himself, and have been or spirituality belong to himself of algentiated developed by his own effort through struggle, through endeavor, through patient longing, waiting, aspiration and working, or whether they are just the outgrowth of conditions and tendencies impressed upon his life by the fam-ily from which he has sprung. If they are the result of his own growth and effort, then cer-tainly may he take the credit of having ac-quired them; but if they are merely the result or the flowering out of that which is innate, then he deserves no credit, any moro than the condition of things within and around his own life who is perhaps unlovely and impure in character because of some hereditary taint in his system which he has tried again and again to eradicate, but without success.

monts and developments to the spirit-world. Such are not angels; but there are individuals in the eternal world who are unselfish, pure in thought and deed, loving in character, seeking to bless others rather than to benefit self, and who go about doing good in any department where they may find themselves of use. They are angels, whether they passed from the body after the merest span of earthly experience, al-ter only a few fleeting months or years of con-tact with the material conditions of life, or whether they remained on earth many years. tact with the material conditions of life, or whether they remained on earth many years, bearing their burdens, reaping their experi-ences, and gaining that discipline which un-doubtedly is good for all. If they are helpful, aspirational by nature, seeking to be of service to the world and to make it better because they are in it, they are angels, and to ourimind it does not matter whether they are angels in infancy or angels in old age. It is the spirit of love, sympathy, divine compassion and tender-ness breathed out upon the atmosphere and unto others, carrying with it aid and blessing, that constitutes angelhood in any human life.

### INDIVIDUAL MESSAGES.

#### James M. Stanford.

[To the Chairman :] A good many years have passed, my friend, since I went home to the spirit-world—a world of beauty and of light, as I felt it to be before I came into contact with it and enjoyed its privileges and advantages. Yet I am not an old man, for but little more then helf a contury dome to me or contact and than half a century came to me on earth, and it is not now a quarter of a century since I passed out, although the revolving wheels of time are bringing me nearer and nearer to that

time are bringing me nearer and nearer to that period. During this more than score of years that have gone since I was summoned home. I have tried to keep track of the progress of humanity on this side of life as well as to take part in the advance of human thought and accomplish-ment on the spirit side. I have been interest-ed all these years, and before I went away, in the spiritual revelation which brings to human souls on earth tidings of the world beyond, brings that information with practical evidence of the reality of life in the spirit-world, and I have wished so often that the good tidings could spread more rapidly in the South than they have done, although in many quarters of the southern section there is now light concern-ing Spiritualism and all that belonget at. I have, sir, taken the same interest in the growth of Americus, Ga., that I did when here; and not only in that particular town, but in the progress and welfare of Sumter County gener-ally. I see in many quarters quite a different aspect of affairs from what I witnessed on ex-perienced in the form. I know that changes have taken place with my friends and my peo-ple, and also in the surrounding country, in many ways; but I feel that these changes are really along the line of growth and advance-ment, even though sometimes they seem de-pressing to those who can view only the exter-nal side of things. I thought I would like to come back, Mr.

I thought I would like to come back, Mr. I thought I would like to come back, Mr. Chairman, and give greeting to the friends who are left on this side. Every year or two brings some dear ones to the immortal life across the boundary. I do not mean that every year or two brings some of my people, but it brings many with whom we have been in magnetic accord or somehow linked to from the spirit side of life. It will not be long before the re-union is complete in the spirit-world, and that is well. is well.

To those who are journeying here I say: Keep To those who are journeying here I say: Keep your courage strong and fast; give of your love-nature to help humanity on its way; be thought-ful and kind; deal justly with the world, and you need not fear to cross the beautiful stream, for it will be a gentle current to you, guiding you to that broad shore where loving greetings and gentle words will indeed give you to under-stand that you are safe at home. James M. Stanford.

## Banner Correspondence.

#### Pennsylvania.

PITTSBURGH. - John H. Knight writes, May 17th: "Mr. Qscar A. Edgerly of Newburyport, Mass., is our speaker for the pres-ent month, and is giving us some excellent lectures as well as many satisfactory tests. His addresses so far have all been most timely and pertinent, having a direct interest in and reference to the subject of Spiritualism. Its advance and its tendencies have been pointed out to us with rare ability, and his public ef-forts cannot fail to be of benefit to the Cause. Coming among us a perfect stranger except by reputation, he is making many friends in this olty, and both his public and private utter-ances give unmistakable evidence that his heart is thoroughly in the work. Sunday evening, May 14th, Mr. Edgerly took for his subject 'Heresies and Heretics,' on which he gáve a masterly address. He said in part: 'The heresies of the past have given us the truths of. to day. To substantiate this statement I shall have to make some compari-sons; and while comparisons are said to be odious, I am sure you will find them pertinent. Let us first understand what heresy is. Herereference to the subject of Spiritualism. Its

sons; and while comparisons are said to be odious, I am sure you will find them pertinent. Let us first understand what heresy is. Here-sy is that which dissents from or is opposed to the prevailing form of religious belief, and a heretic is one who refuses to accept the say-so of any cread, however venerable. I am bold to make this statement, knowing that a care-ful analysis of history will bear me out, that only through heresy has the race progressed. Moses became a heretic when, although an initiate of Egyptian priestoraft, he came to the front as a deliverer of his people from bond-age, and, paying his tribute to Jehovah, asked his people to worship him. Time passed, and there came to earth a Jesus, whom I believe to have been the greatest medium the world has ever seen; one through whom the divine attri-butes were more fully expressed than ever be-fore or since on earth; and yet all we can say of Jesus is that he was a heretic. He and his teachings were opposed to Moses and the law. He dissented from the teachings of his times, and was in absolute rebellion to the traditions of the Jews. Who will deny that what he gave to the world was not vastly in advance of the then prevailing thought and a mighty incen-tive to progress? Had primitive Christianity to the world was not vastly in advance of the then prevailing thought and a mighty incen-tive to progress? Had primitive Christianity been allowed to grow and expand in its own natural way among the masses, the results would have been far other than those which history has recorded of it; but Constantine saw the necessity of allying himself to the growing power, and it was this union of Church and State that caused the persecutions with which the history of the Church is stained. Yery soon knowledge was filed away in mon-asteries, for education and enlightenment were bound to produce heretics and dissenters, and

asteries, for education and enlightenment were bound to produce heretics and dissenters, and these the Church could not tolerate. This state of things brought on the Dark Ages, from which there was no hope of escape except through heresy, which was the only antidote, and the past is full of accounts of the heretical tendencies of men who have been the saviors of mankind. The lecturer paid a high tribute to the lives and works of Bruno and Voltaire as examples of heretics and their worth to the race. It will be asked, he said, if the teaching of heretics are so true, why don't they make quicker pro-

are so true, why do n't they make quicker pro-gress? Because there must first be a prepara-tion of the soil. We come to the very flower of heresy when we reach Jefferson, who, with others, evolved the Constitution of the United

States, in which even the mention of the United of God is lacking. All this has a direct bearing upon Spiritual-ism, for until the freedom which we to-day en-joy had been reached, it would have been im-The second locative from the spirit world and give him a spirit world and

beccuer stood at his side and helped him in his public ministrations, and that he was justified in saying that he had felt his presence. Referring to the recent and prospective trials for heresy in the various churches, he said that if things went on as they were now tending for twenty-five years, there would have to be es-tablished a permanent court to try the hun-dreds of heretics which were sure to arise."

#### Deacon Alden Harlow.

[To the Chairman:] You admit the old and the young, sir? [We admit all alike.] I have visited your meeting on two former occasions, but did not attempt to announce myself. Your method of work and line of conduct were somewhat different from what I had been accustomed to in my religious meetings, and there-fore I hardly knew whether I was fitted to come in this way or not; but, sir, I watched closely those who came out of our world into this for the purpose of expressing their thoughts, and I concluded that I might as well try to follow after their manner and say something that might give the friends of earth-life to under-stand that I am not a character of bygone years entirely, nor have I gone so far beyond the boundaries of earth that I cannot know at times what is taking place in your midst

times what is taking place in your midst. I have had many serious lessons to learn since I went from the flesh.

I lived to be quite an old man on earth. Not fully rounded out were the threescore years and ten that we have been told are allotted to the earthly span, but had I remained another year I should have gained that point.

year I should have gained that point. Sir, I met with many experiences along the road of life, but they were of one kind here. In the spirit world I have met with experiences of another sort, and have had my attention turned to great vital facts that I ignored when here. I find that there comes up every day something new to learn, and in many ways I am as bungling and as ignorant as a little child in his early school life; but I must take up these lessons, study them hard, and make them my own before I shall be given something more important. Time does not haug heavy upon me. I sometimes think there is not time enough to study everything I want to, but I know eter-nity means all time, and so I pass along realiznity means all time, and so I pass along realiz-ing that I shall have opportunity to accomplish what I wish.

what I wish. Tell the good friends of Needham, Mass., that old Deacon Alden Harlow comes to pay his re-spects to them, and to give them a hint of the glories that lie beyond the voil. I say the glories; perhaps I ought also to say the shad-ows, for it is not all glory and all easy moving along. There are clouds, and there are rough places to pass over, but they are given to test our strength and character, and to prove what we are good for by way of achievement. I think we are good for by way of achievement. I think that although I know so little of life in reality compared with the great majesty of it beyond the yell, yet I would not exchange my present position, with all its ignorance, for that of the highest potentate on this grand old globe of yours. Yours. That is all I have to say, sir. Perhaps some-

time I shall come again somewhere, and say a little more. If I find that any attention is paid-by my people and townsmen to what I have waid, that may encourage me to make another effort to reach my friends.

M. O. Mott.

I have been thinking for some time of com-ing to your Circle Room and, trying to say a few words to the good friends in Springfield, Mass, I count myself very fortunate at being able to peak at all on this, the first occasion that I they tried to come, because I have been told by a good many that they have made the

James Connors. I want to say that I found a very good place

after I got out of the body, but it had some shadows, and I had some stony ground to go over. I went over it, though, with a will, and got along over the road very well, and by and by I came to a place that was like an open field by I came to a place that was like an open field full of flowers, where the sun shone and the birds sang. I just stopped and looked around, and I saw so many of the old acquaintances and relatives coming to meet me that I thought this was truly a glorious place. It was then that i began to understand the situation, and something of the life I had found, and from that day to this I have never had any longing to turn back, or sorrow that I went on as I did. I have no doubt that some of the good folks will think this is a very queer sort of thing, and wonder what it means; but if we get the chance to come we will tell them what the great and glorious truth is that is called spirit-communication. communication.

I did not come to make a speech, but only to say a few words to let the folks know I do not forget them.

I was a stone mason. I had a good deal of ex-I was a stone mason. I had a good deal of ex-perience in life, and I had a good many friends. I was very well known in the locality where I. belonged, and I think my coming here may per-haps wake some of them up, and give them an idea of the future life.

#### Isadore Ordway.

The fragrance and beauty of the roses give ne encouragement to come and speak. I love the flowers, I love the roses, and I am happy to say that in the spirit-world I have flowers in great abundance. It seems to me that there is nothing so sweet as little children and flow-ers, that pour forth their perfume upon the air for the pleasure of all who care to receive it

is nothing so sweet as little children and flow-ers, that pour forth their perfume upon the air for the pleasure of all who care to receive it. (To the Chairman:) I come, sir, because I am interested in dear ones on this side of life. I have sometimes been privileged to come close to their side, look into their eyes, and bring an influence from the spirit-world that would do them good; but I thought I would like to say a word and send my love to them in some way that would be a reality to them, and that is why I am here. Tell the dear ones on this side that I arm not dead, that I did not really die, though it seemed so to them. The body did, but I myself was alive, and conscious of being in a beautiful place where kindly hearts and voices gave me a welcome and a warmth of greeting that were very sweet to me. I did not live quite forty-four years on carth, but I had lived nearly that number of years when I passed from the body. Earth had its attractions and its duties for me, but so has the spirit world; and I do not feel sad that changes come into the Sitts of those who are passing along this mortai way. I think a higher power than we knows what is best, and I am grateful for the beautiful life that is given us to learn, to understand, and to work in after the body goes to decay. I was the wife of Mr. George A. Ordway of Quincy, Mass. My name is Isadore.

1 Same

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Q.-[B7 J. H. T., Eureka Springs, Ark.] A local medium in this city tells us that all angels are spirits of mortal birth, but all spirits are not angels. Only those who have had a brief exist. ence on this earth, and who were born in the lap of love, become angels. How does Father Pier-pont view this question? Can all mortals attain to angelhood?

A.- If your correspondent will study the definition of the word "angel," he can very easily learn whether he may become one, or whether he is one at the present time. We agree with the medium mentioned that all angels are spirits, but that all spirits are not angels, because all spirits are not ministering beings unto humanity, unto the suffering and sad. An augel is a messenger of light, a minis-ter of good deeds. One who bears to another individual a message of help, and light, and comfort, or ministers in practical ways to an-other human being, is an angel, a minister, a messenger of good, whether it be by giving in-struction that will dispel ignorance, and aslast his fellow creature to gain a higher state of un-derstanding and of mental and moral growth, or whether it be by dispensing those physical

for the beautiful life that is given us to learn, to understand, and to work in after the body goes to decay. I was the wife of Mr. George A. Ordway of Quinoy, Mass. My name is Isadore. John A. Goodwin. [To the Chairman:] You had a deacon come to you early in your meeting. Well, I was sometimes called "deacon," but not in the same way that that good man must have been. I was sometimes called "deacon" by some of

before me mountain high, until I have asked myself how I was to get through with it; but I never knew a man to perform his work by standing still and wondering how he was going to get through with it. So I would set about it, and do it bit by bit, until I found my moun-tain leveled to the ground, so that I could see over it to greater prospects beyond. I have n't been idle in the line of giving evi-dence and manifestation of spirit power. Some-times I have succeeded in doing very well, so that I have succeeded in doing very well, so that I have succeeded in doing very well, so that I have succeeded in doing very well, so that I have on pleased at the results. At other times I have n't accomplished many things, but I've kept along, and whenever I saw a chance of making any power felt from the spirit world I went at it as I do on the spirit side of life.

the spirit world 1 went at it as I do on the spirit side of life. You can, sir, if you please, say that Ed. Hurd has come to send his greeting to his Western friends, and tell them that he tries to be a little ahead of their growth. I expect there will be great times in Chicago this present year, and I'm looking about to see if I can't make some power felt or something known regarding the spirit-world during this year in that quarter, because I rather think I can. I've never been here to your circle before, and I'm much obliged for the opportunity of coming to day, and letting my friends know

I'm not asleep.

## INDIVIDUAL SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK. March 7 [Continued].--Charlotté Thayer; F. O. Fuller; ophin Atwood; H. B. Spofford. March 10.--A. J. Barrett; Robert Palge; Henry V. Fletcher; aunio Parnell; Atmos W. Webb; Roso Clark.

Messages here noticed as having been given will appear in due course according to routine date. May 28. - Thomas Burns: Eugene A. Hoffman: Henry Clark; Mary E. Lont; Ell Hatch; Francis W. Shattuck; A W. Elmer.

#### WHEN A BODY'S DOON.

It's unco kittle wark tae fen' When a body 's doon. Ye canna barrow-canna len'---Ye needna ask a neebor hen'--They dinna want yer name tae ben When ye happen doon.

Ilk funny joke fa's died and flat, When a body 's doon. When yo can treat wi' dinners fat, Then ony ane will touch his hat; There is na muckle mair o' that When a body 's doon.

Hoo sume ye notice on the street When a body 's doon! Wha used tae smile whin ye wad meet, Noo pass ye like a daud o' peat— It's best, they think, tae be discreet When a body 's doon.

Yo gung tae kirk—nane becks or boos, When a body 's doon— They diana scramble owre the pews, A cushioned seat for ye tae choose— Loshi a' the toon suno kens the news, When a body 's doon.

The coat. of course, is no sae line, When a body 's doon-" Yer no sae daluty when ye dine,

An' mony things ye maun resign; But, Face be thanked! The san will shine Though a body 's doon!

If sae the heart be stont an' true, Though a body 's down, The hardest win' that ever blew No or chills an honest conscience through, An' Fate a syc haudis the richt in view, Even when they 're down. — William Lyle, it Truth Sceker.

USE DANA'S SARSAPARILLA, IT''S "THE KIND THAT CURES."

#### Colorado.

DENVER.-A correspondent writes: "At the regular meeting held Sunday, May 21st, of the Women's Association of Progressive Workers, a Spiritualistic Society of this city, Mr. Harlow

a Spiritualistic Society of this city, Mr. Harlow Davis gave some remarkable clairvoyant tests. He also proved his power of mind-reading be-yond a doubt, especially to a gentleman who acted upon both committees, and who is con-sidered an authority upon such matters. This gentleman expressed himself as perfectly satis-fied. While securely blindfolded Mr. Davis loopted coins and gave dates correctly much located coins and gave dates correctly, much to the astonishment and satisfaction of the good-sized audience present.'

#### Maine.

NEWFIELD. - Mrs. J. Q. A. Hill writes: Too much cannot be said in praise of your worthy paper, the BANNER OF LIGHT, which worthy paper, the BANNER OF LIGHT, which has no rival, and I would like to see it in the hands of every intelligent person. The letters printed weekly are excellent, and the two lec-tures by Hon. Sidney Dean and Hon. Luther R. Marsh in the issue of April 15th are truly grand. This number, containing twelve pages so full of the glad tidings of a continued life beyond this vale of tears, is indeed appreci-ated. I hall the weekly coming of THE BAN-WER as one of life's dearest treasures." NER as one of life's dearest treasures."

#### Massachusetts.

WORTHINGTON .- Referring to the message of AGNES L. TOWER, which appeared in THE BANNER of Feb. 11th, 1893, Florence Sampson writes: "Mr. Tower has become a Spiritualist since the passing out of his wife, by Spiritualist since the passing out of his wife, by the comforting messages and the many tests he gets from her whenever he goes where there is a medium. This message in THE BAN-NER is au inexpressible comfort to him, he told me, and he feels 'glad he has lived to come into this light.'"

#### THE WORLD'S FAIR,

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vin the B. & O. R. R. For the beheft of those desiring to attend the World's Fair the Baltimore & Ohlo Rallroad will sell Excursion tickets to Ohlcago and roturn, at all stations on its line, at low rates. Tickets will be on sale until November 1st, and will be valid for return journey until Novem-ber 15th, 1893. They provide for a reduction of 20 per cent. below regular rates. These tickets will be valid only for continuous journey. Tickets at higher rates will be sold that will permit holders to stop over at Baltimore, Washington, or any other point, going and returning.

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and a strange of the second second

### JUNE 10, 1893.

## STORY OF A HOUSEHOLD PET.

[From Romande.]

[Conclusion.] As I had not pald back the money I bor-rowed, and had signed a note for it, they came to my house and selzed everything. The sherto my house and seized everything. The sher-iff looked into all the closets, fumbled in the bureau drawers, went from cellar to attio and out to the stable, and finally, on All Saints' day, they held the sale. The auctioneer stood on our large table. From a distance I could see him take each article in his hand and hold it up to view-our china and glass, the clock, my clothes, the baby's oralle-everything was sold. Hidden in a little vine-covered arbor, I watched it all, and I folt my heart breaking as one thing after another went under the ham-mer. Finally, raising his voice, the auctioneer said, "There is also a young donkey good for work. Is there a buyer at forty france?" No one spoke.

No one spoke. "At thirty?"

Not a word.

Not a word. "Twenty-five?" Then he said, "Gentlemen, he is worth more than that." They went to fetch Riquet. He came very slowly, pricking up his long ears and looking defince from his eyes. He seemed to realize that he was to be sold, and that for him also happiness was at an end. "This donkey is offered for fifteen francs, gentlemen!" "Twenty!" said one. "Twenty-one!" said another.

and the second state of the second states, "Twenty!" said one.
"Twenty!" said one.
"Twenty.one!" said another.
"No one bids higher? Gone!" and a burly, red haired, red-faced farmer claimed him.
Poor Riquet, who had always been so gentle, tried to kick, but his new master struck him with a heavy stick and dragged him away. I suppose it was very foolish, your honor, but when I saw that I ran off sobbing.
I had to live, so I went to a farmer in the neighborhood, who hired me by the day. I worked like a brute, and that tired me so completely that it kept me from thinking of my grief. At night I slept soundly, but the awakening was terrible, as I realized more and more each day my burden of sorrow.
At the end of the year the farmer's daughter was married, and there was a grand fête at the house; but the sound of the wedding music was a death-knell in my heart. I felt that I must get away from it all.
Quite alone I walked across the country, and, in spite of myself, I took the road to Sorgas. I swear to you, sir, I had no evil intention in mind. I went along in a half-dazed manner, feeling that I had grown very old. Life is hard for the poor. Finding myself near the cemetery, I thought I would visit the graves of my wife and child. Not wishing to be recognized, I took a short cut across the fields. The corn harvest was over, and as I walked I heard the stubble creaking under my feet. All at once, on the other side of a ditch, I saw a donkey, and heard a loud and prope recognized, I took a short cut across the fields. The corn harvest was over, and as I walked I heard the stubble oreaking under my feet. All at once, on the other side of a ditch, I saw a donkey, and heard a loud and pro-longed bray. Coming closer, I saw it was Riquet, who had recognized me. He stretched his neck as far as his cord permitted, and looked at me with his beautiful eyes wide open. He stopped cropping the grass, and when I was near enough he took my coat very gently between his teeth, and shook his head several times. I caressed him, and sat down to look him well over. I found him much abused. On his back were sores, made by wear-ing too heavy asaddle. His legs were covered with bloody scratches, and his coat, formerly so glossy, was now all rough and rusty. Poor Riquet! He laid his pretty head on my knees, at the same time looking behind me to see if by chance I had a morsel of bread hidden away for him—an old trick of his. It was the meeting of old friends after a long absence, but as evening approached we were forced to part. Taking Riquet by the head i said good-by, turning back once for a farewell look. I had scarcely gone a hundred steps when I felt a knock on my back. It was poor Riquet. He had broken his halter to follow me. I swear to it, your honor, I meant to take him back and tie him securely, but, while I was leading him, he looked at me so sadly that I fairly lost my strength. I saw, as in a dream, the happy morning when Dilonne and I set out to buy our donkey, taking with us little Solange. "Do not leave, I am so unhappy." his large, plaintive eyes seemed to say, and his look of misery filled me with pity. Then I was seized with a sudden folly, and I snid to him, with a peculiar little clicking noise that he knew well, "Come!" Still holding him by the halter with my hands, we started and ran like veritable thieves. We both seemed to have renewed our youth. I ran, thinking only that I had re-gined a little of my lost happiness. I do not know how far we had groue when L heard o

thieves. We both seemed to have renewed our youth. I ran, thinking only that I had re-gained a little of my lost happiness. I do not know how far we had goue when I heard a



know how far we had goue when I heard a voice calling after me. Instead of stopping I ran all the faster, Riquet leading, and fairly dragging me after him. It was a wild chase, the earth fairly flying from under our feet! I was breathless, but could still hear the voice behind us carried on the wind. The blood was ringing in my ears, and my breath stopped in my throat. Suddenly I felt a heavy hand grasp my shoulder, and a coarse voice said "Thief!" It was all that the man could say, for he, too, was at the end of his strength. At last he regnined his breath, and as we were nearing a village he made an effort to call to some mon, who were drinking at a tavern. He still held me by my collar, but had taken the halter out of my hand. Riquet had taken the halter out of my hand. Riquet no longer led the way. He was hauled along, and had a tricky look in his eye. The men an-swered the call, and as the grasp which was choking me relaxed, I recognized the man who had bought Riquet.

Two officers prevented my escape. A crowd collected, and I had nothing to say in self-de-fense. The former told of my wild flight, which of course aggravated the offense. Your honor, I assure you. Riquet seemed to comprehend it assure you Riquet seemed to comprehend it all! They put me in prison, and my donkey in the pound to await the trial. I only ask of you to give orders that Riquet shall be well cared for. This is the whole story. I have told it truthfully; I am here because I am guilty. In fact we are both of us guilty. But I still main-tain I am not a genuine thief. Respectfully your servant.

tain I am not a genuine thief. Respectfully your servant, Jose. "I shall not leave until after this trial," I said to my friend. "I wish to hear your judg-ment in the case of this poor fellow." "There is something better than that which you can do," he replied. "I am not at liberty to do it, but you can find this farmer who claims the donkey. If you pay him the price of the donkey and a small sum in addition, that will end it all."

end it all." No sconer said than done. For one hundred francs I could have the little animal then and there, and the man was only too glad to with-draw the complaint. We returned Riquet to his first master. One looked as happy as the other. I have since seen them living peacefully together, going from village to village selling small wares. True friends are rare.

The Flag wi Float; or, The Unity of the American People the Principle of the American Republic. (A Grand Army Address.) By John Prescott Guild, pp. 26. Tyngsboro Mass. : The Author.

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The Quarterly Convention Of the Vermont State Spiritualist Association will be held at Morrisville Friday, Saturday and Sunday, June 9th, 10th and 11th. 1893.

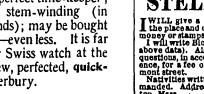
The Convention opens at 20 clock F. M. Friday in the Town Hall. In addition to the State speakers, the managers have ougaged Mrs. Clara Banks of Boston, a vory telented speak-er, who will also locture for the Equal Rights Association Saturday P. M. They have also engaged Edgara W. Emerson of Manchestof, N. H., a fine test mediuum, who will give tests from the platform. Good music will be furnished. Board at Randall's Hotel 51.00 per day. The Central Yermont Raitread will sell tickets for fare one wayfrom the following stations: Bellows Falls, Ludlow, Rutland, Brandon, etc. Tickets will also be on said at the following stations, at 2 cents per mile each way: Essex Junction and Underfull. The Boston and Maine Raitread will sell tickets on the Passumpsic Division and 61. Johnsburg and Lake Ohamplain Railroad, good going the 7th to 10th, and returning the 12th. A cordial invitation extended to all. By order of the Board of Managers. Waitroury, V., May8th, 1898. JANUS GROSBETT, Sec'y. The Convention opens at 2 o'clock P. M. Friday in the Town

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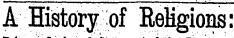
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Science is unable to explain the mysterious perform-bances of this wonderful little instrument, which writes intelligent answors to questions asked either aloud or men-tally. Those unacquainted with it would be astonished at some of the results that have been attained through its agency, and no domestic circle should be without one. All investigators who desire practice in writing mediumship should avail themselves of these "Planchettes," which may be consulted on all questions, as also for communications trom deceased relatives or friends. The Planchette is furnished complete with box, pencil and directions, by which any one can easily understand how to use it.

and directions, by which any one can easily understand how to use it. PLANOHBTTR, with Pentagraph Wheels, 60 cents, securely packed in a box, and sent by mail, pestage free. NOTICE TO RESIDENTS OF CANADA AND THE PROVINCES. - Undor existing postal arrangements be-tween the United States and Canada, PLANOHETTES can-not be sent through the mails, but must be forwarded by express outly, at the purchaser's expense. For sale by COLBY & RICH.

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RULES

#### BANNER LIGHT. OF

### JUNE 10, 1898.

### RHODE ISLAND.

**Providence.** — The Spiritualist Association met 4th of June in Columbia Hall, No. 248 Weybosset street. Both schools at i P. M. It was the day for our election of officers, but owing to the decease of our President, Mr. B. K. Ames, it was postponed to the 11th of June.

11th of June. In the afternoon services were held in memory of our arisen President, who passed to the higher life Tuesday morning, May 30th. Dr. C'H. Harding (Ros-ton) opened the services by reading a poom entitled, "Beyond," followed by invocation; appropriate mu-sical selections were rendered by Mr. and Mrs. Spin-ning and Mrs. G. B. Lapham. Dr. Harding gave a fine eulogistic discourse. The vacant chair was trimmed with white illusion and flowers; many beautiful flowers were brought; among them the "Gates Ajar," which was given by the Society, with the inscription upon it, "Our Presi-dent."

the Society, with the inscription upon it, "Our Presi-dent." The evening was devoted to home talent: Mrs. Goodrich, Mr. Straight. Dr. F. H. Roscoe read a poem entitled "The Release," which he dedicated to Presi-dent Ames and Mr. Julius Carroll; he was followed by Mrs. Humes, who gave, under control of "Sun-light," many recognized tests. Sunday evening, June 11th, our home mediums will occupy the platform. Miss. C. M. WHIPPLE, Sec'y Pro Tem!. [The MS. "In Memoriam" will appear in our next issue.]

ssue.]

Hall's Hair Renewer cures dandruff and scalp affections; also cases of baldness where the glands which feed the roots of the hair are not closed up.



For the bonefit of the public, the Aermotor ompany declares a dividend and makes the bove prices as ributing it. These prices Company above pri tributing tinued on ly will be until worked off. Merit prospered, very small great number his herid yerospared, yerostnumber given the Aer-i acres of land in turing center of the best equip; for the purpose, Aermotor Co. the construction of the best equip; for the purpose, the best manufac-Chicago, with many, of floor space and ment of machinery, in existence. The feels, in this crown-ting Columbian year, that it can afford to be generous. We will ship from Chicago to any one anywhere at the above prices.

THE AERMOTOR COMPANY, 12th and Rockwell Sts., CHICAGO. June 10. 2teow .

## **Ideal Suggestion** ` тикоџан Mental Photography.

A Restorative System for Home and Private Use, Preceded by a Studyof the Laws of Mental Maning.

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Author of " God's Image in Man," " Edward Burton," etc.

Author of "God's Image in Man," "Edward Burton," etc. The unstable and extravagnut phases of what is known as "Mental Healing" are passing away, and its underlying principles and scientific practicability are now receiving attention. Mr. Wood, who is an independent investigator, belongs to no "school" or party, and has given several years of conservative study to the philosophy and demonstrations of this science in order to interpret its laws and possibil-ties. He has no professional interest in the subject, and is well known as a careful and capable writer upon psycho-logical and metaphysical topics. Part I, of this us work is a study of the laws of Montal Healing, and Part II. on bodies thom in a restorative system, formulated and ar ranged for home and private use. "Fine cloth, octavo, \$1.25. For sale by COLBY & RICH.

## Spiritualist Camps. Onsot Bay.

#### Outlook for the Season of 1893. Some of the cottagers have opened their summer

hontes at least a month earlier than usual. The "Washburn House" is open, and already has a number of regular boarders, also accommodating

the transfents who arrive daily. The Bunday visitors are numerous. About twenty new cottages, some of them very clab-

orate in design, have been erected the present season. Building going on vigorously.

The first social event of the season has taken place in the concert and ball given by the Onset Engine Company No. 1 in the Temple, May 19th. It was a gala occasion to the new company, and that the "boys" acquitted themselves in good shape goes with-out saying. In the afternoon the company, with its new engine, and headed by a band of twenty five pleces, made a short parade. In the evening the en-glue stood at one end of the Temple, and was admired by all and petted by the ladies. Decked with ribbons of bright colors the machine, as it stood silent and in-active, made a very pretty picture, and one which will make the property-owners rejoice. It was a two o'clock dance, and one that will long be remembered by the participants as one of the best of times that the Temple has seen. Ousetonians may well feel proud of their fire de-partment, which consists of an engine, hose reel and hook and ladder truck. With a water system of some sort, the insurance rates will drop in an astomsbing manner. The first social event of the season has taken place

manner

mainer. The directors of the Association have leased the pavilion to the new company for an engine-house. The location will make a fire company at each end of the place a most desirable arrangement. OPENING DAY, as will be seen by advertisement, occurs on the 18th of June, tickets good to go from Boston on Saturday, and return either Sunday or Monday. Interesting oxercises at the auditorium. The grove meetings will commence July 9th, and

noscon on saturday, and return either Sunday or Monday. Interesting exercises at the auditorium.
The grove meetings will commence July 9th, and continue through July and August. Ferguson's Bridge-water Band will furnish music every Sunday of the sea-son. Mr. A. J. Maxham of Brattleboro', Vt., whose spiendid voice distinguishes him above all platform singers in New England, will have charge of the vocal music.
A large number of speakers and test mediums have been engaged, among whom are the following: Mrs. Clarz Banks, Dr. Geo. A. Fuller, Mrs. Maggie Waite of California, Mr. T. Grimshaw, Mrs. Carrie E. S. Twing, Edgar W. Emerson, Mrs. E. B. R. Nickless; Mr. George Colby of Florida, Mrs. Ida P. A. Whitlock, Mr. A. E. Tisdale, Mr. J. Frank Batter, Rev, E. Ap-drus Titus, Mrs. Jennie Hagan-Jackson, Mr. F. A.
Wiggin, Mrs. C. Fannie Allyn, Mr. Moses Hull, Joseph D. Silles, Mr. J. Clegg Wright, et al. The popular dances at the Temple will be held every Saturday night, and on the evenings of the 4th of July and Labor Day.
The programmes will not be ready for distribution before June 31th sather. Hew, at the Concert

and Labor Day. The programmes will not be ready for distribution before June 13th, as the time-table on the Old Colony Rallroad is not issued before that date; copies can be had at the Banner Bookstore, Boston, as soon as printed. THE BANNER Bookstore will be open at the head-quarters building, in charge of Mrs. H. E. Jones.

#### NEW HAMPSHIRE.

Stratham. - On a recent Thursday evening the Spiritualists hereabout were addressed by the weil-known medium, Edgar W. Emerson (Manchester),

which resulted in the Radiometer, the vanes of which one can see, never motionless, in al-most every optician's shop in the country. The Royal Medal of the Royal Society was awarded to Mr. Crookes in 18%. In the same year he became Vice-President of the Chemi-cal Society. Meanwhile the phenomena of Spiritualism having come very much to the front, Mr. Crookes's versatile genius and love of fruth could hardly neglect them, and in 1871 he had already published in the "Quarterly Journal of Science" his account of an Experi-mental Investigation of a New Force, which known medlum, Edgar W. Emerson (Manchester), who, by request, gave an interesting account of his early experiences (his medial gift having been reveal-ed unsought while an active worker in the Evangelical church), followed by a very satisfactory séance. A visit from this genial and gifted gentleman is in pleasant anticipation for the coming summer. On Sunday, May 21st, the platform was occupied by Miss S. Lizzle Ewer (Portsmouth), who, under the high inspiring address, followed by tests, impersona-tions, etc.—the "cloud of witnesses" from the other side making their presence strongly felt by the audi-ence. ualism." In 1879 there was first published in the "Transactions of the Royal Society" the first account of those remarkable researches into the Molecular Physics in High Vacua, which alone would have made Mr. Crookes famous, and the Bakerian Lecture the same year was given by him on the "Illumination of Lines of Molecules," thus getting nearer to those forms of matter where the extreme tenuity suggests something which is not matter at all as we know it. And yet such was the versatility of ence.

Our arisen brother, Freeman H. Burleigh-who was seen in his acustomed place by the clairvoyant vision

seen in his acustomied place by the clairvoyant vision of Miss Ewer-gave expression through her in a char-acteristic manner. In the evening, after other appropriate musical selec-tions, the touching ballad, "Where is Heaven?" was rendered with taste and feeling by Mrs. Annie M. Leavitt, followed by a brief but earnest and impressive address by Miss Ewer. She will be with us again on Sunday, July 2d, 10:30 Å. M. and 2 P. M. F. A. HAVEN.

## PENNSYLVANIA.

Pittsburgh.-- A correspondent. "X.," informs us that the interest in Spiritualism in this city is on the increase. A suitable hall in which to hold the meet-

The form of matter known as Radiant, how-ever, has more than anything claimed the at-tention of Mr. Crookes during recent years, and in its investigation he has spared neither expense nor trouble. His experiments on cer-tain rare earths, a description of which he laid before the chemical section of the British As-sociation in 1886, have also materially contrib-uted to the advance of calentific knowledge as Increase. A suitable half in which to hold the meet-ings of the society will shortly be erected. Property has already been purchased, and plans of the pro-posed building are now being prepared. Grant street, near Filth Avenue, is the site of the lot. It is 40x100 feet, and \$40,000 was paid for the tract. In order to make the building productive, it is the intention to have handsome storerooms on the lower floor of the building, to be rented. Above the stores a large audi-torium will be made, adapted to the uses of the so-clety.

torium will be made, adapted to the uses of the so-ciety. The leaders of the society here have no fears about getting sufficient funds to erect the sort of building they desire, as a number of very wealthy men are identified with the movement. "The erection of the new church on Grant street is halled with delight by Spiritualists in the city as the beginning of a new and better era for the study of the life beyond "-says The Piltsburgh Dispatch.

OHIO. Cleveland.-The Cleveland Spiritual Alliant, is doing enligently successful work with Mrs. H. S. Lakp

as pastor.

doing eminently successful work with Mrs. H. S. Lake as pastor. On Sunday, May 28th, at Army and Navy Hall, a Jarge and appreciative audience convened to listen to her inspirational address ou "Joan of Arc, the Médi-um of Orieans." The rostrum was beautifully decorated with flow-ers, back of which in pluk and white silk, stood the speaker, while above her-relative to an incident with which the lecture would deal-was suspended a white dove with a sprig of myrile in its beak. That the free-thinking part of Cleveland warm tow-ard the newly installed lecturer, and admire her ex-pression of every face. Laughter, tears, the clapping of bands and slence prolound, expressed in turn the emotions she called forth. Several clairvoyants in the sudience could discern the spirit of Joan in close proximity to Mrs. Lake: "This date," said the speaker, "May 28th, has been chosen for the occasion of this discourse because the northern part of France at aperiod of her history so dark that it is difficult to believe that such a charac-ter could have been unfolded. The country was rent with internecine war when our heroine appeared. The time was not then. War was considered the best method for settling dis-putes, and the greatest hose of contention was a throme. What is a throne? A superstition of the sources and the speaker and no woman will sure him to the fight; but that time was not then.

urge nim to the fight; but that time was not then. War was considered the best method for settling dis-putes, and the greatest bone of contention was a throne. What is a throne? A superstition of the people. The peasantry wire poor and miserable, and though the parents of Joan were moderately comfortable in their circumstances, still she was compelled to en-counter about her much distress. Upon this she brooded. Her main occupations were sewing and tending sheep; the former would keep her quiet, and the latter give her agood complexion—two essentially important things for any woman. Joan was sensitive to the music of both the splitt and the mundane worlds, and enjoyed the vesper chimes which came from the church near by her father's home. It was near this spot that she first heard the 'Volces' which were to guide her in her strange career. It's seems that as early as 1409, and previously, these things which we have learned to call splits could ascend or descend to communioate with mortals.

previously, these things which we have learned to call spirits could ascend or descend to communicate with mortals. Bt. Michael, 8t. Margaret and 8t. Catharine were the names given to those who interviewed Joan. At eight years of age she was aware of their presence, but feared to mention the fact to any one, even her mother. She concealed the startling gift till nearly womanhood, when she made a confidant of her moth-er and also her uncle, a kindly man, who promised to take her to the Court for an interview with Charles VLI-, whose right to the throne was disputed by the English, who held all the important cities of her na-tive land. The 'Voices' told har to deliver her coun-try from the invaders, and to crown the rightful heir. Between the Dauphin and the young medium stood the clergy, who asked her strange theological ques-tions relative to her mission, to which she most ear-nestly repiled that she was 'sent of God to save the people and the kingdom.' To prove her statements, it was decided to.put her to a test. The king, disguised, was moving amid a brilliant throng, and she was asked to select him from among the number. This she did unerringly, to the great astonisment of all. Her townspeople presented her with a white banner upon which appeared the picture of Jesus. As her skirts were an incumbrance, she cast them aside for male attire. For tills last act she later incurred the severe consure of the clergy and the people. On a black charger, with her white suit, she made a

skirts were an incluit into the faithe of sould. As her skirts were an incluit into the sould be as the source consure of the clergy and the people. On a black charger, with her white suit, she made a striking figure.as she led the French army on to vic-tory, her enomies almost believing her to be an ap-parition. Battle after battle was won at her command. Joan foresaw and foretoid the result of an attack in board foresaw and foretoid the result of an attack in board foresaw and foretoid the result of an attack in the face, perhaps, of certain death? It was rumored among the English that Joan had died; but as she shortly appeared at the head of her command they field in consternation as if before a ba-ing of another world. Her mission was to conquer the invader and to crown the king-and she succeeded. She was now impressed to return to her father's farm, and resume her former occupation, but still she lingered at the front, and again engaged in batlic; but she had lost her 'Volces' and her power. Di-aster followed where before success had been. In an attack upon Orleans she was left outside the gates, and a band of Burgundians captured her. She was thrown into prison, where for six long months she languished, while the Church and State wrangled as to her sentence. The church at last purchased her for ten thousand frifter. Then began her triat. They asked if she believed in God. She responded, 'When his commands do not conflict with God's. Brave young woman, to deny the Pope's supremacy in an age like that! They branded her, a heretio, and decided that she should be burned. "Do the Stars Influence Human Destiuy?" In the evening Mr. J. W. Fletcher delivered a telling speech upon "Nineteenth Century Heresy," dealing with the Briggs heresy trial, and the position of the Presbyterian church. He insisted that the attitude taken by this body, against one of its own members, proved that it was opp0sed to human progress, and that in sispending Dr. Briggs for his honest convic-tions, they put the institution of the church before the man. This, however, is but the beginning: the pres-ent year will produce the greatest possible theological unrest, and the strong efforts by its clergy to suppress it will in reality only serve to foster it. Mr. Charles Dawbarn (from California) was an in-terested listener. He is paying a short visit to ris son in the city, and by invitation he made some very perti-nent remarks. He alluded to his inactivity in the spiritual work, and said that he hoped very soon to resume his labors again. Mr. Fletcher then concluded the service with tests. Next Sunday Mr. Theodore Price lectures at 3 o'clock, and Mr. Fletcher delivers his final address this season at 8 p. M. A. E. WILLIS.

Anoy oranueu ner a neretic, and decided that she should be burned. Her religious views and her apparel were both the crimes of which she was accused. They gave her one alternative: if she would deny her 'Voices' it might be possible to modify her sentence. Subjected to the grossest threats and insuits she at last recanted. Re-turning to her cell, the 'Voices' upbraided her, and told her that when she should again be summoned to answer to the charges, she should confront the judges boldly, although she lost her life. This she did upon the day that followed, when she said, 'I have damned my soul to save my life. I did hear the voices, and they were indeed from God.' This sealed her doom.

alter which ex-Senator Smith of Tennessee closed his This scaled her doom. This scaled her doom. They built the funeral pile, and placed her on the fagots. One year before she had foreseen this destiny, and, like Jesus, had, prayed to be relieved therefrom, but it could not be. Her mission cost her life, and as the flames encir-cled her she cried, 'My voices did *not* deceive me.' The pedsantry standing by declared they saw a white dove filting from her mouth. Her work had saved the king and country, and her freed soul rose to realms of immortal life."

HEETINGS IN NEW YORK. The First Society of Spiritualists holds its meet-ings in a new and spacious hall in the Carnegie Musici lial Huilding, between Soft and Sift streets, on Berenth Ave-Huel entrance on Sift street. Bervices Sundays, 10% A. M. and TN F.M. Honry J. Nowton, President. Ministream Clairing Spiritualists' Boclety each Bunday. Mrs. Heen Temple Brigham, speaker. Acelphi Hall, 59d Street and Broadway.-Lectures and clair voyant tests overy Bunday & 3 and 8 P. M. Mr. John William Ficther, regular speaker. The Psychical Society meets in Spencer Hall, 114 West 14th street, every Wednesday evening, Bo'clock. Good speakers and medium salways present. Fersons interested J. F. Bulpes, President, 26 Broadway. Accamum Hall, corner Sith Street and 6th Ave-nue.-Meetings overy Sunday at 3 and 8-Mr. Tatlow; also public circle at 92. All are welcome. Soul Communion Meeting on Friday of each week 2 F.M.-doors close at 34-at 310 West 26th street. Mrs. Mary O. Morrell, Conductor.

MEETINGS IN NEW YORK.

The New York Psychical Society, May 31st, had its usual intelligent and appreciative audience, had its usnal intelligent and appreciative audience, and many able brethren from the West. After singing from "Spiritual Sonnets." led by Prof. Andrews—professional organist and musical conductor for the First Ethical Bociety—Mr. Andrews sang a tender solo. Mrs. Morrison, magnetic healer, aud organist of the First Society of Spiritualists, accompanied the president in a duet, and also de-livered a recitation. Prof. Keenan: once more re-turned to his elocutionary home, ably rendered two selections with genulne pathos and effect. Mr. Theo-dore F. Price, a sturdy apostie of Spiritualism, pre-sented an interesting account of his observations of the state of the Cause in California, Sait Lake City and Denver. Mr. Kempstone amusingly explained his position as a recent graduate from the Methodist church into mediumship. Mr. Bowen from Chicago, another world's traveler, spoke commendingly of the great educational World's Fair, and the Woman's Congress in particular. He had lately heard there Mrs. Richmond and Mrs. Isabelia Beecher Hooker, on spiritual subjects, before audiences numbering three thousand or more. General Parsons warmly advocated the appointment of delegates to the Par-sons, Mr. Bowen, Mr. Price and Mrs. Florence White were so appointed, and recommended to the good fellowship of all brotherly workers in the spiritual field. After hearing from Miss Dora Hann, the young and well-known test-medium, the audience retired. J. F. SNIPES. and many able brethren from the West.

Carnegie Hall .- Mrs. Ida P. A. Whitlock decupled the platform of the First Spiritualist Society May 28th and June 4th. The subject of the evening dis-

course May 28th was "Spiritualism Master of the People and Lord of the Temple," which was full of good points of practical value. At the afternoon ses-sion remarks were made by Mrs. Whitlock, Mrs. Hen-derson, Mrs. White, Dr. Ewell and others, each one of whom gave excellent, tests, which were fully recog-nized.

nized.

June 4th Mrs. Whitlock took for her subject "The Gomforter is with You." This she dealt with as par-ticularly referring to Spiritualism and its work for hu-manity. She claimed that the individuality of the me-dium is not swallowed up by control, but is only brought out more actively and prominently by the strengthen-ing of the mental qualities. Therefore Spiritualism will not destroy the individuality of other denomina-tions of religionists, but will develop the spiritual un-derstanding till all shall grow into a knowledge of the spirit's power.

The evening till all shall grow into a knowledge of the spirit's power. The evening lecture, upon "Crimes, Criminals, Chris-tlanty and Capital Punlshment," was an especially stirring lecture. Mrs. Whitlock will be with us again during the month of December.

Next Sunday we anticipate the pleasure of listening to that able advocate, the Hon. Luther R. Marsh.

Adelphi Hall .-- Sunday afternoon Mrs. O'Niell, a speaker of ability, and a student of astrology, addressed an interested audience upon the question,

Do the Stars Influence Human Destiny?"

J. F. SNIPES.

TITUS MERRITT.

uted to the advance of scientific knowledge as to the nature of matter. By his investigations into the characteristics of these earths, Mr. Crookes came to the conclusion that the so called elements are only different forms of the "Elements and Meta Elements," delivered when he was President of the Chemical Society, was very important, and roused the atten-tion of the scientific world. He received the Davy medal of the Royal Society for his re-searches as to the character of Radiant matter in 1888.

Banner of Dight.

BOSTON, SATURDAY, JUNE 10, 1893.

WILLIAM CROOKES, F.R.S.

Whenever a Spiritualist or Spiritist wishes to

add weight to his assertions, if he be undis-

criminating he is apt to drag in the name of Mr. Crookes. In this connection Mr. Crookes divides honors with Mr. Russel Wallace. Mr. Crookes has boldly asserted his belief in what he saw, and as such his has been used as a name

ne saw, and as such his has been used as a hand to conjure with, too often without the qualif-cations that should accompany the name. As to who and what Mr. Crookes really is we fear that many of those who use his name are quite ignorant. Once for all, then, he is one of the most noted and notable chemists and physicists of the time, and to be either of these is some

of the time, and to be either of these is some thing in these days, to be both is a very consid-Mr. Crookes was born in London in 1832. At

Mr. Crookes was born in London in 1832. At that time chemistry was hardly such a science as it is now, and physics though not unknown, for Newton had lived, were not recognized as they have been since, so Mr. Crookes entered the domain of physical investigation as other eminent persons have done by the door of chemistry, perhaps as good a way as, perhaps even a better way than, any other. In 1848 we find him studying chemistry under Dr. Hof.

find him studying chemistry under Dr. Hof-mann, whose senior assistant he became in 1874. How wide his work soon became is evident, for we find him during that same year superin-

for we find him during that same year superin-tending the Meteorological Department of the Radcliffe Observatory at Oxford. Starting on the road of original research, in 1861 he discov-ered the metal Thallium, and this mainly by means of the then new method of spectrum analysis. This was an epoch in the life of the philosopher, and in 1863 he became a Fellow of the Royal Society. This distinction did not seem to Mr. Crookes, as it has done to others, to be the end of his career, but rather an epi-sode in its beginning, so in 1866 he was report-ing to the Government upon the application of disinfectants in arresting the spread of the

ing to the Government upon the application of disinfectants in arresting the spread of the cattle plague, and in 1871 he was a member of the English Exfectition to Oran to report upon the total eclipse which occurred in December of that year. How careful an observer is Mr. Crookes, we can judge from the fact that the researches on the atomic weight of Thallium which he laid before the Royal Society in 1872 had occupied him no less than eight years. This is a fact to be remembered when we think of Mr. Crookes in connection with his later

of Mr. Crookes in connection with his later investigations into Spiritualism, and materi-

ally enhances the value of his observations. In 1872 Mr. Crookes began his experiments on "Repulsion resulting from Radiation," which resulted in the Radiometer, the vanes

mental investigation of a New Force, which was followed in the same year by "Some Further Experiments in Psychic Force," and later on by "Psychic Force and Modern Spirit-

know it. And yet such was the versatility of the man that he became an equally good au-thority on such very material subjects as the disposition of town sewage. The form of matter known as Radiant, how-

ualism."

Such is a brief and necessarily imperfect rec-ord of the distinguished man who has not con-sidered it beneath his scientific dignity to in-vestigate some of the phenomena of Spiritual-ism. What Mr. Crookes did in this way is of not such importance as what he still thinks of the phenomena. In a reprint of his "avpertnot such importance as what he still thinks of the phenomena. In a reprint of his "experi-ences" with Home in the "Proceedings of the Society for Psychical Research." Part XV., he maintains his original position. He says: "Most assuredly, as far as my knowledge of science goes, there is absolutely no reason à priori to deny the probability of such phenom-ena as I have described. Those who assume-as is assumed by some popular writers-that we are now acquainted with all, or nearly all, or even with any assignable proportion, of the forces at work in the universe, show a limita-tion of conception which ought to be impossi-ble in an age when the widening of the circle ble in an age when the widening of the circle of our definite knowledge does but reveal the proportionately widening circle of our blank, desolate, indubitable ignorance."-Light, Lon-don, Eng.

### CONNECTICUT.

Norwich.-Sunday, June 4th, Willard J. Hull ad-dressed fine audiences in Grand Army Hall afternoon

dressed fine audiences in Grand Army Hall alternoon and evening. After singing by the congregation, Mr. Hull referred to the successful course of lectures just closed by the Norwich Bpiritual Union-reading as a prelude to his afternoon address one of Lizzle Doten's beautiful poems, "Fraternity," inspired by Robble Burns. The subject chosen for the afternoon, "Whence and Whitter?" was the basis of a scientific address given in an eloquent manner, the thought being con-tinued and elaborated in the evening address upon "The Law of Immortality." Both lectures were re-ceived with much enthustasm. MRS. J. A. CHAPMAN.

The Norwich Spiritual Union held its eleventh an-nual meeting in Grand Army Hall, Thursday evening, June 1st, so says The Bulletin: Charles W. Spaulding was chosen chairman and J. A. Chapman, clerk. The secretary and treasurer's report showed the receipts for the year to have been \$1,374.00, and the expenses \$1,374.63. Sixty-six lectures were delivered to the Union the past season by the best talent on the spirit-ual rostrum.

Uni rostrum. The following officers and committees were elected. Secretary, J. Adelaide Chapman; treasurer, Guilford Parker; assistant treasurer, J. A. Chapman; audit-ors, S. G. Tillinghast, H. M. Colt; speakers' commit-tee, S. A. Chapman, R. M. Hubbell, N. Duchette, Robert B. Parker, Mrs. R. A. Jennings; music com-mittee, Mrs. J. R. Messenger, Mrs. J. A. Chapman, Frank W. White. mittee, Mrs. J. Frank W. White.

## MISSOURI.

St. Louis. - A Lawn Party was given at Mrs. Ellwanger's, 907 Taylor Avenue, on Wednesday, 21st of May-Mrs. E. having kindly volunteered her house of May-Mrs. E. having kindly volunteered her house and grounds for the occasion. The entertainment was given in honor of the Humanitarian Society of Spiritu-alists, organized some six weeks since, for the purpose of aiding the needy, without distinction of creed or sex. The program was varied and attractive, music, dancing, etc. Mr. Jules Wallace contributed to the enjoyment of the evening his musical and comical se-lections. The attendance was large, and the young ladies added greatly to the enjoyment. The house and lawn were beautifully illuminated with gas and Chinese haberbard and last but not least in importance were the bountiful fruits of the earth. It is sufficient to say there was nothing left to be desired. All praise is due

there was nothing left to be desired. Mr. Wallace and Mrs. E. All praise is du PARTICIPANT.

### DISTRICT OF COLUMBIA.

Washington .- For forty years I have been not only ignorant, but skeptical to a degree, that spirits could return to this earth and communicate with their triends; but some weeks ago I was led to attend the scances of Mra. Maggie Waite of California, who is engaged at the Typographical Temple in this city, continuing through the month of June. Her tests have been of such imposing truth that I have been forced to admit that some occult power of communication exists between the temporal and spiritual worlds, and that our friends " do live on the other side," and seek opportunities to send us messages. The predminent-ity successful public tests of Mrs. Maggie Waite enti-tle her to rank among the sincere and true demon-strators of spiritual truth, and I have found that not one has been unverlifed or incomplete. Being a self-constituted critical spy, I consider my assertion final. 707 Fifth street, N. W. could return to this earth and communicate with their

## CALIFORNIA.

San Diego .- Mrs. Kate R. Stiles, an old resident of your city, has been with us three Sundays, her au-dience increasing each time in both numbers and interest. She is a practical speaker, giving her hearers

something to carry away with them. Her tests are good, and her psychometric readings instructive. We should like to keep her longer, but Instructive. We should like to keep not tongot, and California climate and flowers fill her soul with so much enthusiasin and poetry that it is hard to hold her in

enthusiasin and poetry that it is hard to hold her in one place. Societies anywhere on her route of travel will do well to secure her services, if for only one lecture; she will do them good. Our Society is doing nicely, and we hope to be ropro-sented at the National Convention at Ohicago. *May 25th.* MRS. H. C. BUSHYHEAD; Cor. Sec'y.

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Every ingredient is plainly printed on the label, information other manufacturers do not give.

IBFORTER. C. Turnbull writes, in addition: "Mrs. Lake's lec-ture on this occasion was a perfect masterpiece of oratory. The audience applauded, and the officers of the Olevelaud Spiritual Alliance teit that they had made no mistake in the choice of a pastor; we wish our friends to know that our new experiment (new in Oleveland)—the appointing of a pastor—has been an eminent success."

#### MISSOURI. 2.12

Kansas City .- On Sunday, May 28th, Mr. J. Frank Baxter continued his work of the month in Kansas City, Mo., and in the evening of that day concluded it

Kansas City.-On Sunday, May 28th, Mr. J. Frank Baxter continued his work of the month in Kansas City, Mo., and in the evening of that day concluded it with a meeting of more than ofdinary interest. "If a Spirit Survives at So-called Death, what Naturally and Inevitably is Consequential?" was the theme, and it was handled in a masterifyway. The best comment in report is to state a fack-viz, that lawyers and scholars, of whom many were present, and thinkers and reasoners, known to be skeptical and critical, were first to lead in frequent applause. The scance lasted one hour and over, and in several particulars stirred the hearts, aroused great thought, brought tears to many eyes, alforded comfort to nearly and increases of this subjects. The lecture of the afternoon was appropriate, pre-eding Decoration Day, as this Sunday did. Its subjects was "The Herojsm vs. Moral Cowardlee."
 With the exercises of this day the Spiritualist Society as "The Herojsm vs. Moral Cowardlee."
 With the exercises of this day the Spiritualist Society and triumphantly floating in the breeze.
 The hall is secured by Dr. Henry Slade, who is in the city, and he will, theroid continue Sunday meetings in June, it encotragement is given. His subjects were announced, and a mention made of his ability on this evening of Mr. Baxter's valediction by the Society's Galarman.
 Mr. Baxter was profered and accepted many courtely was the grand reception given him, and in his honor, by Mr. and Mrs. Banuel Ely, old and tricd veteran Quaker Spiritualists, on the afterned on the state and work its end by the flatened to Mr. Baxter's soul-stirting music and edifying and complaneatory such as their hillside mansion, on thier farm just above and outside the city. A very large company assembled, who were most arreeably entertained by the loce and the state state of the spinetes in the city of the spinetes in the city of the state state of the state inthe data the state state of the spinetes in the ci

engagement with the society by delivering an inter-esting lecture on "What Shall I Do to Be Saved?" Senator Smith has been administering to us for the past four Sundays the grand, glorious and sunny truths of Spiritualism. Mr. Smith has spent nearly his whole winter in this city, but will leave New Orleans this week, but not without many regrets from his numerous friends in the South.

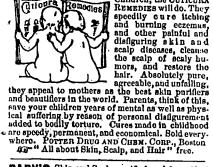
LOUISIANA. New Orleans .- Our meeting for Sunday evening,

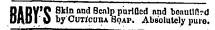
May 28th, opened as usual at our hall, 59 Camp street,

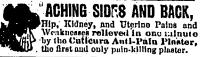
South. The Association intends to keep its hall open dur-ing the summer months, but depends on local talent. May 30th, 1893. MABEL KLINE.



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#### MEETINGS IN BROOKLYN.

The Progressive Spiritualists hold their weekly Jonference at 102 Court street overs Saturday evening, at 1 o'clock. Good speakers and mediums always present. Jeats free. All cordially invited.

Conservatory Hall, Bedford Avenue, corner of Fulton Street.-Sundays 11 A. M. and 74 P. M. W. J. Rand, Secretary.

Spiritual Meetings are hold in Mrs. Dr. Blake's par-lors, 451 Franklin Avenue, every Sunday evening at 8 o'glock. Fraterinty Hooms, corner Hedford Avenue and South Second Street. - Services hold under the auspices of " Heacon Light Ladies Aid." Meetings Sunday evenings, IX o'clock. Good speakers and mediums. Mrs. Kate Schroe, der, President, 142 Union Avenue.

The Advance Conference meets at Mrs. Walton's, 33 Carloton Avonue, every Tuesday evening, 8 o'clock. Ad-nission free. Emily B. Ruggles, Secretary.

## MEETINGS IN PHILADELPHIA,

The First Association of Spiritualists meets at Girard Assembly Hall, Ninth street and Girard Avenue (on-trance at Hutchliston street). President, Beni, P. Beaner, Vice-President, James Marlor; Secretary, Frank L. Morrill, 21 Ohestaut street; Treasurer, James H. Marvin. Services at 10% A. M and 7% F.M. Lycoum at 2% F.M. Spiritual Conference Association methy

Spiritual Conference Association meets at the northeast corner of 8th and Spring Garden streets every Sunday at 23 P.M. S. Wheeler, President, 472 N. 8th street.

