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NO. 15.

For the Banner of Light. THE PHANTOM ARMY. [Memorial Day.]

BY FRED. L. HILDRETH.

We gathered around this fair May morn In the hall; and each gave a comrade's greeting-Talked of the war; of our country's state; And who had died since last year's meeting. We marched to the music of army days-Then with flowers and wreaths and flags a-flying Each soldier followed his captain's lead To the graves where those we loved were lying.

A touch on the shoulder! I turned around, When the air seemed full of long-gone faces; From the prison cells, from the battle's smoke, From the picket lines-yet I saw no traces Of famine gaunt, nor of fell disease; Nor of wounds, or aught that spoke of battle, No clash of steel, no sentry's tread, No rushing steeds, no cannon's rattle.

There's Willie Grout of the "Vacant Chair," Who died in the swift Potomac River; I sure must dream! there's Col. Ward, Erect and soldierly as ever: Kind Devens's face looks calmly down; And around about beside me speaking In cheering words are the well-known forms We thought 'neath the daisies were a-sleeping

Whence come these forms? They phantom seem, And yet beside us like mists outspeeding, Bright, happy, free, bedecked with flowers Are the friends that I saw torn and bleeding On the battle-field far, far from home-Their requiem only the singing river; By our side they march a thousand strong Their step and bearing firm as ever.

A faith comes down from the Northmen bold That the dead o'er the rainbow bridge that arches From this busy world to the land of souls Return to lighten our weary marches. Then what I saw was no idle dream In our ranks this fair Memorial morning,

But our dead who fell 'neath the Southern skies O'er the rainbow bridge to our side returning.

### The Spiritual Rostrum.

Reply to Rev. Dr. Snyder's Comments on Spiritualism.

A Lecture delivered in St. Louis, Mo., Sunday May 27th, 1894, BY DR. FRED L. H. WILLIS.

(Reported for the Banner of Light.)



N the Sunday issue of the Saint Louis Globe-Democrat of May 20th, under the caption of "Timely the Unitarian denomination—the

Church of the Messiah of this city

we find the following:

"I heard a lecturer of considerable ability and culture speak on the subject of Spiritualism on last Sunday evening. And as I listened to his able advocacy of Spiritualism as the religion of the future, I was impressed with one very serious reflection. I am not unacquainted with spiritualistic literature. I have been somewhat familiar with it for nearly forty years. I have known of mediums who did not hesitate to claim spiritual and mental association with some of the greatest minds of the past; and yet I have never seen a line of prose or poetry from the hands of these mediums which rose one lota above the level of their individual power. If Socrates, Plato, Paul, Seneca, Shakspeare, Byron, or any of the illustrious dead, are in communication with the living, they surely ought to be able to make some utterances that bear the stamp of their genius. I do not ask that Shakspeare shall write a drama that rivals 'Hamlet,' or that Byron shall duplicate 'Childe Harold': All that I demand is that the great bard shall add one sonnet to his exquisite collection, or that Burns shall give us another stanza of the 'Field Mouse.' Surely, this is not an unreasonable demand. The teller of a bank will not pay the smallest check to an unidentified man. Ought we to honor the draft made upon our faith until these mighty men shall give us the most obvious and rational proof of identification? Larger knowledge should have clarified the intelligence of Daniel Webster, or Thomas Benton, or Alexander Hamilton; and yet we may safely challenge all the mediums in the world to present us with a coherent and satisfactory solution of the great economic and financial problems which so sorely beset us to-day. If Abraham Lincoln tells us through a medium that he is entirely happy in the summer land, the information is interesting, but it is obviously insufficient for purposes of identification. If St. Paul tells us that the popular church s have widely departed from the spirit and tea -we find the following: thing valuable? How can spirit-wisdom add anything to the philosophy, the science or the religious knowledge of the world? Why should I listen to St. Paul filtered through John Smith, when I can have the lofty genius and spirituality of the saint in his own writings? Why should I care to talk with Darwin through a medium whose ignorance and incapacity cancels the genius of the great interpreter of nature? If Spiritualism can demonstrate the actual communication between this world and the unseen, it will have added immensely to our scientific knowledge, and the world will recognize its claim. But upon the basis of this single claim how can it consistently ask to become a substitute for any man's religion? Why should a man who becomes a Spiritualist cease to be a Christian. A Mohammedan, a Buddhist or a Christian Scientist? The Spiritualist declares that he has changed the fath of immortality into certainty. But religion means inductely more than this. And in everything except this Spiritualism has borrowed from sources outside itself."

At the request of many persons, several of whom are parishioners of Dr. Snyder's, I have reluctantly consented to reply publicly to this communication, for the reason that it is characterized by neither profundity of thought nor force of argument; and while I thank the genburns and the stigned to my lecture, to which he listened, as an "able advocacy of Spiritualism as the religion of the future," I am compelled to say that I was sadly disappointed when I read the above artiele; for I had conversed with several of Dr. Snyder's parishioners, and had been as-

sured by them that he was broad and liberal in his attitude toward Spiritualism. But this article presents such a narrow conception of this great movement called "Modern Spiritualism"—that for nearly half a century has been so shaking the lands that to day there is hardly a spot on this broad earth where the languages of civilization are spoken, where its adherents may not be found: Coming as it did from a man who stands as a representative of languages of civilization are spoken, where its adherents may not be found: Coming as it did from a man who stands as a representative of languages of civilization are spoken, where its adherents may not be found: Coming as it did from a man who stands as a representative of languages of civilization are spoken, where its adherent may not be found: Coming as it did from a man who stands as a representative of languages of civilization are spoken, where its adherent may not be found: Coming as it did from a man who stands as a representative of languages of civilization are spoken, where its adherend who stands as a representative of languages of civilization are spoken, where its adherend who stands as a representative of languages of civilization are spoken, where its adherend who stands as a representative of languages of civilization are spoken, where its adherend who stands as a representative of languages of civilization are spoken, where its adherend who stands as a representative of languages of civilization are spoken with the lady, was found to be an appeared to the lady, was found to be an appeared to the lady, was found to be an appeared to the lady, was found to be an appeared to the lady, was found to be an appeared to the lady, was found to be an appeared to the lady, was found to be an appeared to the lady, was found to be an appeared to the lady, was found to be an appeared to the lady, was found to be an appeared to the lady, was found to be an appeared to the lady, was found to be an appeared to the lady, was found to be an appeared to the lady, was foun from a man who stands as a representative of one branch of so-called Liberal Christianity, it surprised and disappointed me.

Spiritualism has stood before the country nearly half a century. It has been accepted by very many of the most eminent scientists, philosophers, literateurs, jurists and statesmen of modern times. It would take me a long time to give you the names of eminent and distinguished men and women in this and foreign lands whom I know to be Spiritualists. I have met personally very many of them, not only in my own country, but also in England, France, Germany and Italy, and have corresponded with many more. I know several clergymen of Dr. Snyder's denomination who are deeply interested in it, and others who are enthusiastic believers in it.

But what is of far more consequence than this, is the immense fact that millions of the common people have "heard it gladly"; people whom the churches utterly failed to reach: "the great unchurched," as they were characterized by the late Rev. Dr. Bellows-atheists, materialists, skeptics, persons infidel to all matters of theological or creedal belief-have been reached by this movement, and converted to the knowledge of a demonstrable immortality, to a consciousness of the spiritual powers of their own being, and to a realization of the sublime fact that the chief end and aim of human existence is the highest and most harmonious development of all the powers of life to a complete and consistent whole.

In the presence of this grand fact, how do the carping criticisms upon the literature of Spiritualism, or the claims of certain individual mediums to be the representatives of ex. astonishing thing Spiritualism had produced. alted spirits, or the idiosyncrasies that may be Let me read it to you, that you may judge manifested by individual Spiritualists, sink for yourselves: into absolute insignificance. In this one direction alone, Spiritualism has done a work that should command the respectful homage of every philanthropic lover of his kind.

I confess I am utterly at a loss to comprehend Dr. Snyder's position toward Spiritualism here in this community where his own denomination occupies just as heretical a position in the estimation of Roman Catholics, tion in the estimation of Roman Catholics, Episcopalians, Presbyterians, Methodists and Baptists, because of its denial of the deity of Jesus, called the Christ, as do the Spiritualists; Topics," by Rev. Dr. Snyder, of Jesus, called the Christ, as do the Spiritualists; and I amrm that had no really and sincerely Church of the Messiah of this city | heart the true interests of Liberal Christianity in this community, he would never permit himself by voice or pen to utter or promulgate one word whose influence could tend to increase or strengthen its prejudice against this movement, whose genius and spirit, whose ideas, methods, forces and aims are all brought to bear in the one direction of liberalizing the whole human race, releasing it from bondage unto error, and hastening on the glorious time when the nations of the earth, freed from their idolatries, freed from their slavery to priestoraft and churchcraft, shall unite to formulate a world-religion, whose glorious temples shall be constructed of blocks of solid light from the quarry of Eternal Love, Liberty. Law.

More than thirty years ago Theodore Parker who was my personal friend and adviser in the darkest, most cruel experience of my life, and who in every sense of the word was the no blest champion Liberal Christianity has ever had—belonging to the same "heretical denomination" represented by Dr. Snyder—looking at Spiritualism, not through the knot-hole of prejudice, but weighing it in the balance of his grand intellect, notwithstanding he could not accept its phenomenal manifestations, from his rostrum declared it to be the noblest ally Liberal Christianity could have. He, rec ognizing even at that early day its grand work as a liberalizing, reformatory power in the world, paid to it this tribute.

Dr. Snyder professes to have been familiar with the literature of Spiritualism for nearly forty years, and yet he says, "I have never seen a line of prose or poetry from the hands of these mediums which rose one iota above

the level of their individual power." This is the opinion of one person. To counterbalance it, we have the opinions of a large number of quite as competent literary critics as the reverend doctor himself, and I regret the exceedingly limited experience, or the bias of prejudice, that called forth such an expression of opinion.

The late Mrs. Frances O. Hyzer, one of our best-known lecturers, widely beloved and deeply lamented, many years ago gave the following wholly impromptu poem, under what purported to be an inspiration of Burns, in response to the mental question of a lady friend, Have you met and wed your Highland Mary?" It is an exquisite production, marked most strongly by the Burns characteristics, even to the dialect, and pronounced by critics to be worthy its alleged source.

Mrs. Hyzer told me that in her normal condition she had no facility whatever in rhyming, and knew nothing of the Scotch dialect:

RURNS AND HIS HIGHLAND MARY.

I am the lad—and why I 'm here,
I heard the gude-dame when she said
She'd know, in joyous spirit sphere,
If Burns was wi'n is Mary wed.
I sought to tell her o' our joy—
No muckle impress could I make—
And, lady, I have flown to sec
If ye'd my message to her take.

Tell her that when I pass d from earth, My angel-lassie, crowned wir flowers, Met me wir glowing love lit torch. And led me to the nuptial bowers; That all wa'd dream'd o' wedded bliss, And more, was meted to be there—And sweeter was my dearle's kiss Than on the flow'ry banks o' Ayr.

Where Love's celestial fountains play'd,
And rose-buds burst, and seraph sang,
And myrtle twined our couch to shade,
I clasped the love E-mourn'd sa lang:
And while by angel harps were play'd
The bonnie "bridatiserenade."
Though na gown'd priestithe kirk-rite said,
Burns was wi' Highland Mary wed!

There's na destroying death-frost here
To nip the hope-buds ere they bloom—
The bridal tour is through the spheres—
Eternity the "honeymon."
And now, my lady, if ye ill bear
These words unto the anxious dame,
I think I can ye so reward,
Ye "il ne'er be sorty that I came."

(Published originally in the Banner Of Light to arch 27th, 1858.)

Miss Lizzie Doten, another of our early workers, while upon the rostrum gave a poem asserting its own claim to being an emanation from the spirit-brain of that brilliant, erratic genius, Edgar A. Poe. The Springfield Republican, of Springfield, Mass., at that time edited by the late Samuel Bowles, whose ability as a literary critic was unquestioned, and perhaps unexcelled, published this poem with the comment that it was worthy the source whence it claimed to have come, and was the most

RESURREX: From the throne of Life sternal, From the home of love supernal, Where the angel feet make music over all the starry

floor—
Mortals, I have come to meet you,
Come with words of peace to greet you,
And to tell you of the glory that is mine forevermore.

Now I come more meekly human,
And the weak lips of a woman
Touch with fire from off the altar, not with burnings

arns for another, As a child turns to its mother, From the golden gates of glory turn I to the earth

once more,
Where I drained the cup of sadness,
Where my soul was stung to madness
And life's bitter, burning billows swept my Tortured by a nameless yearning, Like a frost-fire, freezing, burning, Did the purple, pulsing life-tide through its severed

hannels pour,
Till the golden bowl—Life's token—
Into shining shards was broken,
y chained and chafing spirit leaped from out its

But while living, striving, dying, Never did my soul cease crying, who guide the Fates and Furies, give, oh! give me, I implore,

me, 1 implore,
From the myriad hosts of nations,
From the countless constellations,
One pure spirit that can love me—one that I, too, can
adore!"

Through this fervent aspiration Found my fainting soul salvation, For from out its blackened fire crypts did my quick ened spirit soar

and spirit soar; And my beautiful ideal— Not too saintly to be real— nore brightly on my vision than the loved and lost Lenore.

'Mid the surging seas she found me, With the billows breaking round me, And my saddened, sinking spirit in her arms of love

upbore;
Like a lone one, weak and weary,
Wandering in the midnight dreary,
ier sinless, saintly bosom, brought me to the
heavenly shore. Like the breath of blossoms blending Like the prayers of saints ascending, Like the rainbow's seven hued glory, blend our souls

Corevermore;
Earthly love and lust ensayed me,
But divinest love hath saved me,
know now, first and only, how to love and to adore.

Oh! my mortal friends and brothers! We are each and all another's,

We are each and an anothers,
And the soul that gives most freely from its treasure
hath the more;
Would you lose your life, you find it,
And in giving love, you bind it
Like an amulet of safety, to your heart forevermore.
[From Lizzie Doten's "Poems of the Inner Life."] Miss Doten's claim was that in her normal

condition she was wholly inadequate to the production of many of the poems in her volume entitled "Poems from the Inner Life."

Take my own case. I solemnly aver that in my normal condition I have not the slightest ability in the direction of rhyming. I never attempt even doggerel. Were my life at stake, and its ransom was offered me on condition that I should compose a poem of six or eight stanzas worthy the name of poem, I should have to forfeit it. And yet years ago at the residence of Mrs. Gov. Davis, in Worcester, Mass., in the presence of as brilliant a company of literary people as can be assembled in any city of the Union, I passed rapidly from one entrancement to another, giving a series of brilliant poetical inspirations purporting to have come from Shelley, Southey, Byron and

was the centre of a brilliant coterie of distinguished men and women in the days of Webster, Clay, Calhoun, Sumner and Wilson. She possessed a keen, bright intellect, was highly cultured, and after the death of her distinguished husband, who, together with herself. was an earnest Spiritualist, she drew about her a circle of as intellectual people as could be found in the Old Bay State. It was at the residence of Mrs. Davis that many of the most marvelous phenomena of my mediumship developed themselves in the presence of her friends. On the evening referred to the company was an unusually brilliant one. At the close of the séance many of the guests clustered about me, and Mrs. George Bancroft, who was among the number, voiced their sentiments by saying, "Mr. Willis, we have to thank you for a most brilliant intellectual feast." That "feast" consisted of a series of inspirational poems given through the lips of a young man that were as far above the level of his normal power as Dr. Snyder's intellectual ability is above that of a clodhopper. One purporting to be from Shelley held the company spellbound, so exquisite was its imagery, so faultless its diction.

At a brilliant reception extended to me in the city of London some years ago there were present many eminent and distinguished persons, among them Alfred Wallace, F. R. A. S., the intimate friend of the great Darwin, and Prof. Crookes, who was, I think, at that time, editor of the British Quarterly Journal of Science. I gave entranced a poem which, from the exalted influence resting upon me at its close, as consciousness returned to me, I knew must have been a remarkable production. My impression was confirmed by Mr. Wallace, who, coming to me, said: "Dr. Willis, that was a marvelous poem. It was as fine as anything in the English language." And this expression was assented unto by several other members of the distinguished company.

But the literature of Spiritualism with which Dr. Snyder claims to be so familiar is to me but a small part of this great movement, notwithstanding it numbers among its contributors such names as Owen, Hare, Wallace, Crookes, Zöllner, Varley, Flammarion, Mr. and Mrs. S. C. Hall, William and Mary Howitt, Epes Sargent, and scores of others eminent in the domain of art, science, philosophy, literature and religion.

Dr. Snyder asks how can Spiritualism add anything to the philosophy, the science or the religious knowledge of the world?

The late Rev. James Freeman Clarke, D. D., ing life present and life to come of sufficient | alive in the heart of humanity. importance to the world to justify him in writing over his own revered name a somewhat lengthy preface to the little book that announced those phenomenal, mediumistic experiences and revelations to the world. This was simply one of innumerable illustrations of the fact that great minds do differ in their opinions.

"If Socrates, Plato, Paul, Seneca, Shakspeare, Byron or any of the illustrious dead are in communication with the living, they surely ought to be able to make some utterances that bear the stamp of their genius," says Dr. Sny-

The brilliant and erratic Rev. Thomas L Harris, after his Mountain Cave episode in connection with one Dr. Scott-which reflected upon infant Spiritualism as much disgrace as the excesses of that early church at Corinth, which called forth those scathing denunciations of the great Apostle in his epistles to the Corinthians did upon infant Christianity -returned to the world and gave such remarkable evidences of spirit-power in the improvisation of those really brilliant poems, "A Lyric of the Golden Age," "An Epic of the Starry Heavens," and of the "Morning Land," that they went far toward obliterating the memory of his folly, and wrung from the grudging pen of his critics many unqualified admissions of the striking similarity of style stamped upon the poems to the renowned poets whom he claimed were his inspirers. And many competent critics laid aside their prejudices so far as to admit that they were poetic marvels, and fully worthy any authorship. They were spoken entirely impromptu in the presence of witnesses, under circum. stances that were proofs of their abnormal

Notwithstanding his brilliant mediumistic gifts, he afterward abandoned Spiritualism, and gave himself up to an exceedingly eccentric career that can be rightly designated only as Harrisism.

Dr. Snyder asks if when Shakspeare talks through John Smith, he talks like John Smith and not like Shakspeare, then what service does Shakspeare render the world? "Why should I listen to St. Paul filtered through John Smith when I can have the lofty genius and spirituality of the saint in his own writings? Why should I care to talk with Darwin through a medium whose ignorance and incapacity cancels the genius of the great interpre ter of nature?"

These questions answer themselves. It is obvious it would be a miserable waste of time. And yet such communications might prove to be of as much practical value as is a great,

Davis, during their long life in Washington, | can do all this that you claim, let them come and use my instruments; let them come and demonstrate to me some problem of my spe cial branch of science."

The clergyman asks the same questions from his pulpit: In tones of contempt he repeats the declarations of some individual Spiritualist, or the vaticinations of some "John Smith" type of medium, and with a most triumphant, consequential air, a la Talmage, asks why these spirits do not visit him in his study, move his ponderous book-case, inspire his lipsperform wonders through him! And the world reëchoes the demands of its materialistic, scientific and religious teachers, and asks why the spirits do not come and do its work for it, reveal all mysteries and all truths unto it, leaving nothing to be achieved through the reason, the judgment, and the practical powers of industry, which are the god-like prerogatives of mankind.

Even Dr. Snyder demands that Shakspeare and Byron and Burns shall expend their efforts as enfranchised spirits in supplementary evidence of their individuality; and challenges all the mediums in the world to present us with a coherent and satisfactory solution of the great economic and financial problems that so sorely beset us to-day.

I submit that this is looking through the veriest peep-hole at this great movement that has commanded the respectful attention of so many of the foremost minds of the age.

I submit that there is a realm higher, diviner than the intellectual realm, sublime as that realm is-the realm of the spiritual. Like a magnificent dome, it overarches the intellectual; and it is in that realm that the forces of Spiritualism are expended and its grand work accomplished.

It is no new thing. It is as old as the soul of man. It dates back beyond the days when the only means man had of recording his progress was with chisel and hammer: to cut his very life into huge bowlders of stone, which have baffled the corroding finger of time. Away back in the dim morning twilight of reason, in the very infancy of man's intellectual development, these questions arose: "Who am I?"
"Whence did I come?" "Whither am I bound?

With those queries, in answer to the many and varied speculations they aroused in the mind in response to the yearnings of the soul for their solution, man was brought face to face with the infinite source of his life through spiritual agencies, and that was the birth of Spiritualism; and those Rochester rappings, as they have been termed, that originated in of Dr. Snyder's own denomination, right in the little village of Hydesville, N. Y., were but the Athens of America, deemed the revelathe recchoes of it that have sounded down through the ages from time to

Those primitive men were so wrought upon by these spiritual agencies that they retired from the busy hum of external life, with its varied distractions, into the depths of the primeval forests, and there voices from the realm of the spiritual responded to the deep yearnings of their souls; beams of inspiration illumined their brains; glorious visions flashed before their rapt gaze. The radiant forms of the loved departed who had triumphed over mortality, and entered upon the fullness of immortality, presented themselves, answered their queries, and unfolded to them the mighty scheme of the universe.

Here, we repeat, was the dawn of Spiritualism -away back in the earliest glimmerings of human civilization-and it formed the basis of the religious faith of mankind. It formed the basis of every system of religious belief that has ever been projected from the mind of man. It has been the source of the inspirations that have formulated those systems, not excepting even Christianity. They have all been good, excellent in their origin, but have degenerated from pure Spiritualism into ecclesiasticism. Hence, as I affirmed in the lecture which Dr. Snyder kindly referred to as an "able advocacy," Spiritualism, per se, is the culmination, the essence, the flower of all the great religious systems that have preceded it.

Dr. Snyder in alluding to the 13th chapter of Corinthians passes by the 12th chapter, which contains the great apostle's most accurate statement of the gifts of mediumship as they exist to-day. "Now there are diversities of gifts," he says, "the gifts of healing, the working of miracles, prophecy, discerning of spirits, speaking with divers kinds of tongues, the interpretation of tongues." Where do you find these gifts manifested to-day? Yet the apostle commanded: "Covet them earnestly," and the Master declared: "These signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents, and if they handle any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover.

Where, I ask again, will you find the signs the Master said should designate the true believers in him, or the spiritual gifts the great Apostle urged should be coveted earnestly? It were utterly vain for you to search for them in any of the so-called Christian churches of the land. They are not there.

Go to that form of faith that has been condemned and mocked and despised by the priesthood, even as it was in those primitive days when Jesus and his apostles declared its truths and expressed its signs! Go to Modern Spirit-

any form of sectarian belief, and gives an emphatic denial to every sectarian dogma.

No stronger proof of the vital power inhefact that, notwithstanding all the ridicule, contempt, misrepresentation and abuse that have been heaped upon it-notwithstanding the disgrace that has been cast upon it by unworthy representatives of it—its progress has been phenomenal; nothing has seemed to retard it even. It took Christianity three hundred years to become as respectable in point of numbers and influence as Modern Spiritualism stands to-day, after less than half a century from its advent.

Many years ago it was declared by a convention of Roman Catholic dignitaries, assembled, I think, in the city of Baltimore, that Spiritualism numbered its adherents by the millions in this country alone. We certainly could have no more reliable authority on this point, for Roman Catholicism, with its marvelous system of organization, the most marvelous the world has ever seen, knows what is going on in every city, town, village and hamlet in the

Since that announcement was made Spiritualism's increase has steadily gone on. Nothing has stayed its progress, and never in the history of the movement has there been a more universal and profound interest in it than there is to-day.

I am in touch with the movement all over the world. In England, France, Italy, Germany, Switzerland, Spain, Russia, Australia and Brazil, we find the adherents and defenders of our faith, among whom are numbered very many eminent and distinguished men and women. All these countries have their mediums, and many of them their journals and magazines.

How sadly one mistakes its genius and scope who would narrow it down to phenomenal manifestations only, important as they are, or imagine that the great souls of the past have no higher mission to humanity than to give test proofs of their individuality by supplementing the intellectual work they accomplished when in the mortal form and bequeathed as a legacy to humanity on leaving it, or by solving any of the problems of social or political economy for mankind that man has the capacity to solve for himself!

The Spiritualism that we believe in is an echo of the Spiritualism of the Apostle Paul, who declared that there is a natural world and a spiritual world, a natural body and a spiritual body, and that we are encompassed about with a great cloud of witnesses

Yes, every household has its attendant angels. Over every home rests the love of some departed friend, and forever in patient hope the beloved ones seek to assuage grief, to lighten care, and to bring beauty and peace. But over humanity rests the love of highest heaven, proceeding from those great angels, those wisdom spirits who have entered into the fullness of universal love. These it is that inspire and direct human efforts to bring about great events. These watch over national life and social life. These look to great ends, and, with prophetic vision, beholding what is to be, work to bring the speedy results.

Over Israel and her tribes hovered such angels of wisdom, so that prophets and seers, catching glimpses of the future, foretold the days to come, and the events of the times sprang forth like the direct interposition of

These angels ministered to the reformer of Judea, and with their power of insight they controlled events and created the history which has made its impress on all the ages since.

These ministering angels of the world's salvation and its needs helped the discoverer of this Continent, guided men to its shores, assisted in the order and management of its rly life that they might bring ab grand results that their clairvoyant perceptions beheld as necessary; and now as national events roll on discordant, chaotic and confused though they may seem to mortal vision, nevertheless they are guided and controlled by the hero-souls of the spirit-realm. who know no party or limits, no clime or race, but only the weal of the human family; and individuals are made to serve, as the future demands they shall serve, as agents for bringing on a better time, a higher civilization. All failures to achieve the highest good come from the lack of earthly instruments who shall act in harmony with the heavenly ones. All national events do. indeed, lie in the hand of the Infinite, and a wisdom above the earthly helps along every great movement of the

Coming from national events to reformatory movements, they also are under the control and supervision of the angel-world. Societies are organized to act and direct, through the impelling influence of kindred organizations in spirit-life. This great movement called Modern Spiritualism has been carried on with To the Editor of the Banner of Light: system and order from its very commencement. With the all-seeing eye of heavenly insight, men and women have been called into active service who could best serve the end desired. Centres have been occupied best fitted for the spread of the saving truths of angelministration. Silently in Church and State have been working these influences of light, until the whole earth has heard of the salvation hidden within this misunderstood, misrepresented and despised faith.

Dr. Snyder asks how Spiritualism, upon the basis of the single claim of having demonstrated an actual communication between this world and the unseen, can consistently ask to become a substitute for any man's religion? I have yet to learn that it has ever made any such demand. Most certainly I made no such claim for it in the lecture that called forth Dr. Snyder's comments; and I respectfully submit that had his mind not been so occupied with the "one very serious reflection" upon the shortcomings of "spiritualistic literature," he would have called to mind that I made the assertion that if Spiritualism meant only the demonstration of the presence of our beloved dead, and the assurance of a blessed reunion with them hereafter-beautiful and consoling as such a demonstration would be-it were nothing but some personal attribute or experience which we have no right to herald forth to the world; but it comprises infinitely more than this: it comprises all that pertains to

spiritual existence. From its start it declared that its mission was not to overthrow existing religious institutions, but to work in and through them as a reformatory power-release mankind from bondage unto ecclesiasticism and dogmatic theology, and restore the power of primitive Christianity, which was the pure Spiritualism that was forced to withdraw from what stands before

endorses no creed or sect, has no affinity with | the world to day as Christianity, when it became dominated by ecclesiasticism, after the fatal compromise between Constantine and Eusebius-even as it was forced to retreat rent in this movement can be given than the from all the great religious systems that have preceded Christianity.

I claim that the truth of this statement is substantiated by the fact that every effort that has been made to establish leadership in this movement, or to organize it into a sect, from its incipiency has proved a signal failure.

Bro. Snyder says that religion means inflnitely more than the fact that one has changed the faith of immortality into certainty, and in everything except this Spiritualism has borrowed from sources outside itself.

Oh! my good brother, Spiritualism has borrowed from no outside source. I claim that it is in itself a system of universal philosophy, embracing in its ample scope all the phenomena of life, motion and development; all causation, immediate or remote; all life, animal, human or divine; and this is but one of the great outpourings that have occurred from time to time throughout the ages, to recall men to unity with the divine spirit, ever since it sounded through the groves and forests of Ancient Hindostan.

Pardon me for trespassing so long upon your time and patience. My whole heart and soul are so enlisted in this Cause I could talk forever upon it.

"And now," in the words of the great Apostle, "abideth faith, kope, charity, these three but the greatest of these is charity.'

### Spiritual Phenomena.

Seance with Mrs. Mott-Knight. To the Editor of the Banner of Light:

A brief summary of a séance recently held with that gifted medium, Mrs. A. Mott-Knight, is, I think, due the public; and I, as an investigator and lover of truth, will give it-with your kind permission and assistance.

We have heard of Mrs. Knight mostly as an independent slate writer; but I wish to add my testimony to her gifts as a medium for independent voices, and physical manifestations of a fine order.

At the above mentioned séance, blank paper and pencils were placed on the floor, in the centre of the circle, and no sooner had we joined hands than we could hear the rustling of the paper and the scratching of the pencil. At the same time a harmonica, upon which my foot was placed, was heard to play softly but distinctly, and luminous lights were floating about the circle. Mrs. Knight was conversing during all these simultaneously appearing but different manifestations, and independent voices were distinctly heard by all

At the close of the séance messages were found on the paper to different members of the circle, perfectly legible and signed with names of spirit friends. Some of the pages were written full in a small hand; and on my own messages were two excellent sketches of men's heads delicately drawn. Altogether, the séance was a most gratifying and convincing one to all present. It is such mediumship as this that clinches the sound arguments of our platform speakers.

Mrs. Knight kindly extended her hospitality to me for the night, and it was after we retired that I had the most irrefutable proof of her gift. We had no sooner retired than the harmonica, which we had left on the bureau, was whirled rapidly around our bed and the room-playing all the while, but finally ceasing in a far corner of the room. I arose before Mrs. Knight was awake next morning, and found the harmonica just as we had left it on the bureau after the playing. Taps were heard around us, and different objects moved about. I remarked that I would like to write up my experience for THE BANNER, and three very emphatic raps came, after which we were left for the night.

This is a plain statement of facts: and when we meet with such we should not be chary of our encomiums, or stint our efforts to give to waiting doubters the benefit of our experiences. The world needs all such enlightenment, and were people but to investigate before they criticise, the millions who are yet on the "other side of the fence" would be with Very sincerely, us heart and hand.

SADIE E. W.

Letter from the Late Elder Evans. [The following statement of views was re-

ceived by us from the veteran Elder of the Shakers-F. W. Evans-some time before he passed to spirit-land and to the reward of a well-spent life. It was mislaid at the time, and recently encountered again. As an interesting memorial of one who has, since writing it, put on the garment of eternal life in the Higher Country, we give it publication at this time.—Ed. B. of L.]

I think the manner in which you meet the objections against Spiritualism is admirable. THE BANNER is worthy of its name; it is a banner to all spiritualistic publications.

Slowly, but surely, the Cause progresses Spiritualism is the angel of the Revelator John: that is, "coming down from heaven, having great power, and the earth is lightened with its glory." It truly has great power over material things—but that power is only developed in a small degree as yet, compared to what will finally be achieved by it.

The materialization, as we term it, is a won derful scientific phenomenon. There is in it an unlimited power for good to humanity. When fully demonstrated to the many, as it is now to the few, the exposers will prove to be the frauds; and it will be known to all, as now to the elect, that the most successful "exposures'

are operated by spirits. I "speak as having authority," because—as well known-the Modern Spiritualism began in the Shaker order; and, so far as I know, the Shakers are the only religious body who endorse Spiritualism. In our seven years' experience with it we were much influenced in our judgment of the mediums-instruments, as we termed them-and the manifestations, by our

early worldly, anti-Christian education. Being supernatural, we thought it divine, and
that the instruments were extraordinarily favored persons—almost sacred men and women.
We learned wisdom by our experience, and
concluded that Spiritualism was a science—not
a religion—and that mediumship was an inherited difference of the race.

a religion—and that mediumship was an innerited gift, common to the race, but more prominent in some individuals who, "by reason of use," had their spiritual faculties more fully developed than others.

As a general rule, the instrument is less benefited by the communications than the observer; and often they are skeptical in relation to spiritual phenomena and at the time but to spiritual phenomena—not at the time, but afterwards. F. W. Evans.

Mt. Lebanon, Columbia Co., N. Y.

### Banner Correspondence.

Maine.

KINEO .- E. L. Donnen writes: "Mrs. Jonnie Crosse has been at Kineo recently, giving magnetic treatments with wonderful success. One patient had facial paralysis—his mouth being drawn aside, and one eye badly affected; he is now gaining rapidly. Mrs. Crosse was formerly from Boston, now of Dexter, Me, and the work she is doing here is of a kind to paralyze—to all thinking minds—the claims of the 'Regulars' anywhere to a monopoly of the healing art."

BATH.-Dr. Rouse sends us a copy of the Bath Daily Times of May 20th, in which appears an article in favor of Mr. J. Frank Baxter's labors there in City Hall, on Sunday, 27th from which we make the following citation:

from which we make the following citation:
"During the evening [séance] there presented themselves [spirits] Sarah Coumbs, Dexter Coombs, Laura F. Coombs, Rev. Ames Merrill, Charles N. Merrill, Margaret Morse, Mr. and Mrs. Alfred Morse, Marcia Hewey, Co. A. Third Manne Regiment, Salome Percy, Alexander Mc Crea, David Pinkham, six years of age, Wn. Sanford, ninety-two years of age, B/W. Morse, Albert Pattee, Mrs. Hanson, Charlotte Ring Bowker, Capt. John Bowker, Wm. B. Pattee, Mrs. Louisa Curtis Maim sten, John O. Fiske.

The message of Louisa Malmsten to her husband, who was present, was, 'Henry, it is true, it is true. David Pinkham sent greetings to George, Charles and Andrew Pinkham, and told of the accident at Hyde's machine shop, where he was mangled in the graring, and Charles H. Mason stopped the engine to try and save him. Alexander McCrea told of how he went under the floating ice, while his son and Thomas McQuarrie were saved. Wm. Sanford was glad he had been a member of the Universalist church. John O. Fiske made the closing prayer.

J. Frank Baxter was introduced by a very prominent and very influential citizen. F. B. Torrey who remarked that Modern Spiritualism is receiving the at tention and investigation of prominent scientific men, and as a science he found it interesting and wonderful—that it is a truth based upon phenomena, and that investigation does away with prejudice."

FAIRFIELD .-- A correspondent says: "Mendon and Blackstone have formed, through the work of Dr. S. H. Nelke, the 'First Spiritualist Society,' and elected Mrs. Dr. L. A. Shorey as President. Mrs. Shorey is a good presiding officer, speaker and medium; the society can be congratulated in selecting her as its leader. All the members are earnest workers, and success is assured."

Connecticut.

NORWICH. - M. W. Beebe, Sec'y, writes: The Spiritual Alliance held two sessions in Pythian Hall, June 3d. Edgar W. Emerson was the attraction. In the afternoon Mr. Emwas the attraction. In the atternoon Mr. Emerson deeply interested his hearers, his subject being: 'Mediumship the Foundation-Stone of Spiritualism.' While there were many excellent points made in his remarks, one in particular was well worth trying to remember: 'There is no ism in the world to day (Spiritualism excepted) but what the foundation stope has been the work of the disciples. (Spiritualism excepted) but what the foundation-stone has been the work of the disciples of the church. The foundation-stone of Spiritualism was made and laid by the angels. The ories, creeds, dogmas either keep a man rooted to one spot or push him backward. Spiritualism moves him only forward!'

Mr. Emerson supplemented his lecture with truly wonderful tests in variety and number

truly wonderful tests in variety and number, satisfactory to all present.

At the evening session the hall was crowded. The speaker took his subjects for discourse from the audience, and handled them in a manner such as one might expect from a scholar who had long studied these questions. Tests again followed, and nearly forty names and descriptions were given and quickly rec

[Sunday, June 10th, Mrs. H. M. Coit, a local test medium and psychometric reader, was to occupy the platform in Norwich.]

DANIELSONVILLE. - W. De Loss Wood writes: "Edgar W. Emerson spoke here June ist to a private circle I had arranged. He was under control over two hours, giving over seventy-five messages—all of which were recognized. It is bundays are already engaged for two years head, and he has just received an offer for a ee years' engagement in California. The revent makes the fifth time he has been to this place under the writer's auspices—twice at a public séance, and three times at a private séance; and his work here has cona private scance; and his work here has con-vinced many skeptics. I have listened to some of the best test mediums, but none whose work s more effective than that of Mr. Emerson."

Florida.

TAMPA.-A correspondent sends us a copy of The Tampa Daily News, which contains the following notice. What its editor says of THE BANNER, and Spiritualists, is of a singular character, and might lead one to suspect he also has a "desire for the truth" of the Spir stual Revelation, but fears that he may, by some inexplicable manner, by drinking of a "cup," which speedily becomes a "web," be transformed into a fly—a victim of spiritual (?) spiders:

"The BANNER OF LIGHT, Boston, dresses up Spiritualism in a garb so pleasing to poetic fancy that the desire for its truth grows upon the reader until it does duty for evidence—and faith undoubting is the result. This entanglement in the web of spiritual philosophy seems to produce an intoxication so gentle and so soothing as to destroy any desire for disenthraliment, and the convert finds perfect happiness only in being left alone in his dreaming. Men of poetic fancy, with breadth of soul and depth of thought most keenly enjoy the exhilarating cup, and they are the men most liable to entangle themselves in the spid—spiritual web." The BANNER OF LIGHT, Boston, dresses up Spirit-

We assure the writer of this paragraph that there is no "intoxication" or exhibitation in the Spiritual Philosophy, save the mental uplifting and joy caused by suddenly becoming free from old-time errors, and learning that the grave is a "thoroughfare, not a cul-de sac." Spiritualism also numbers among its adherents spiritualism also numbers among its adherents some of the foremost scientists and hard-headed proof-demanders which are known in the world to-day; it is a matter of demonstration, not of enthusiasm!

### Michigan.

GRAND RAPIDS.—A correspondent writes: 'At the close of Mrs. Tillie Reynolds's twomonths' engagement with the Grand Rapids Spiritual, Association, the friends and members present, feeling that her work had been exceptionally well done, and being desirous of giving public expression thereof to her, adopted the following resolutions:

Resolved, That Mrs. Reynolds has been an efficient worker—not absenting herself from, or sparing herself, in any of the public meetings of seclar gathering—giving many finesets, inspired ulterances and uplifting thoughts. She has at all times been lady-like, social and friendly in her department.

portment. Resolved, That we extend to Mrs. Reynolds our hearty Resolves, That we extend to Mrs. Reynolds our hearty thanks, kindest regards, and best wishes for her success wherever she may go. May the good angels attend ber, and the invisible helpers, who are her immediate guides, be encouraged and strengthened in every good word and work. In bidding her this good-by and God-speed it is our hope to have her among us again at some future time.

Resolved, That this Society can and does cordially recommend Mrs. Reynolds to other societies, with certainty that she will ever seek to build up the Cause, and unite the people in the bonds of fraternity and peace.

Resolved, That the Beoretary be instructed to spread the foregoing resolutions on the books of the Association, and forward a copy to the Banner of LIGHT. The Light of Truth and The Progressive Thinker, respectfully requesting them to publish the same.

Massachusetts.

BOSTON.- Mrs. Florence N. Dake writes June 1st: "Just: two weeks ago we arrived in Boston, and, as if to bring us 'good luck' and herald the happy times to come, the first acquaintance we met was our good friend, Mr. Luther Colby, that grand, brave spirit, who so nobly has waved the BANNER OF LIGHT in the nobly has waved the BANNER OF LIGHT in the face of skeptics and oppression. Long may be live to enjoy the conquest and glory which should be his. He was one of the first to give the Cause a hearing, and with his faithful friend and co-worker, Mr. Isaac B. Rich, deserves success, and should have the hearty support of all friends of progress and truth. It is the duty of all liberal minded people to spread the truth and suprain the BANNER OF LIGHT. the truth and sustain the BANNER OF LIGHT. We received a hearty welcome to this beau-

tiful city of homes from many friends, and tiful city of homes from many friends, and among our early callers were Mrs. Dr. Chase of Swampscott and Mr. J. Clegg Wright, the distinguished and deservedly popular lecturer. We called upon the well-known medium, Mrs. Leslie, 587 Tremont street, and found her very busy. We made an appointment for the following day, and our sitting proved very satisfactory. The communications were clear and convincing."

New York.

BROOKLYN. - Augusta Chambers writes, June 4th: "I desire to return my sincere thanks to the 'Woman's Progressive Union,' through THE BANNER—for THE BANNER is such 'a household word 'with all Spiritualists

such 'a household word 'with all Spiritualists
that I know then I shall be thanking each kind
heart individually.

My 'School of Acting' 'went up' in flames
on the 7th of May; but I managed to stage the
play of 'Jack, the Glant Killer,' at 102 Court
street, as I had promised the Woman's Progressive Union I would.

Eriday exprise Tupe 1st at the last business

Friday evening, June 1st, at the last business meeting of the season, to my great surprise, the Woman's Union presented me with a most the Woman's Union presented me with a most generous donation, and I would like all the absent members, as well as those present, to know how grateful I feel toward them—for words failed me at the meeting.

From personal experience I wish to proclaim the members most worthy of the name, 'The Ladies' Aid and Progressive Union.'"

NEW YORK CITY. - Alex. Summerfield writes: "The New York Liberal Club having invited Prof. Theodore F. Price to deliver a discourse before that Society Friday night, the 25th ult., an unusually large audience was in attendance. The speaker kept quite closely to his theme, 'The Complex Man.' He referred to the discoveries of a long array of noted scientists, and the atomic beginnings of life were clearly described from a spiritual as well as a physical basis. The time of delivery covered an hour and a half, and the Secretary of the Organization, speaking of the discourse at its close, although a materialist, referred to it as a 'learned, profound, well-clucidated and high ly interesting lecture.' A debate, which is always in order here, followed. Nearly all the speeches were in line with the speaker, whose final summing up at the close of the debate discourse before that Society Friday night, the final summing up at the close of the debate only strengthened his position."

Pennsylvania.

PITTSBURGH.-John H. Knight, Vice-President First Church of Spiritualists, writes: Mr. Oscar A. Edgerly has just closed another "Mr. Oscar A. Edgerly has just closed another successful month's engagement with our church, and carries away with him the best wishes of all who have been fortunate enough to listen to his masterly discoprases and his uniformly successful readings. This is the second visit Mr. Edgerly has paid us. His controls are of a high order, and his public lectures have been listened to with great interest. The subjects chosen, while covering a wide range, were all of them pertaining in some form or other to Spiritualism, and well calculated to keep alive and spread an interest in our faith. keep alive and spread an interest in our faith. We take great pleasure in recommending Mr. Edgerly to any society desiring the services of a thoroughly capable and talented exponent of the philosophy and phenomena of

Our public services now are closed till September, but we propose to hold a series of Con-ference meetings similar to those carried on last year, which were quite successful."

#### A Star in the West.

To the Editor of the Banner of Light:

Since the earliest dawn of history it has been the custom of all civilized nations to look to the East for all that was original, grand and wonderful; that custom still prevails, but only occasionally are we in the far West favored by the appearance of any phenomenal exhibitions of wonderful beauty and diction in the expression. Dr. F. L. H. Willis, who has just closed an engagement of five weeks here, has proven to the denizens of this city a Star in the West, to the denizens of this city a Star in the West, emblematic of that wonderful "Star in the East" which is said to have led the wise men to the birthplace of the "babe of Bethlehem." Such was the enthusiasm on the part of our citizens to hear the beautiful expressions of love and wisdom that fell from his lips, and the inspirational poems that seemed to flow spontaneously from his brain on all occasions—notwithstanding his physical infirmities, in consequence of the peculiar condition of our climate during his engagement—that we should have been glad to have retained his services much longer—though he did remain one week much longer—though he did remain one week longer with us than he originally planned. While I have no intention of making any in vidious comparisons, I believe I am safe in saying we have never before had a lecturer where there was so universal an expression of opinion or desire that he or she might become a permanent fixture with us, as in the case of Dr. Willis.

But when we recount the many and the varied

But when we recount the many and the varied opportunities the Doctor gave us for instruction and for entertainment, there is no wonder the "common people heard him gladly." Dr. Willis gives no tests, however, in connection with his admirable addresses, and I trust the time is near at hand when his example in this particular may be followed by all teachers of the philosophy of Spiritualism from public platforms, at least on Sundays. Those who are desirous of witnessing tests of spirit power and presence have abundant opportunity of doing so from the scance-room of hundreds of mediums in all large cities at the present time. In addition to delivering two discourses each Sunday, the Doctor has given instructions to

Sunday, the Doctor has given instructions to two large classes four times each week, in mental: science and soul-culture, which have been exceedingly instructive and satisfactory. These lessons are the first that have ever been given here to my knowledge on the higher ca-pabilities of the soul, from the spiritual stand-

His teachings indicate a knowledge of the possibilities of the soul, in its connection with the spirit of man in our daily lives, which really illustrate what that beautiful spiritual really illustrate what that beautiful spiritual medium and platform teacher of Boston, Miss Jennie Leys, has spent twelve or fifteen years in seclusion and deprivation, under the control of a spirit guide, to prove, viz.: that the time is near, if not already at hand, when spirits from the other side of life will be able to return and communicate freely with mortals who are living as nurs spiritual living as they are appreciated. living as pure spiritual lives as they are capa-

ble of living.

The study and devotion of Dr. Willis in all these years, show that his guides are not only pure and exalted in their purposes, but wise

and devoted to the cause of humanity.

The Doctor has also devoted much time to the instruction and entertainment of the "Woman's Benevolent Aid Society," which meets here every week; through his influence and teachings many members have been added —and to him that Society feels under lasting

obligation.
With this character of teachings, none but those who are still in the A B O's of Spiritualism will find it necessary, or even desirable, to resort to the ordinary phenomena for proof of spirit-power and presence; and the philosophy of this beautiful religion would soon stand upon its intrinsic merits, and a more substantial foundation.

It is not necessary for me to add that Spiritualists in this city and vicinity look forward with fond anticipation to the time when Dr. Willis will return to us.

St. Louis, June 4th, 1894.

Ask for Ayer's Sarsaparilla, and do not take any other. Sold by all druggists.

Passed to Spirit-Life. From Baltimore, Md., June 4th, William Elmer Warren,

aged 4 months and 3 days. Borne by angel hands to the purer clime, he leaves his leaving parents with the blessed consolation which only spiritualism can give. R. WALCOTT.

[Obituary Notices not over twenty lines in length are put-lishes y alustously. When exceeding that number, twenty cents for earh additional line will be charged. Ter words on an aver-or-m ke a line. No poetry admitted under the above heading.]

New Publications.

EBENEZERS; or, Records of Prevailing Prayer.
Written and selected by H. L. Hastings.
Cloth, pp. 382. Boston: H. L. Hasting. This is said to be a compliation of invocations, many of the incidents of which can be verified. The work is divided into three parts, and cannot fail to interest many persons. Mr. Hastings has had a most remarkable experience in treading his religious pathway, if we can judge from the recitals contained within the covers of this volume. The mission of the compiler has been to lift his readers to the high plane of encouragement, and in that line he has made a signal success. His gathering together in an anecdo-

to it very materially, being printed in large type. PROTECTION FROM LIGHTNING, a circular of information, by Alexander McAdie, has been received from Hon. Mark W. Harrington, Chief of Weather Bureau, Washington, D. C.

tal manner the prayers of those persons who have

been benefited has done much good, without doubt,

and in this regard he is entitled to not a little credit.

The typographical appearance of the book also adds

NINTH ANNUAL CATALOGUE of John B. Stetson University, DeLand, Fig., for 1893-'94, has been re-

For Over Fifty Years

Mis. Winslow's Southing Syrup has been used for children teething. It soothes the child, softens the kums, allays all pain, cures wind colic, and is the best remedy for Diarrhes. Twenty-five cents a bottle,

LIST OF SPIRITUALIST LECTURERS. If there are any errors in this List, we wish those

MRS. N. K. ANDROS, Delton, Wis

ABIG. J. DUBSON, GRICHMARI, O.

DE S. J. JUBSON, BARTIE GFOCK, MICH.

ABIG. A. JOHNSON, BARTIE GFOCK, MICH.

MICH. A. JOHNSON, BARTIE GFOCK, MICH.

D. P. K. L. JOHNSON, BARTIE GFOCK, MICH.

O. P. KRLLOGG, EAST Trumbull, Ashtabula Co. O.

MRG. R. G. KIMMALL, Lebanon, N. H.

J. W. KENYON, 23 Middlesex street, Malden, Mass.

G. W. KARKS, Manitou, Col.

D. M. M. D. BROWN-KARES, MANITOUR, COL.

MRS. B. L. LLILLE, I. Trenton street, Melrose, Mass.

RES. F. A. LOGAN, 1137 EAST 20th street, Oakland, Col.

MRS. B. M. J. LEBSLER, H. SOAID DIVISION SL., BURNIO, N. Y.

MRS. M. W. LEBSLER, H. SOAID DIVISION SL., BOSTON, MASS.

THOS. LERS, 103 Cross street, Cloveriand, O.

MRS. HARLES, 103 Cross street, Order, O. N. Y.

MRS. HARLES, 103 Cross street, Order, O. N. Y.

MRS. HARLES, 103 Cross street, Order, O. N. Y.

MRS. ELWAN MINER, Clinton, MASS.

P. C. MILLS, Edmonds, Snoliomish Co., Wash.

J. J. MORSE, 20 Consburght, St., Euston Road, London, Eng.

HARTIE C. M. A. ON, 151 Floatant street, Wordester, Mass.

P. C. MILLS, Edmonds, Snoliomish Co., Wash.

J. J. MORSE, 20 Cross street, Proceeding, N. Y.

MRS. ELWAN,

\* Will also attend funerals.

### Banner of Tight.

BOSTON, SATURDAY, JUNE 16, 1894.

### Vaccination and Its Dangers.

As stated last week, we are in receipt of a perfect avalanche of clippings against Jennerism and the law making it obligatory on healthy citizens and their children. We thank the correspondents who have forwarded these accounts, and here append some of the most important ones-in our judgment:

f From the New York Recorder, June 3d.] VACCINATING BY VIOLENCE.

Police Pinioned Manuel Betts while the Virus was Scraped in; His Wife and Daughters, Terrifled by Rough Treatment and Profanity, Submitted.

When Manuel Betts brought his wife and three children from their simple home in the Azores, and took up his residence in a neat little cottage near the Erie Başin, in Brooklyn, he was a giant in stature, and enjoyed perfect health ever since he was fifteen years old and recovered from the smallpox. He built up a nice little business as a boss stevedore, and was giving his children an education according to the tenets of the Land of Freedom, when sud-denly his zeal regarding his adopted country received a tremendous setheck

received a tremendous setback.

He was sitting by the front window of his cottage on Sullivan, near Conover, street, when there came a rap on the door. He opened it, and a man accompanied by two policeman en-

I have come to vaccinate you," said the man abruptly and roughly. "Come. get ready!"
"But I have had the smallpox," objected the
Azorean glant. "I had it when I was fifteen
years old."
"That makes no deard difference" said the

years old."

"That makes no d—d difference," said the visitor. "You've got to take it again."

Now, Manuel Betts is a Christian man, but he lost patience at this treatment, "I'll be d—d if you do," he said.

The next thing that Manuel Betts knew four

more policemen were in the house, and he was pinned against the window jamb. He struggled to get free, and he gave the six brawny officers a fight to hold him, but six to one was too heavy odds against him, and he had to succumb. His arm was bared by force, his captors tearing off the sleeve, and not taking the trouble to cut it decently. Then his arm was scraped vio lently, an extra large place, and the virus well rubbed in. Then, while he was held fast, the attacking party went at his family, and all the other inmates of the house, two women and three screaming and terrified children, went under the knite of the vaccinator.

The poison took mightily in the arm of the giant. It laid him low. It made him sick. It frightened him so that he called in another physician to see what might be the danger of the consequences. Yesterday hewas still feeling bad, and he said that he did not think he would ever again regain his former health and strength.

It is an outrage," said he to a Recorder reporter. By what right can these men break into a man's own house and poison him that into a man's own house and poison him that way? Why, when they had me pinned there they might have done anything they wished to my family or my furniture, and I was powerless to prevent them. It is curious freedom you have in this country. We are simple folks on the island that I come from, but we never heard of any such thing as this."

A huge crowd collected in front of the house of Manuel Betts while this outrage on the part of the Health Department of Brooklyn was going on, and the indignation flamed high. It would not have taken much more than a hint to set the mob on fire and cause them to do

to set the mob on fire and cause them to do violence to the doctor and policemen who perpetrated such a wrong in the name and under the mantle of the law.

(From the New York World, May 31st.) DEATH FROM VACCINATION.

Little Frank Evans's Inoculation Results in Blood-Poisoning and Lockjaw; Done by a Health Board Doctor; Neighbors say the Young M. D. was Shockingly Careless in the Use of his Instrument.

Deputy Coroner O'Hare yesterday reported the death of three year-old Frank Evans, of No. 333 East 18th street, of lockjaw, brought on by blood-poisoning, which in turn was caused by vaccination. The little fellow:died in great pain Monday, and was buried yester-day

Cornelius Evans, who moved from New Jersey about a year ago. Evans is bar-tender for Smith & McNell. He was married five years ago, and there is one other child, Victoria,

ago, and there is one other child, Victoria, nineteen months old.

On May 11th a young doctor visited the Evans home, and said the Health Board had sent him to vaccinate the inmates. The people who lived on the same floor with the Evans family refused to admit him, and the doctor did not bother them again. Mrs. Evans let him in, and also sent for Mrs. Rothschild, who lives on the same floor. Mrs. Rothschild said yesterday that the young doctor, who did not give his name, used a sharp instrument just like a needle. First he used it on little Frank, then on Victoria, next on Mrs. Evans, and tinally on Mrs. Rothschild. He made no attempt to clean the point between the several operations. the point between the several operations.

The day after the vaccination both the wom-

The day after the vaccination both the women and the children suffered from violent itching, and Mrs. Evans tied a linen rag around the children's arms to prevent scratching. On May 22d the young doctor called again, and examined the arms of his four patients.' He pronounced the vaccination perfect, and filled out Health Board certificates to that effect. When he was asked why he did n't sign his own name he said it was not necessary. By that time little Frank's arm was very badly inflamed and swollen from the shoulder to the wrist, but the doctor said it was natural, and that there was no cause for alarm.

there was no cause for alarm.

But the boy's arm grew worse rapidly. It was frightfully sore, and revolting to look upon. At last Dr. Charles B. Murray, of No. 327 East 79th street, was called in, and he diagnosed it

Tith street, was called in, and he diagnosed to as blood poisoning. Despite his efforts spasms set in a week ago, and last Thursday the boy was seized with lockjaw.

Mrs. Evans and Mrs. Rothschild have suffered no ill effects from the vaccination, but little Victoria's arm is still swollen. The parents are nearly crazy with grief, and the father bitterly denounced the Board of Health yes terday.

[Editorial from the Item, Philadelphia, June 3d.] VACCINATION A SHATTERED IDOL.

The claim of the Health Department that they have the authority to vaccinate—by force, if necessary—is so repulsive to American manhood that it first aroused disgust, and caused people to study the theory of vaccination.

Then they found that, the more it is studied,

the less there is to sustain it.
To the person who gives the subject any attention naturally comes the query:
"What is vaccination?"

What is vaccination?"
Then, when it becomes evident that it is the poisoning of the blood by the introduction of putrid or foul matter, there naturally arises a doubt as to its efficiency.
Vaccination is said to be a preventive against smallpox; but, although vaccination has become general, the disease has not been stamped

Cleanliness is the only natural—hence scientific—protection, and not vaccination.

Vaccination has been in force for a century.
But it has made no strides. In fact, the theory has gone backward.

Use Horsford's Acid Phosphate.

Dr. A. TRAU, Philadelphia, Pa., says: "I have extensively used it in nervous prostration and kindred affections, and invariably obtained very good results."

At first it was put forth as an unfalling protection. Then its supporters had to back down from that theory, until we are now assured that it has to be repeated every seven years in order to be effectual.

And, by the way, this raises the suggestion:
How many of the supporters of vaccination
have themselves vaccinated every seven years?
Probably, not two in a hundred!
This, then, demonstrates that those who talk
the loudest for vaccination frequently have
the least faith in it.
Medical treatment has undergone marked

Medical treatment has undergone marked changes since the theory of vaccination was sprung upon the public. A medical authority frankly says:

sprung upon the public. A medical authority frankly says:

"Less than thirty-five years ago, millions of mankind had up to that time gone to untimely graves, begging pitcously for a cup of water to cool their parched lips, while the burning fire of fever was consuming their lives. Doctors in those days said: 'Cold water is death—do not give a drop! Give the patient a dose of calomel and a spoonful of warm water.'

Not only were fever patients denied cold water—Nature's remedy—but light and pure air were also denied them; and they were drugged with calomel, physicked with jalap, depleted of their life-blood by the lancet, and starved until they gave up the ghost—a tribute to this medical delusion.

Less than twenty-five years ago, thousands upon thousands of human beings had up to that time been hurried into untimely graves by the lancet. Old and young alike were subjected to the fallacy of blood-letting for the most trivial aliments. Thus, whole generations were swept into untimely graves by this bloody delusion—which, happily for the present generation, has been discarded.

Less than twenty years ago, calomel was in constant use as a sovereign remedy for every ill that human flesh is heir to. This destructive delusion was not discarded until it had filled the world with hopeless, the pless, boneless and toothless wrecks. Hundreds of the wretched victims of this fallacy still live to curse this destructive delusion of physicians of that day.

Less than afteen years ago, the delusion of arm-to arm vaccination was in fashion. The delusion was upheld by the profession until within the last fifteen years, when it was discarded, because it was proven beyond a doubt, before a Parliamentary Committee of the diseases of a private nature were transmitted by arm-to-arm vaccination from victim to victim; and there is no doubt that the bodies of hundreds of thousands of the present generation are saturated to a greater or less degree with the sweltered venom of syphilis as a direct result of arm-to-arm vaccination."

The m

The medical profession have gradually but grudgingly given up their old remedies, and many medical theories have been completely shattered. But vaccination still holds.

Principally, BECAUSE THERE ARE DOLARS AND CENTS IN IT!
Fifty cents all around, please?

If you don't give up cheerfully, you must BY FORCE!

#### [Ed. from the same paper, of June 8th.] INHUMAN VACCINATION.

The Sanitary Committee of the Board of Health, at a meeting yesterday, passed a resolution asking the Board of Education to make Vaccination of school children compulsory.

Vaccination by force is in operation in
Brooklyn, and every day outrages committed
by the Brooklyn virus-stickers are coming to the surface.

At a meeting of the Board of Aldermen of that city on Monday, Alderman Walsh complained that one of the minions of the Health Department had forcibly vaccinated his sister. Mr. Walsh said:

"He called at her residence, 358 South 2d "He called at her residence, 358 South 2d street, and when she went up-stairs to dress, this man followed her to her room, entering therein before she had time to make herself presentable. She begged and implored him to leave, saying her family physician would vaccinate her the following day. The man still refused to go out, and said he would call up two policemen if she didn't submit. My sister had now finished dressing, and rather than ter had now finished dressing, and rather than have two policemen there to add insults, she quietly submitted to vaccination. Her arm afterwards swelled to twice its normal conditions of the property of the second statement of the second statement of the second statement of the second second statement of the second second statement of the second seco tion, and the mark left was the size of a silver

dollar. If I had been around at the time that man would have been foully dealt with."

Compulsory vaccination is also in force in Chicago. Let us see how it works in that city. The following we clip from the Chicago Tribune of Sunday last:

bune of Sunday last:

"Charges of inhuman and brutal treatment, intoxication, negligence and bribery are made against health officers by residents of the Bohemian settlement in the vicinity of 22d and Troy streets and Douglas Park Station. The populace in that locality is incensed at some of the officers who took part in the recent smallpox house to-house canvass.

An Indignation meeting has been called for three o'clock this afternoon in Novotny's Hail, at 22d and Troy streets. Among the men who called the meeting are Dr. Julius Von Bernauer and the Rev. Mr. Vanek, of the Johann Huss church, at 24th and Sawyer streets. They represent the law-abiding portion

yer streets. They represent the law-abiding portion of the community, and say that they will make starting revelations to the public when the meeting is called.

A demand will be made for the authorities to inves-

ling revelations to the public when the meeting is called.

A demand will be made for the authorities to investigate the conduct of the health officers. A Vigilance Committee is to be formed to protect the people from alleged outrages, and to explain to others the necessity of being obedient to the law.

We can show by witnesses that in most instances the health officers have been brutal beyond necessity, said Dr. Von Bernauer yesterday. 'We will also prove that the Health Department has been negligent in many of the cases; and we will produce persons who have been asked to pay bribes or have paid them to health officers to conceal cases of smallpox. The people in this Bohemian settlement are terrorstricken. So many of them have been maltreated that now when a health officer comes the poor people are afraid of their lives. I can take you to a woman whose scalp was cut open by the but! end of a revolver in the hands of one of the health officers.'

To prove the assertion Dr. Von Bernauer and the Rev. Mr. Vanek piloted a reporter for The Tribune among the dwelling houses in the vicinity. At No. 1075 Troy street was found Mrs. Mary Zshalovdek, who declared that this doctor assaulted her with the butt end of a revolver last Monday. She bared her head, and exposed to view a bloody scar an linch and a half long, which she said had been inflicted by the 'humane' health officer. 'My husband has been with my two children. This doctor came here. I was out in the street, but ran back into the yard. He followed me in the yard. He had just thrown a brick at some one, and when he came near me I told him to keep away, and held a broom in my hand to protect myself and my little ones. He dealt me a blow on the head with his revolver. You can see the scar is fresh yet. My neighbors dressed the wound, and it bled for a long time. I am too poor to prosecute such rich men. It would not do me any good any way.'

'We will show where living rooms were fumigated in which a child lay sick with smallpox. After the health officers and the

This is compulsory vaccination. This is the natural consequence of clothing with authority a batch of hireling doctors anxious only for

How do the parents of Philadelphia hail the

How do the parents of Philadelphia hail the prospect of submitting their children to the mercy of FORCIBLE VACCINATION?

The necessity for such brutality is alone sufficient to decry vaccination. But it has a still deeper danger. With scores of instances of where healthy children have died from the results of vaccination, and with many leading physicians denouncing it as dangerous, and the theory unwarranted, vaccination becomes practically unwarranted.

Vaccination numbers its victims by the score. That it has saved any one from disease is yet to be demonstrated.

True, the disease is less prevalent; but that comes from our improved knowledge of hygiene and sanitation.

And if one quarter of the money now spent for vaccination were applied to improving the conditions of life in localities where smallpox and other filth diseases originate, we should not only "stamp out" smallpox, but cholera, diphtheria, measles, scarlatina, and other diseases that are born in filth and thrive upon filth.

Cleanliness is the only natural—hence scientific—protection, and not vaccination

Vaccination has been in formal provided to the conditions of life in localities where smallpox. But cholera, diphtheria, measles, scarlatina, and other diseases that are born in filth and thrive upon filth.

Cleanliness is the only natural—hence scientific—protection, and not vaccination

Vaccination that the progressive countenance it?

"Since you take me to task so roundly for my fallings," said the physician, somewhat nettled, "let me ask why you don't restrain your own son. He gambles, druks and plays the races." "Ah! yes," said the physician, somewhat nettled, "let me ask why you don't restrain your own son. He gambles, druks and plays the races." "Ah! yes," said the physician, somewhat nettled, "let me ask why you don't restrain your own son. He gambles, druks and plays the races." "Ah! yes," said the physician, somewhat nettled, "let me ask why you don't restrain your own son. He gambles, druks and plays the races." "Ah! yes," said the physician, somewhat nettled, "let me ask why you don't restrain your own son. He gambles, druks and plays the races." "Ah! yes," said the physician, somewhat nettled, "let me ask why you don't restrain your own son. He gambles, druks and plays the races." "Ah! yes," said the physician, somewhat nettled, "let me ask why you don't restrain your own son. He gambles, druks and plays the races." "Ah! yes," said the physician, somewhat nettled, "let me ask why you don't restrain your own son. He gambles, druks and plays the races." "Ah! yes," said the physician, somewhat ne

### Original Essay.

### "BURIED ALIVE!"

What an unspeakable horror! How many people are buried alive! From the number accidentally, by the merest cliance, saved from this horrible fate after they have been placed in coffins, we may, yes, must infer that far more are put down under several feet of earth to slowly recover amid eternal silence and darkness their full senses. And then, oh then !- the struggles, the awful, slow suffocation! How careless, how childishly thoughtless we are on some things of custom. What takes place around the couch of the supposed deceased? Hasty preparations for putting it away, out of sight, by those who are so sure real death has occurred, that nothing but forcible resistance by the body could make them think otherwise. No one dreams of doubting it, save in some very exceptional cases. Only a few years ago a young girl of St. Joseph was taken out of her coffin on the way to the cemetery, the procession halting on the street because of the wild insistance of the mother. We believe she is now living, a grown woman. A long account of it was given in The Herald at the time. A young man of Oregon, Mo., supposed to

have died at Detroit of cholera, some years ago, was placed in his coffin. Being a stranger, only two or three persons of his hotel were in his room just before the undertaker entered to make all sure. A person lounging about happened into the room, and, looking at the deceased, he quietly remarked: "And what are you going to do with this fellow?" Looking astonished, one of those present replied: "Bury him, of course!" "Indeed - that's hard! What has he done to be buried alive?' Although this odd fish was looked at as though crazy, it led to a little examination or rather cross-examination of the case: The man is living out in Colorado-the dead man, that isto day. Last year the papers gave an account of the rescue of Col. Wm. Pointer, of Holt Co., Mo., from burial alive. He certainly was dead to all appearance once upon a time not long ago. A mere chance has saved these three local cases we know of, out of several others.

Lately we protested against ex-parte judg ments in claims against the government. We demanded cross examination. In like manner we "here now come," as lawyers write it, and protest against this universal submission to every plausable claim made by "him of the scythe and hour-glass," without the slightest suspicion that it may be false!

The embalming process insures death, we are informed, but not one body out of a hundred is thus treated. Cremation would expel the entranced soul from its tenement almost instantly. For that reason, and for other reasons, we hope it will become the universal practice. The case of the little girl referred to had some memorable circumstances connected with it. She was subject to terrible fits. One day she came into the house and told her mother she had been playing with a deceased brother, who told her she was about to have the severest fit she ever had, and thereafter would never have another, but would recover A few days later she had the fit, and was pronounced dead, and was saved, as related. Months afterward I made careful inquiry about all the facts. They were confirmed, and was assured she never had a fit afterward. Oregon, Mo.

### When a Woman Has Constant Backache

she cannot walk or stand. her duties are heavy burdens, and she is utterly miserable.

The cause is some derangement of the uterus or womb.



is the sure symptom. For years Sarah Hol-5/stein, who lives at 7 Perry St., in Lowell, Mass., suf-

Backache

fered with falling of the womb. The best doctors failed to relieve her, and as a last resort she purchased six bottles of L;dia E. Pinkham's Vegetable Compound. Now she is a well woman.

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Elias Howe's Great "Dream."

This paragraph, now going the rounds of the secular press, would seem to indicate the truth of the statement frequently made by THE BANNER in the past, that great inventors are also great mediums in their special departments, and are capable of receiving novel ideas by clairaudient whisperings, clairvoyant sight or "visions of the night";

"James M. Howe, formerly a resident of Springfield, Mass., now of Chicago, is a descend-ant of Elias Howe, the inventor of the sewing machine. He recently related a ourious inci-dent concerning his relative's struggle for suc-cess. 'Elias Howe almost beggared himself,' said he, 'before he discovered where the eye of the needle of the sewing machine should be of the needle of the sewing machine should be located. It is probable that there are few persons who know how it came about. His original idea was to follow the model of the ordinary needle and have the eye at the heel. It never occurred to him that it should be placed near the point, and he might have failed altogether if he had not dreamed he was building a convince that its found are received. a sewing machine for a savage king in a strange country. Just as in his actual waking expericountry. Just as in his actual waking experience, he was perplexed about the needle's eye. He thought the king gave him twenty-four hours to complete the machine and make it sew. If not finished at that time death was to be the punishment. Howe worked and worked and puzzled and puzzled, and finally gave it up. Then he thought that he was taken out to be executed. He noticed that the warriors carried spears that were pierced near the head. Instantly came the solution of the difficulty, and while the inventor was begging for time he while the inventor was begging for time he awoke. It was four o'clock in the morning. He jumped out of bed, ran to his shop, and by nine o'clock a needle with an eye at the point had been rudely modeled. After that it was easy."



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Matter for publication must be addressed to the EDITOR. All business i-sters should be forwarded to the BUSINESS MANAGER.

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

#### New Trial Subscriptions!

The BANNER OF LIGHT will (as announced subscribers at 50 cents for 3 months.

This liberal offer is made in order to introduce the paper to those who have not yet formed practical acquaintance with its valuable and sterling contents.

While thanking its regular subscribers for their continued patronage, THE BANNER'S publishers desire that this journal, which is devoted to the spiritual movement, as well as to secular reforms in behalf of our common humanity, shall receive ample support from the public at large. COLBY & RICH.

### As June 18th

Is a legal holiday, the friends are hereby notified that the BANNER OF LIGHT establishment will be closed on that occasion.

Parties having advertisements for the seventh page, which they wish to renew in THE BAN-NER for June 23d, must make application at the Counting Room by Friday afternoon, June 15th, or they will be too late, as our first forms go to press one day in advance for this issue.

### Sealed Letters Answered.

The BANNER OF LIGHT firm has secured the services of a competent medium for the answering of sealed letters, similar to those answered by Mr. J. V. Mansfield for many years. The terms are one dollar for each letter so answered, including three two-cent postage stamps. Whenever the conditions are such that a spirit addressed cannot respond, the money and letter sent to us will be returned

within three or four weeks after their receipt. We cannot guarantee that every letter will be answered entirely satisfactorily, as sometimes spirits addressed hold imperfect control of the medium, but do as well as they can under the circumstances.

Persons sending money and sealed letters to be answered will please not include any other business matters with such.

Address all letters to LUTHER COLBY, BAN-NER OF LIGHT, 9 Bosworth street, Boston, Mass.

### Aerial Navigation.

A book has recently been published on "Progress in Flying Machines." consisting of a series of articles contributed to the American Engineer by Mr. O. Chanute. The author does not believe that flying machines can ever fully meet the expectations of the popular mind in the way of transportation of freight or passengers, or in military operations.

Many conditions are to be taken into account in any explanation of the failures of the almost innumerable flying machines that have been constructed, which have resulted from so many different causes. Each of these conditions virtually constitutes a separate problem. which without doubt can be solved in more ways than one. And then, as has well been said, these various solutions must be harmoniously combined in a design that shall deal with the general problem as a whole. Mr. Chanute enumerates ten of these problems or conditions, and shows that many of them have been approximately solved, especially since 1889, while the difficulties to be overcome in the case of the rest are better understood.

The resistance and supporting power of the air is the first problem to be solved. The formula of Duchemin in respect to "lift" and "drift" are accepted as approximately correct. The second problem relates to the motor to be employed. Mr. Chanute demonstrates that, under favorable circumstances, the wind may be turned to account, and that it will furnish an extraneous motor which costs nothing and imposes no weight upon the apparatus. In re- lar as to dates, the spelling of proper names, gard to the selection of the instrument of pro-

are to be considered only as propelling instruments, and not as sustaining surfaces. This is the conclusion as to the third problem. The apparatus for sustaining the weight, whether flapping wings, screws, or aeroplanes. The author believes that, in a machine of sufficient size to sustain one man, the weight of the apparatus and the man will be about threefourths of the whole, thus leaving but about idea was a wise one of Mrs. Butler's to devote one-fourth of the total weight applicable to the motor and its adjuncts, including the fuel and destitute by the recent disastrous fire in this the supplies for the journey.

The amount of sustaining surface required depends upon the speed, a small area of high speed being able to sustain as much weight as a larger area at a corresponding lesser speed. As to the sixth and next problem to be solved, there is much uncertainty concerning the best materials to be employed for the framing and for the moving-parts, and likewise as to what should be the texture of the sustaining surfaces in an actual flying machine. This problem cannot be said to be solved. The main object hitherto has been to construct a model that would fly at all, and experiments with models have not thrown much light on the novelty. Their competency was self-evident question of materials. It seems probable to throughout, taking into consideration the large Mr. Chanute that bamboo, the lighter of the stiff woods, and some varieties of steel, will be found to be the preferable materials for framing. Aluminum is inferior to steel per unit of weight, but does not corrode, and may on that account be recommended. But the author thinks that textile fabrics will probably be the first to be employed for full sized apparatus. The fluttering of textile fabrics, however, is thought likely to give trouble to experimenters. Hence thin wood, parchment or pasteboard may prove preferable, the latter being corrugated lengthwise of the direction of motion in order to gain stiffness.

But the most difficult problem remaining to be solved, in the author's opinion, is that of the maintenance of equilibrium. Almost every failure in actual experiments has resulted from lack of equilibrium. This is the first and last requisite, safety being clearly the supreme test of successes in aerial navigationsafety in starting up, safety in sailing, and safety in coming down. The flying machine, like the bird, must rise, and must fall, and it must encounter whirls, eddies, and gusts of wind. The bird meets these by constantly changing his centre of gravity; he is an acrobat, and balances himself by instinct; but for an inanimate machine the problem is very much more difficult. The latter requires an equipoise, automatic, if possible, which shall be more stable than that of the bird. The alighting safely anywhere is likewise an unsolved sub-problem, and one of vital importance. in its prospectus) be furnished to NEW TRIAL | These last two problems, the rising and the alighting safely, without special preparation of the ground, are acknowledged to be very difficult of solution, and will probably be the last to be worked out.

> Although it is plain that the mechanical obstacles to be surmounted are very great, Mr. Chanute deems it fair to say that none of them are impossible of vanquishment, and that material progress has been made toward their solution. The only problems remaining to be solved are those of the guidance, the starting up and the alighting, as well as the final combination of these several solutions into one homogeneous design. The author's conviction is, that once the sub-problem of equilibrium is solved, man may reasonably hope to navigate the air, and that this will probably be accomplished, perhaps at no distant day, with some form of aeroplane, provided with fixed concavo convex surfaces, which will at first utilize the wind as a motive power, and eventually be provided with an artificial motor.

### Medium versus Magician.

ric reader of no common gifts. In the December Cosmopolitan magazine (1892) appeared a letter entitled "Light on the Black Art," written by Hermann, the "magician," in which he claimed to be able to "expose" all that is done through the agency of spiritualistic mediums. Recently, while fulfilling a public engagement in Pittsburgh, Penn., Mr. James McClure of that city wrote him, asking for a personal interview of but a few minutes. Receiving no reply, Mr. McClure proceeded to publish his letter to the magician in the Pittsburgh Leader. In it he recites the fact that, having his curiosity aroused, he determined to investigate for himself. Mrs. Stiles came to Pittsburgh, and on the evening of the 8th of February last Mr. McC. brought an article with him to the public séance and placed it on the table fully twenty minutes before the medium came into the hall. When she commenced to read the various articles placed upon the table by different persons in the audience, the one placed there by him was the first to which she directed her powers, and she told the audience its whole history in detail, with as much accuracy as he could have done himself. And he simply asked the magician to meet him in any place in Pittsburgh he chose to name, promising to bring that same article along with him, as well as a witness to verify what he said; and he engaged that if he (Hermann) could give him the same reading from it that Mrs. Stiles gave, he would be satisfied that the Spiritualists were deceived.

He received no answer to his letter, and he thinks the magician by so doing has tacitly admitted his inability in the premises.

### At Last the Medical Law-

While nothing has appeared of late in the public press concerning the "doctors' plot law," proposed for Massachusetts, we are informed, from private sources, that the bill which has gone through the Legislature, is in the bands of the Governor, and will without doubt become a law!

While the measure as it now stands is extremely mild in its provisions, it yet overturns the precedent which THE BANNER and the liberals in medicine in Massachusetts have for seventeen years or upward sustained - i. e., that the statutes already existing against malpractice were sufficient, if enforced, to protect the people, therefore no additional legislation was necessary. The door is now open, and a few amendments next year will widen it to admit the Allopathic wolf into the sheepfold of the citizens' dearest rights. Free Massachusetts is-medically-free no more!

Correspondents must be more particuetc., in articles and reports sent us. We are are deemed about equally effective; but wings not wish mistakes to appear in our columns. I fought to the bitter end.

Spiritualistic Lycoum Festival. This grand Festival at the Boston Theatre June 0th was repeated under the auspices of fourth problem concerns the kind or form of MRS, W. S. BUTLER, who was so successful-in stances which are the subjects of electric aca pecuniary point of view-at Music Hall, May | tion; heat, light and sound are defined after 5th, as well as in the presenting of a very beau- | the same manner as different modes of motion; tiful entertainment. This lady has since been solicited by many friends to repeat it. She complied, and it was a complete success. The

> city. As set forth in the program, the matine was one of the most delightful occasions ever witnessed in Boston. The evening performance ditto. The little "tots" were joyously happy, as well as the large audience of adults-judg-

a quarter of the receipts to aid those made

ing from the latter's frequent applause. As the program was somewhat similar to that which we published concerning the May Festival, it is unnecessary to repeat it. It is enough to say that all the participants ac-

quitted themselves admirably. We must not, however, omit to state that the orchestra, composed as it was exclusively of females, except the planist, was in itself a

amount of work they had to perform. We give below the remarks of the Boston Herald of the 10th inst. regarding the evening

session:

"Last evening a packed house greeted the children of the Progressive Lyceum in Boston Theatre, when they made their final bow before the generously-disposed in aid of the Roxbury fire fund. A specialty that brought forward La Petite Adelaide, the youthful danseuse of New York, proved a great drawing card. Wonderfully fascinating in her grace and extreme self-abandon is this little French girl. Little Adelaide was received with great applause and given many recalls. Miss Louise Horner was another at tractive feature, being possessed of a beautiful soprano voice. The rôle of the sailor-boy was filled by Master Eddie O'Halloran, whose captivating songs of the sea made his audience loath to part with him. The dances of the program were exceptionally well done, and Gov. Greenhalge's staff won the confidences of the midgets by assuring them that "the entertainment was the prettiest thing they had ever when one considers the untiling energy and money. session :

seen."
When one considers the untiring energy and money
that Mrs. W. S. Butler has expended to perfect the
affair, its untrammeled success is not to be wondered

This is a great compliment to the lady manager, and, indeed, she amply deserved it.

### Timely Reminiscences.

That truly consistent and persistent, as well as eminent Spiritualist, Hon. Luther R. Marsh, whom we are sincerely happy to call our personal friend and efficient co-laborer in the Cause, has recently turnished The Conglomerate, published at Middletown, N. Y., by the patients at the State Homeopathic Hospital, with a chapter of recollections of Rev. Dr. Wil liam Adams, for a long period the liberal pastor of the Madison Avenue Presbyterian Church of New York City, and finally President of Union Theological Seminary in that city.

Mr. Marsh says, "He [Dr. Adams], like Dr. Bellows, was a broad man, wishing to embrace all true religionists, of whatever name, within his catholicity. He had none of that littleness and bigotry of which we, in our time, have witnessed specimens. He might, and at the present day probably would, have included Spiritualists in his enumeration of those 'who believe in "the communion of saints"; for one cannot well believe, as the creed has it, in the communion of saints' without believing that saints, who once lived on the earth, can commune; in other words, that the spirits of the so-called dead and of those yet enfleshed may hold communion together. If this is not Spiritualism I would like to know what is.' Mr. Marsh says the true difference between the churches and the Spiritualists in this matter is that the churches accept it as a matter of theory, while the Spiritualists hold to it as a matter of knowledge and practice. Surely the phrase "the communion of saints," was not intended by the Fathers of the Church as a blind, as a mere taking euphemism, "but rather was meant to convey an actual and vital Mrs. Kate R. Stiles of Boston is a psychomet- | truth. Anyway, it, is engraved in living letters over the gateway of Spiritualism."

### Another "Haunted Ship"?

THE BANNER recently published the story of an English ship whose remarkable experiences caused various crews to believe that she was "haunted"; this vessel was finally abandoned by a frightened crew on the high seas, and subsequently lost.

We now encounter another case, occurring recently in New York, where a vessel bearing a similar reputation with "sailor men (whether rightfully achieved or otherwise, we of course cannot presume to say), has arrived in that city—as per press reports:

"The Lydgate lies at her anchorage off the Battery, N. Y., her agents having made vain endeavors to secure a crew for the ship so that she may make the return voyage to Liverpool. She is a four-masted vessel and is almost new. When she started from Liverpool to America she had on board a crew that was enthusiastic over her fine lines and general appearance. It was expected that the voyage would take twenty days. Instead of that it took six months, and when the Lydgate finally put into port last week the sailors with one accord packed up their kits, clambered over the rails of the vessel, and swore never to set foot on her again. As they were all shipped for the round trip, their desertion cost them the six months' wages they had already earned. The sailors think she is a 'hoodoo' ship."

### Demise of Lia Barney Sayles.

This estimable lady—one of the earliest and most widely-known advocates of Spiritualism and other reforms in America—passed to the reward of a well-spent life, on Tuesday, June 5th, 1894, from Dayville, Conn. Her funeral

was announced to occur on Friday, June 8th. Mrs. Sayles wielded a facile pen, and was equally at home in the domain of poetry and prose, though she preferred the latter method of expression. Examples of her outspoken sentences have appeared several times of late in our columns—as they have at intervals from the earliest history of this paper. She was an unflinching friend of truth in its every form. Recent readers will remember her fine tributes to the public services of Mrs. Spence; her essay on "Compensation," etc., etc. DeLoss Wood of Danielsonville, Conn., writing of her demise, says of Mrs. Sayles: "She was a kind friend to my mother, Mary Macomber Wood, in her pioneer work as a trance lecturer." hope to present in a future issue additional details concerning Mrs. Sayles and her work for the Cause.

The liberal Presbyterians, taking alarm at the treatment accorded Dr. Briggs and Prof. Smith, are now forming a league for the purpose of more unitedly combating the pressure of the conservatives, who far outnumber them. The battle for expansive freedom in that pulsion, screw propellers or propelling wings glad to furnish the news at all times, but do church, against constricting bigotry, will be

### The Electric Light in Disease.

Electricity, as understood to-day, is the motion of the molecules of the different sub-The velocity of sound is comparatively slow. but that of heat and light is decidedly rapid. The movement of the electric current is some. where between that of sound and the rapid motion of those heat waves that have the slowest movement. Hence the wonderful adapta-bility which electricity possesses, for every form of operation is due to its rank in the scale of energies.

The reason why this agent had remained so

the reason why this agent had remained so long undeveloped in former years is found in the fact that we had not duly cultivated that sensibility which responds to the peculiar vibra-tions within the range of electric manifests. tions within the range of electric manifesta-tions. Heat currents, so far as we are able to make use of them, are more efficient than elec-tricity. But the fact that the rate of vibration in the electric current—while it is high enough to admit of rapid transmission, is nevertheless not sufficiently high to be destructive—estab-lishes its superiority in the treatment of dis-ease. It becomes transformed into heat, and thus its penetrating and vivific powers are ren-dered most efficacious.

thus its penetrating and vivific powers are rendered most efficacious.

The Electric Light owes its advantages over the older methods of applying electricity in diseases, and its satisfactory results, to its judicious combining with both the light-rays and the heat-rays. The method employed by the Electric Light Medical Institute is the only scientific procedure which thus far has been devised for the purpose.

Those desiring advice in regard to this subject will do well to call at the Electric Light Medical Institute, "The Pelham," 74 Boylston street, Boston.

street, Boston.

### Burial While Alive.

On our third page will be found an article by correspondent in Missouri setting forth three local cases with which he is personally conversant, where parties supposed to be deceased have narrowly escaped burial while alive, at the hands of their mistaken friends. THE BAN-NER has repeatedly urged that the greatest care be used to establish beyond doubt the fact of demise before the final act of inhumation is accomplished.

There is need, everywhere, that heed should be paid to the admonition. Hardly a day passes in which we do not encounter the record of some case in point, in the daily press. We subjoin two accounts which have recently so appeared, in proof of our assertion:

"A few days ago a fifteen-year-old daughter of J Luckish, living at Cresco, Ia., had a tooth pulled, and an anesthetic was administered during the operation. The next morning she was found dead in bed. The following day she was buried. Two or three days later the grave was opened, and it was found that she had, as suspected, been buried alive. The glass in the coffin was broken to fragments, the body was in a condition of fearful contortion, the hands were cut and bloodstained, the hair torn out, the corpse was turned over, and the body was found face downward.

The other instance to which we refer was recently recorded by the press wherein a young lady was fully prepared for burial, but escaped inhumation and gained her freedom by tapping on the glass of the coffin-lid.

Our Providence (R. I.) correspondent, Wm. Foster, Jr., writes June 10th, that Mr. Samuel Darling of that city "is again on the warpath vs. vaccination. His card, inserted in our local papers, has profoundly stirred the health officers, and they are threatening a prosecution for his advising resistance to compulsory vaccination. The Superintendent of Health has recommended an enactment for a general compulsory vaccination; but I think it will miscarry; if not, there will be warm work, for there are many who will never sub-

At the first annual meeting of the Massachusetts Federation of Women's Clubs, held recently at Marlboro', the exercises were of much interest. Mrs. Julia Ward Howe was reelected President, and a resolution was passed unanimously declaring:

"That the standard of morality and purity, by which our own sex is gauged, is equally binding upon men; and that a deviation from that accepted standard, which debars the one from social and public life, should debar the other also."

Mrs. Stoddard-Gray, and her son, Mr. De Witt C. Hough of New York-materializing and trance mediums-have recently arrived in Boston, purposing a season of work in this city -their first appearance here for some eighteen years. They will hold séances each evening for two weeks at No. 484 Columbus Avenue. When in Boston, so long ago, their sittings were mainly for physical phenomena; but they have since been developed for full-form mani-

A general summing-up of late intelligence received at this office from speakers, mediums and the laity, alike, evidences that the interest in the cause of Modern Spiritualism all over the world is on the increase. While the local assemblies are adjourning for the "heated term" in various localities, the camp-meetings are rapidly deploying for the summer campaign, and good work may be confidently expected of them.

The enterprising Boston firm of Jordan, Marsh & Co. have again shown their public spirit by offering a list of prizes to be competed for by New England artists. The firm purposes giving a grand exhibition of original works, representative of New England, in oil and water-color painting, to be opened November 20th, 1894; the picture winning the first prize—of \$1500—is to be presented to the Boston Museum of Fine Arts.

A Berlin dispatch of June 10th states that the Pope's attitude toward cremation has been officially announced at Breslau, to wit: Cremation, while heretical in principle, may be allowed under special conditions. The Catholic clergy may officiate at services over bodies which are to be cremated, but not at a crematorium: Which, it would seem to us, amounts to a practical endorsement of the new and beneficent rite of incineration.

Rev. Dr. Parkhurst, of New York, says The Woman's Journal, insists that women who want to vote are "andromaniacs." This is a word of his own coining, probably with the intention of insinuating that a woman who desires to help make the laws to which she must submit, is a monster. The Philadelphia Record remarks that "there was reason to fear some dreadful thing of this kind when the parsons should break loose."

THE BANNER will give its readers next week an interesting story, written for its col-umns by HANFORD VEON of Beaver Falls, Pa., entitled,

"The Music of a Dream."

The practice of a well-known magnetic physi cian is offered for sale in another column.

### CURRENT TOPICS.

What The Banner has Done for One Suberiber.—E. N. Swinburne, Mexis, Tex., writes, on renewing his subscription: "Twenty-five years ago I first saw the bright pages of the BANNER OF LIGHT, and since then it has ever been my guiding star. It has taught me that life is not a failure, neither is creation a crime-which, if Calvinism were true, it would be far beyond the highest conceptions of the human mind! Evidences of the immortality of the soul multiply as the days come and go; that a life of spiritual progress awaits us has been clearly taught by returning spirits through your bright columns: we are taught how to do our part well on earth-how to meet the manifold trials incident to human life and our responsibilities to each other. THE BANNER'S spiritual teachings are always practical and valuable. Neither my tongue nor pen can express the soul-felt happiness that I realize from its regular visits. It is the bread of heaven to me, and to others whom I know."

Pleasant Words from England .- Florence Morse, daughter of J. J. Morse, the distinguished trance speaker, and co-editor of The Lyceum Banner, writes us from London-in appreciation of our publishing her recent first discourse in Great Britain: "I feel" (she says) "that it is a very great honor indeed to have my first attempt printed in the oldest and best Spiritualist paper. I have no intention of at present following in my father's footsteps, and becoming a public worker in our Cause, but I may in the future.

I was much interested some weeks ago in an account of a test given by Mrs. Ada Foye in Brooklyn five years since—which you published in THE BAN-NER. I was deeply interested because my mother and myself were in Conservatory Hall when it was given, and we have often spoken of it to people here as being a good example of Mrs. Foye's ability as a test medium. We both remember it distinctly."

The Whole-World Soul-Communion. - The Whole-World Soul-Communion, says the New Orleans (La.) Picayune, is an exercise that is observed, as we are assured, by large numbers of people in various parts of the world, and its observance is said to be rapidly spreading: It is observed once a month, on the 27th, for half an-hour, from 12 m. to 12:30. Salem, Oregon, time. In order that people living in other parts of the world may observe precisely the same time, the managers of the Whole World Soul-Communion have calculated a time table, giving the corresponding time in some seventy-six places in different longitudes. According to this table the soul-communion should be observed in New Orleans from 2:11 to 2:41 P. M. The object of the exercise is stated to be 'Through unity of aspiration and cooperation of thought to seek higher truths and secure universal peace." The conditions of the exercise are "Self must be lost sight of during the half-hour of communion, and every soul given up to universal love. Be wary on the side of the right and true!" The promoters of the business say that this monthly Whole-World Soul Communion is having a great effect in advancing the peace of the world, and in unifying the whole human race, and claim that among its fruits are the World's Parliament of Religions held in Chicago last year, the Federation of Religions, etc.

"Spirit Azur."-We are in receipt of a photograph from C. H. Horine of Chicago, taken from an oil painting of Spirit "Azur, the Helper," guide of Mr. A. Campbell, also of Chicago. The picture was produced—as reported—at a séance held by the latter last winter. A canvas was placed in a cabinet formed by a folding screen across one corner of the room, Mr. Campbell remaining at the entrance. Soon a smell of paint was perceptible, and after a period of three-quarters of an hour the canvas revealed the features of a man clad in Eastern fashion. Two weeks later another session was held to round out and finish up the picture, and the result was a portrait pronounced by those who have seen it to be a work of art that would do credit to any mundane artist to accomplish in a month.

The Burden of Arms. - M. de Blowitz, in McClure's Magazine for June, has a remarkable article on the peace of Europe, and what may be done for its preservation-in which he refers to the oldtime conditions among trans-Atlantic nations. Peace was lasting then, he says, for a curious reason, namely, just because the rival armies were not too heavy a load for the nations to carry. This brings thinkers to the course which must be pursued today, namely, "to reduce the military burdens in times of peace so that these burdens may become tolerable over long periods, and not form in themselves a determining condition of war.

Agriculture.—The quantity of wheat exported from the Argentine Republic in eleven months of the calendar year 1893 was 12,992.000 bushels. We could not believe this was a correct statement, for all other reports indicated much larger shipments from that country; but recent information has estimated the exports from the Argentine Republic for the year at 33,-840,000 bushels, out of a crop of 55,440,000 bushels, and predicted that the coming crop would be in the neighborhood of 80,000,000 bushels, of which 53,000,000 could be exported. The rapid development of the wheatgrowing industry in this South American country is a matter of much importance to the wheat-growers of the United States. The evidence of this is now becoming apparent.

Her Father was Calling Her.-An exchange states that Miss Kate De Mertini, of Indianapolis, was engaged to a party who became estranged from her. She sent for him to see her, and after a stormy interview, they concluded to break off their engagement. As he was in the act of leaving her, she threw up her hands, and, screaming that her father was calling her, fell over in a faint. "As soon as she was revived, she went into violent convulsions, and died the same evening. Before her death she continually repeated that her father was calling for her. Her father died nine years ago."

In View of the persistent efforts of a certain bigoted class of "regular" physicians to restrict the practice of medicine to their own school, for the alleged purpose of "protecting the people," the following account of a remarkable cure effected by Louis Freedman, the Australian medical clairvoyant and magnetist, of 218 East Eighty-Ninth street, New York City, is especially interesting. In a recent communication to THE BANNER from Mr. William Orr-248 East One Hundred and Thirteenth street, that cityhe says:

he says:

"Several weeks ago my wife had to take to her bed, with inflammation of the bowels and prostration of the whole system. Having had previous experience with the failure of "regulars" in my family, I called on Dr. Louis Freedman, who described my wife's complaint perfectly. He simply magnetized my wife every other day for a period of three weeks and without the use of medicine she became a well woman. Considering that for eight days she could keep nothing on her stomach in the shape of food, her cure must be regarded as remarkable to liberal-thinking minds.

minds.

I am not a Spiritualist, but I would not suppress such evidence of the possession of the gift of healing. This gentleman has made other wonderful cures in and about New York."

Attention is called to the "Banner Correspondence" column (on second page). Our friends in every part of the country are earnestly invited to forward brief letters, items of local news, etc. for use in this department.

Our occasional correspondent in St. Augustine, Fla., Mr. John F. Whitney, has located for the summer in Rockingham, Vt.

### Insane After Vaccination.

Mrs. Catherine Garrity, of 915 Forest Avenue, wife of William J. Garrity, became violently insane in her home Thursday, and in the Morrisania court yesterday she was committed to the care of the Commissioners of Charitles and Correction. Mrs. Garrity was healthy in mind and body until three weeks ago, when she was vaccinated. Her arm became badly swollen, and she suffered much pain. Finally she became sick, and later lost her mind.—New York Recorder.

### NEWSY NOTES AND PITHY POINTS.

THE SUMMER GIBL.

Balmy June and new-mown hay,
Golden noon of summer's day;

Now at last in hand with thee,
Bondage past and fancy free.
By the fountain, or the lake,
On the mountain, o'er the brake;
Through the dell, across the lea,
By the swell that rocks the sea.
To the river where the rips
Gleam and dance in silver drips,
To the farmhouse seeking health—
Beauty's charm and nature's wealth,
Ubiquitous and everywhere,
Laughing, mocking, free from care;
Pouting lips and teeth of pearl—
Swarms the radiant summer girl.
—New York Evening Sun. THE SUMMER GIBL.

The United States steamship Minneapolis, as is reported, shows a speed never before approached by a warship on preliminary trial. The main speed approximated 22.26 knots; rough calculations place the horse-power developed at nearly 21,000.

"Well, Uncle Slias, your boy is home from college?" "Yes, wuss luck." "Worse luck? Why?" "He's larned so much he can't plow up nothin' but any feelin's, nor harrer nothin' but my soul."

Horseflesh has been sold to meat-eaters in Paris since 1866, and in 1893 over 20,000 horses were consigned to the abattoirs. Old horse flesh is said to be more tender than that of young equines.

'Angels are men in lighter habit clad, And *men* are *angels* loaded for an hour."

A modern proverb asserts that a prodigal picks his

Every human soul has the germs of some flowers within, and they would open if they could only find sunshine and pure air to expand in. I always told you that not having enough sunshine was what ailed the world.—Lydia M. Child.

THE BICYCLE AND HEALTH .- Bicycle riding has an established position in modern therapeutics. The position often taken, however, by bicycle riders is extremely faulty, the physicians allege, and an erect posture is absolutely necessary in order to obtain the best results; blcycle riding, like all other forms of exercise, should not be practiced to excess.

Translated souls upon supernal plains Have gained that height by earthly tolls and pains.

A teacher the other day asked a little fellow: "How many mills make a cent?" And his reply was: "My papa says there is n't any mill making a cent."—Ex.

The selfish soul plays blind-man's buff. Then gravitates among the rough.

To contend that the inn of old was superior to the hotel of to-day, is to argue that the palace car of the present is inferior to the old-fashioned stage coach.

A MATTER OF PREFERENCE.—It is said in New York that women should not vote because they cannot bear arms. They can if they want to; but in case of vaccination they naturally prefer to have the scars on other limbs.—Philadelphia Record.

The man who found there little was to praise Has to the poorhouse gone to end his days.

It takes a Brooklyn Coroner's physician to detect the death-dealing errors of a Brooklyn Board of Health physician.—*Telegram*.

Persons who wreck passenger trains by design should be promptly executed by intention.

W. J. Colville is editing an interesting column of "Answers to Questions" in the BANNER OF LIGHT. In a recent issue he makes a strong plea that the games of children be made to illustrate the principle of cooperation.— The Cassadagan, N. Y.

The generous man who carries his heart in his hand too often "gets left."

It is hard lines to win a woman with bonbons for a year, and feed her on bread and butter for a lifetime.
—South West.

Canon Wilberforce, of England, believes that animals have immortal souls, and should not be made subject of experiment or inoculation. How about human beings?

Little Miss Bertle
Was fat. fair and dirty,
And played with her mates, skipping rope;
Nine hundred she skipped,
Then quietly slipped
To a far better world, let us hope.

At a session of the Paris Society of Anthropology M. Letourneau traced the origin of circumcision back to the custom of the Egyptians, who in war practiced it -a sort of scalping of the vanquished-a custom still prevailing among the Abyssinians. From this it developed into a ceremonial (religious) rite.

Here is a conundrum that is going the rounds: Smith found a ten-dollar gold piece. He gave it to Brown to settle a meat bill. Brown gave it to Jones to pay a grocer account. Jones turned it over to Long in payment of a balance due on lumber. Long turned it to Smith in settlement of a note. Smith took it and found it was counterfelt. Now, were the debts paid?—Sedguick (Kan.) Panlagraph.

It is a great truth that "silence is golden," Especially when one is never beholden.

It is suggested that the Chaplain of the United States Senate give out, after the prayer, the hymn be ginning, "How long, oh! Lord, how long!" with the request that all join heartly in singing it. This might be varied with "My days are swiftly gliding by."—

Record.

The Sultan of Morocco died June 7th, and the army proclaimed his son, Mulai Abdul, his successor. It is hinted that the Sultan was murdered.

Have ye founded your thrones and altars, then, On the bodies and souls of living men: And think ye that building shall endure, Which shelters the noble and crushes the poor?

The East had a "red-hot" day June 11th; there were seven sun-strokes (two of them fatal) in New York, and Boston fairly "sweltered."

Do n't judge a man by his clothes God made one and the tailor made the other. Do n't judge him by his family. Cain belouged to a good family. Do n't judge a man by the house he lives in, for the lizard and rat often inhabit the grandest structures. When a man dies, those who survive him ask what property he left behind; the angel who bends over the dying man asks what good deeds he has sent before him. Judge a man by his acts.—Goff's Advance.

On lakes and streams the slaves of love
Ree long will idly float.
And Death will capture legions of
The fools who rock the boat.

What causes all the trouble in this country at the present time between man and man is, that the office yearners are much more numerous than the wage

Some very good-looking people, says Ram's Horn are deformed on the inside.

The seventeen-year locusts have made their appear ance round Fulton, Ark., in large numbers within the past few days, but are confining themselves principally to the surrounding timber land. The buzz and noise made by these insects is kept up night and day. Their destructive propensity seems not as yet to have as serted itself, as little damage is noticeable from their

> It is recorded in holy writ That we should hate a hypocrite; And yet some people, while they pray, Steal from their fellows every day!

Bometimes wonder is expressed that a hen does not fall off her perch when she goes to sleep, says the Practical Poultryman. The fact is she cannot. As long as a hen is standing up or walking about, the tendons of her toes are relaxed, but by a very curious arrangement, a natural mechanical grip, the moment she sits down on her perch the act of bending the knee joint tightens the toe sinews, and they are drawn taut, thus clasping the foot around the perch with a vice-like clutch. She can only loosen it by

& Rich. Price 60 cents.

#### John Slater.

This eminent test medium held another of his won. derful séances at Red Men's Hall before a large audi ence last Sunday evening. The excellent tests and messages were received with well-merited applause.

Mr. Slater leaves Boston Wednesday for the West, and he will carry with him the best wishes of his audiences in Boston. The BANNER OF LIGHT and other spiritual papers were spoken of, and many were

other spiritual papers were spoken of, and many were sold in the hall.

In regard to the above occasion another correspondent, "W. L. T.," writes:

"The hall was full, probably four hundred persons being present. Mr. Slater is a young man about thirty four years of age, we should judge, of good presence, six feet high, slender in build, pieroing black eyes, with black moustache. This was his second Sunday appearance in Boston.

He gives one the idea as it he were composed entirely of nerves, with only sufficient flesh, shews and bones to enable the ledea as it he were composed entirely of nerves, with only sufficient flesh, shews and bones to enable the nerves to stand upright. In short, he has a weird aspect, more so than any medium I ever saw. He prides himself on being very frank—and he is! He had no hesitation in telling his audience that the great object! of his life, in following mediumship, was to get money, and not to pose as an exponent of the Spiritual Philosophy; that was a mere incident of his mediumship. I think he was honest in his statement: For lastance, he informed his audience, when looking over the crowded house, that he was more anxious to know how much money there was in the house than how many persons were present.

Whatever one may think of his mediumship, such

Whatever one may think of his mediumship, such sentiments are not calculated to enhance our opinion of the spirituality of the man."

But this is, perhaps, John Slater's make-up (if our correspondent is correct), and we must, therefore, take him as he is, and allow the public at large to judge of his honesty under these circumstances. From unquestionable authority, however, THE BANNER is informed that he is one of the best public test mediums ever on the spiritual rostrum.

Our correspondent adds: "Some of the tests—eleven in number last Sun-day—were of such an extraordinary nature that no candid mind could have the least doubt of their genuineness."

We are informed that Mr. Slater proposes to return to Boston next September to make a prolonged stay.

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

Mrs. Kate R. Stiles lectured in Portland. Me., Sunday, June 3d; in Rockland, June 10th, and will be there the 17th. Mrs. Stiles has a few open dates for the season of '94-'95, which she would like to fill for societies within one hundred miles of Boston. She may be consulted personally or by letter after June 17th, at Onset, Mass., which will be her P. O. address until October.

Mr. R. L. Green, the Spirit Photographer, has taken up his residence at Onset for the summer. Mrs. M. W. Leslie has open dates for the coming season; correspondence with societies solicited; ad-dress, until July, Ocean House, Nantasket Beach,

Mass.

Bishop A. Beais speaks in Muskegon, Mich., during June, where he can be addressed for the coming fall and winter engagements. He is also engaged to remain in Muskegon for the Camp Meeting, commencing the 6th and closing the 18th of July.

Mr. J. Frank Baxter, who lectured last Sunday in Great Falls, N. H., will speak there again on Sunday, June 17th. On Sunday, July 1st, he will lecture in Stoughton; on Sunday, July 1st, in Great Falls, N. H.; and on Sunday, July 16th, in West Duxbury; after that at various Camp-Meetings till late in September.

Dr. F. L. H. Willis has arrived at his home in Glenora, N. Y., after a highly successful engagement in St. Louis, Mo. Dr. C. H. Harding has of late done good work in Brockton, Mass., and Portland, Me. For engage-ments, address him 9 Bosworth street, Boston, Mass.

### Spiritualist Camp-Meetings for 1894.

The reader will find subjoined a partial list of the localities and time of the sessions where these Convocations are to be held.

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

Cassadaga, N. Y.—(Annual summer assembly of the Cassadaga Lake Free Association, Lily Dale, Chautauqua Co., N. Y.) July 20th to Sept. 2d. Haslett Park, Mich.-From July 25th to Aug. 27th. Supapee Lake, N. H .- July 28th to Sept. 2d.

Summerland, Cal.—Third Annual Camp-Meeting of Association Aug. 26th to Sept. 16th. Mantua Station, O.-July 2d to Aug. 13th.

Interstate Camp-Meeting, Lake Harbor, Mich. July 6th to leth. Anderson, Ind.-July 19th to Aug. 13th.

Cherryvale, Kan.-In September, W. E. Bonney, Sec Lake George, N. Y .- During August.

Temple Heights, Me. - Begins Aug. 13th, to continu ten days.

We have not as yet heard from the management of the Camps regularly held at Onset, Lake Pleasant, and Cape Cod (Harwich) Mass.; Queen City Park, Vt.; Lake Brady and Ashley, O.; Verona Park and Etna, Me.; Merrimac Island, Minn.; Olinton, Ia.; Chesterfield, Ind., and other points, but shall be glad to insert their notices as soon as received.

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### RHODE ISLAND.

Previdence.—Spiritualist Association, Columbia Hall, No. 248 Weybosset street. Meetings until Oct. ist every Sunday at 7:30 P. M. Progressive School at

6 P. M.
Sunday, June 10th, Dr. F. A. Wiggin of Salem, Mass., gave two highly appreciated lectures. Subjects: "Consider the Lilles of the Field—They Toil not, Neither do They Spin ": and "The Foxes have Holes, the Birds of the Air have Nests; but the Son of Man hath not where to Lay his Head."

In the siternoon a lew excellent tests were given. The evening lecture was followed by ballot tests sunday, June 17th, Dr. MoLean of Chicago, Ill., will sprak at 7:30 P. M. SARAH D. C. AMES, Sec'y. 95 Daboil street.

95 Daboll street. The Progressive Aid Society met Wednesday, June 6th, at Columbia Hall. The following officers were elected for the coming year: President, Mrs. Minule Proctor; Vice-President, Mrs. Mary Goff; Recording Secretary, Mrs. Mary Porter; Financial Secretary, Mrs. Sarah Hanson; Treasurer, Miss Sarah Ames; Directresses, Mrs. Clara Luscomb, Mrs. Sarah Humes and Mrs. Hannah Hewhall.

MRS. M. L. PORTER, Sec'y.

The People's Progressive Spiritual Association.—A special meeting was held Sunday, June 10th, at the residence of Dr. F. H. Roscoe, for the purpose of residence of Dr. F. H. Roscoe, for the purpose of forming another spiritual association in this city. Dr. F. H. Roscoe was appointed Chairman, and Joseph Cooper, Secretary pro tem. It was the feeling of those present that with a population of near 180,000 persons, there was pienty of room in Providence for the maintenance of a new association—consequently one was formed, to be known as The People's Progressive Spiritual Association. Various committees were appointed. After a few general remarks, the meeting adjourned until Sunday, June 17th.

JOSEPH COOPER, Sec'y Pro Tem.

### A Chance to Make Money.

I have berries, grapes and peaches a year old, fresh as when picked. I use the California Cold Process; do not heat or seal the fruit, just put it up cold, keeps do not heat or seal the fruit, just put it up cold, keeps perfectly fresh, and costs almost nothing; can put up a bushel in ten minutes. Last week I sold directions to over one hundred and twenty families; any one will pay a dollar for directions when they see the beautilul samples of fruit. As there are many people poor, like myself, I consider it my duty to give my experience to such, and feel confident any one can make one or two hundred dollars round home in a few days. I will mail sample of fruit and complete directions to any of your readers for eighteen two cent stamps, which is only the actual cost of the samples, postage, etc., to me. Francis Casex, Zanesville, O.

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The Spirit Messages published from week to week ander the above heading are reported verbatim by Miss IDA L. SPALDING, an expert stenographer. LUTHER COLBY, Chairman.

Questions propounded by inquirers-having practi cal bearing upon human life in its departments of thought or labor—should be forwarded to this office by mail or left at our Counting-Room for answer.

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

It is our earnest wish that those on the mundane side of life who recognize the nublished messages of their epirit-friends will verify them by personally informing the andersigned of the fact for publication.

COLBY & RICH.

### SPIRIT-MESSAGES,



MRS. B. F. SMITH.

Report of Seance held March 23d, 1894. Spirit Invocation.
Once again, oh! Father and Mother God, we ask for thy

blessing at this hour. We turn to thee in every time of need, knowing that in thy wisdom thou wilt provide that which will conduce to our best good. We ask thee to send forth thy ministering angels into every home, that other hearts may be touched with their healing ministrations and be made to realize that their loved ones who have been taken out of the family circle, as far as the material form is concerned, are about them and can aid them in every trial that comes to them in earth-life. May those who sorrow ecause of the bodily absence of their dear ones learn that they are only at home with those who have preceded them to the Better Land. We ask that we may be aided to be more charitable and patient in our dealings with our brothers and sisters, and that inharmony may be done away with. We ask also at this hour that thine immortal children may bring some proof to their friends on earth that they still exist and are active, living entities, not so far away but that their visits may be frequent and of value to those upon the material plane. We ask that thy bene diction may rest upon all humanity; and unto thy name we accord all praise, both now and evermore.

JOHN PIERPONT.

### INDIVIDUAL MESSAGES.

### Henry Webster.

[To the Chairman:] I have always had a desire to report from your Circle-Room, that some might know I am still an active person, for so I was called when I lived upon the earth-plane. In Peoria, Ill., I was well known. I cannot tell how long it is since I passed out, but I Grandpa says if you and papa and Uncle Eddy hould judge it must be some ten or fifteen years ago. It matters not; only I know many will ence known. criticise such a statement from a spirit, not realizing that we do not reckon time as you do

How little mortals understand the process we must pass through in order to report here! I have been one of the assemblies here and in the Circle-Room of the past, and I have seen how hard it is for some to come into the atmosphere of the medium to control, while others take possession of her organism very easily. I will make the statement here that you mortal friends can make it easy for us to come, or very difficult, by the feelings that you bring with you into the séance-room. When you understand more of the laws by which spirit-communion is governed you will not bring so much inharmony into your circles.

I am not here to find fault, but to say I am happy, very happy, and that I found the spiritworld more beautiful than can be expressed in mundane speech.

I did not understand when in the flesh that spirits could return and report in this way, although I firmly believed our spirit-friends lived, were around us, but in what manner I was not prepared to say.

I was not used to speaking in public, sir. therefore bear with me if I do not express myself as readily as some others. Henry Webster.

### Mrs. Mary E. Stuart.

I understood a great deal of mediumship when here, and I believed these medial gifts were possessed from birth, although sometimes lying in a crude or undeveloped condition for years. I was very young when I passed on to reap what I had sown. I understood a great deal of spirit communion, having medial powers myself. It was sweet to hold communication with those in the higher life who came to visit me upon the earth-plane.

[CREMATION.]

I desire to say a word here in regard to cremation: How superior it is to the old method of disposing of the cast-off garments of flesh! It was my desire that my body should be disposed of in this manner, and my request was granted. I stood and gazed upon that body as it passed through that purifying process, and was reduced to a handful of ashes; and I say, oh! mortal friends, the adoption of cremation ensures the health of the living. The air and water are poliuted by your cemeteries, and many ses arise therefrom. .. I have conversed on this subject with Laura Clancy, a highly intelligent spirit, and she expressed herself in like

interpretate finite in access in Oh! how hard are the partings on earth! Heft other. a dear husband, and my little boy was so early bereaved of a mother's tender care in the mortal, but the spirit mother hovers around her child upon the earth-plane. The term "a motherless child "should be changed, I think, I am strongly attracted. Seemingly not a day for the mother still keeps guard over her chil- passes without our leaving some good infludren after she passes to the higher life.

In earth-life I seemingly always knew that the spirits were with me, and the book of memory is very sweet to me.

Our life in the immortal world is real to us. Flowers bloom everywhere. We have places of worship, places of amusement and places of instruction. We feel no weight of years there, and I did not when here, where my mission was to aid, through the agency of some power from on high, the loved ones above to come into communication with their friends on earth. Oh! what a holy mission it is to be a true medium-for mediumship is God-givenunbiased by selfishness!

Ohl mortals, your loved ones who have passed beyond are so eager to come into communication with you, that you should not close the doors against them; you would not do so when in the mortal, then why should you now they are immortal? How often has my heart been filled with pity for those spirits who have yearned so much to commune with their loved ones here, but have been barred out through ignerance and because of early erroneous teachings.

I am Mrs. Mary E. Stuart of Buffalo, N. Y.

### Minthorn Burk.

[To the Chairman:] Grandpa Burk said you would write what I say-so grandma and papa and mamma and every one would know it was

I'm Minthorn Burk, and grandpa is James. I was named for a gentleman who used to be with papa; I guess it was his last name, but I don't know. I want papa and mamma to know I go to school, and I'm a much larger boy than when I went away.

Oh! mamma, we have such lovely flowers where I live! and I would bring you a basketful if I could get them through the mist: but I can't. Aunt Betsey says we'll have to wait and let mamma come for them. I think that will be very nice.

Uncle John is here, and George, too; he belongs to Ida. These ain't all the people that's here, though.

I want you to be sure and say I'm learning very fast, because the teacher says so.

We have levely music, and we have musical instruments like those you have here. Grandpa says spirits had them in the spirit-world before you had yours on earth. [By the Chairman: No doubt of it.

Mamma, I knew when you were sick, but the angels helped you to feel better; and, papa, when you go away I'll go with you, but you can't see me. Sometimes you think that perhaps some of us are with you, yet you do n't know as well as Uncle Eddy does; he realizes our presence more. Lily sometimes knows we are all with

Grandma, grandpa felt bad because you didn't come to see him when you came to Uncle James; but I suppose you could n't, because you were tired. [To the Chairman:] She's a good deal older than me, so she gets tired sooner.

Uncle Herbert, I've come out to the farm with you lots of times. I'm a bigger boy now. [To the Chairman:] That was up in Madison, N. H. He lives where grandpa did; but I did n't live there—I lived here in Boston. Grandma lives there now, and Uncle Herbert, and Aunt Lizzie and Lily. Papa and mamma lived in Boston.

I want mamma to know I 've gone into higher classes, and that I go home and help them all, and sister, too, although she doesn't see

Aunt Betsey says I must tell Uncle Jerry that the sun will shine brighter by and by. That means sometime, I expect.

Oh! I want them to know I play with the children just the same as I would if I had stayed here all the time.

I don't see, mamma, why you don't talk to me at home; you can a part of the time. will sit by yourselves we can make our pres-

### Isaac Crosby.

It matters not how many years we spend upon the earth-plane, it is only the physical form that feels the weight of years, for those who pass out old in body feel young again in the spirit-world. I said many times when here that if there were no change in passing to the other life, this life would be preferable; but I have found that this world is the shadowy one and ours the real.

How often do we hear the expression from mortals: "If a spirit can do this he can do that." You make an assertion about that which you know simply nothing. We are governed by laws and conditions the same as you are, but we cannot tell why any more than you

[To the Chairman:] I have never reported from your Circle-Room before; but do not misunderstand me and think I have not visited this place, for I have often, and I have gained a great deal of light and knowledge by coming here. I feel it is a school where we may gain much by listening to the experiences of others. I have been much interested in the discussions on the "Doctors' Plot," but I am more interested in the subject of Cremation. The time will come when you will need no more cemeteries: I cannot tell you how long, but in my opinion that time will come much sooner than mortals look for it.

I was known in Boston and its suburbs, and I have a deep interest in the welfare of the people of your city. Isaac Crosby.

### Sarah Bishop.

I have been kindly granted the privilege of speaking here to-day. This is the fourth time I have asked permission of your Spirit-President, Rev. John Pierpont; but there was always until to-day a little child before me; therefore I have stood aside and waited for another opportunity to report from this good Circle-Room. Why I use the term "good" is because I find here a harmonious feeling pervading mortals and spirits alike, and this feeling aids

us very much in manifesting.

I do not think I should have had the courage to ask again if it had not been for Dr. Stans bury, who stood beside me and told me if L spoke, my words might have some interest for some one in Santa Monica, Cal. That may seem a long distance to you here, but we can travel in spirit with a speed you cannot understand. You may speak of the great speed attained by your steam engines, but we are conveyed much quicker from one locality to an

I think I shall be understood when I say that Addie has realized my presence, as well as some others of the family in their own home. for I have dear friends here in the East to whom ence with those yet dwelling in the flesh.

Maria is with me. Abble also wishes to be remembered to the family that I speak of, and this will be understood by them.

I feel that I have a great work to do upon the earth-plane. I feel that there is need for us from the spiritual realms to visit mortals often, and bring power to help them bear their trials and troubles and nfilletions. When inharmony arises, friends, say, as did the Master in olden times, "Get thee behind me, Satan." Cultivate the spirit of him who went about doing good, and was charitable to all. Let us, as we are commanded, love one another, for I always believed we were not placed here to live for ourselves alone, but to aid each other.

I am Sarah Bishop of Santa Monica, Cal.

#### Raymond Dodge. I wish to send a few words to my people on

earth: In Santa Barbara, Cal., some of my friends yet remain, and some are in your State. I have words of encouragement to give to those in the home. No one had a dearer, sweeter father and mother than we. I often feel, as I come on to the earth-plane, how good it is that my form is perfect now. There is no trouble with the hip. All that belonged to the physical. As Grandpa Dodge says, There was the cause, and I received the effect; but oh! how glad I was when I learned it did not follow me in my new body.

Mamma would always say, "Raymond, how patient you are." I tried to be, but when Harry went out with the pony I would stay upon the sofa, and follow him with my eyes. wanted to go, too, but I could not. When he went duck hunting I would wish to go, too, but my poor hip would not let me. Now I am strong, and I can go wherever I like. Grandpa says it is a great deal the best to have the poorest life first. Tough, but true.

Mamma, don't ever put on that look of sadness, for it makes us sad through sympathy when we come near you.

I know papa felt better for going to Santa Barbara, yet it did not do the cure. Harry felt better, too. Yet, when the angels call, we must go; we want to go. I did not fear to go, although a boy of only fourteen.

I am much older now, and my teacher says my past experiences fitted me to gain very rapidly in knowledge. I love music, and I have the privilege of cultivating my taste for it.

How many, many times have I found you, my dear papa, when close beside you, reaching out in thought for your "dear boy," and although you could not see me, you sensed my presence. Grandma has often said on such occasions, "Marcus,"thy spirit shall be gratified in God's own good time, and you will have your boy back again; but not the little boy, for he has grown in stature and knowledge."

I know my people will see this message, for in their spirits have they longed and longed so much for a word from "Raymie," as grandma always called me. My name is Raymond Dodge.

Dear mamma, I am very happy, and we do deto hear from us. It is sweet to the spirit to know we shall be reunited, and that there will be no more partings over there.

### James Pushee.

[To the Chairman:] As I looked upon that young man the thought came to me that he possessed more spiritual wisdom than I could

I have heard the question often asked by mortals, "Why don't such and such a one report at your Circle-Room?" I make this statement as the answer which has been given me by your Spirit President, Mr. Pierpont, that this institution was established purposely for those who cannot reach their friends otherwise or in private. For instance, if some spirit can communicate whenever he desires with his sary for him to come to this open avenue and some degree. report, simply for the purpose of seeing one's self in print. self in print.

as that thought arose in my mind, I expressed all that intervenes between you and that obit. Most certainly I would do all I possibly ject. All the senses can be appealed to in a could to aid any immortal to come in contact | similar way. We can hear one voice at a diswith his friends on earth, no matter whether | tance to which we are distinctly paying attenthey were in the Southern States or in the Northern, for all have a desire to know a lit- hear no sound from the many throats which tle something of where their friends are after the physical form has been removed from them. I will add that if mortals would seek to know they would soon gain the knowledge; but | vening scenery. they cannot expect to if they close their doors so closely against their spirit-friends. You as mortals must do your part if you would receive communications from your loved ones who have gone before. Dear friends upon the earthplane, do not think spirit communion is anything new. It always has been, and it always: will be, as I am taught by advanced spirits.

I am James Pushee, of Boston and Cambridge. I was also known in the suburbs.

### Spirit Messages.

The following messages from individual spirits have been received (according to dates) at THE BANNER Circles, through the mediumship of MRS. B. F. SMITH; they will

through the mediumship of Mrs. B. F. SMITH; they will appear in due order on our sixth page:

March 30.—Josiah Lane; Mrs. Eliza F. McKinley; Plummer Cate; John Smith; Althea Dwinell Dudley; Sophia Murphy: Frederick Hans; Ann Tilbetta; John Metcalf; Luella Hollis Brown.

April 6.—Frederick W. Coffin; Horace Jerome; Edward F. Jacobs; Mary Morrill; Richard Currier; Luiu Smith.

April 13.—G. W. Goss; Caleb Caldwell: William Reer; Jonathan Wilson; Oorbett Gould; Moses Brown; Henry W. Nutter; Eddle Alfred Home; Howard Rowell. April 20. — Arthur Devlin: Caroline Kendrick; Robert Pratt; Festus Stebbins; Ella Adams; Allce Stewart; Harriet Louisa. Harris; Julia Ann. Clark; Charlie Seavey; March Chase.

April 27.—Polly Churchill; William Lamont; Mrs. P. S. Dickonson; Oscar Cary; Mary Websier; George Rier.

May 4.—B. B. Nichols; Thomas Middleton; Thomas Stevenson; Katle A. Kinsley (Spirit Violet); Carrie Trask; Bessie Peck.

June 1.—Sadie Evans; Oliver, Watkins; Henry Jacoba; John McGuire: Nancy Batchelor; George C, Sherman; Nel-lie Conley; Katle Donellson.

June 8.—Robert C. Cummings; Almira C. Spaulding; Saily Reed; Rosa T. Amedey; Henry C. Wright; Sarah A. Bruce; Jonathan Alger.

[A SUBURBAN WAIL!]—An editor works three hundred and sixty ave and a quarter days per year to get out filly two issues of a paper—that's labor. Once in awhile some one pays a year's subscription—that's capital. And once in awhile some deadbeat takes the paper for a year or two and vanishes without paying for it—that's anarchy; but later on justice will take the last named creature, for there is a place where he will get his just deserts—that's helt.—Brie Record.

Many a poor devil who has the whole world before him never catches up.—*Plafn Dealer*.

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ANSWERS TO QUESTIONS

UIVEN THROUGH THE MEDIUMSHIP OF



W. J. COLVILLE.

QUES.—[By Delta, Torrington, Conn.] Could a spirit remain in a burning dwelling without discomfort? or are spirits ausceptible to such influences, the same as mortals? If they are, what effect or change would it produce on a spirit were he compelled to remain in

Ans.-If our questioner accepts the science of correspondences, he may admit what is taught by many students of spiritual law, viz., that for every physical effect there must be an efficient mental cause. In the case of a burning building the development of the special spirit in question would have very much to do with the sensations experienced. Really advanced spirits-we mean those who have actually triumphed over ordinary limitations through inward growth - have such volatile organisms that they cannot be held in mortal edifices, nor can they be affected by what will consume a material fabric.

After all that can be said on any other side of the subject, the great fact is that according to the direction of one's affections does one suffer or not suffer in the midst of any socalled calamity. Spirits are not compelled to remain in burning buildings unless they are so earth-bound through an intense attraction toward material things that they are literally haunting ghosts. If a fire ever does take place in a genuine haunted house, the unseen inmates who are burned out are really benefited by losing what held them in unnatural bondage. With the exception of such dwellers on the threshold as we have mentioned, we know sire to commune with you as much as you long of no excarnate human intelligences who are in any way painfully affected by physical conflagrations, as their bodies and all their appurtenances are entirely proof against fire and flood and all material elements.

Q.—[By the same.] Frequently, when writing (sometimes when speaking.) on any subject which deeply interests me. I temporarily lose the sense of my surroundings, and seem to be in some familiar and distant locality. I never can recall anything connected with the distant place in question (which is never twice the same) that might be suggested by my subject, but the impressions are offen very vivid. as much so as if I were really there. What is the explanation?

A.—You actually are en rapport with the locality you seem to visit. It is not necessary to infer that you go there in the psychic body, leaving your physical body behind you; but your consciousness gains a wider perspective, and you are for the time oblivious to all interfriends through the organism of some other me- vening barriers of distance. On a small scale dium, the band here feels that it is not neces- every one experiences this phenomenon in

Whenever you are intensely interested, positively engrossed in contemplating some rela-I am not here, Mr. Chairman, to dictate; but | tively distant object, you are unconscious of tion, catch every syllable of its utterance, and may be active in our much nearer vicinity. We can gaze at a distant scene, and see it clearly, meanwhile knowing nothing of inter-

Concentration of mind is all that is needed to bring this about, and it is easy to concentrate wherever our interest is greatly aroused. In the case of very sensitive persons, they are often drawn to distant places by the thought of people who are there, and wishful to communicate with them. This faculty is a very useful one, and with patient persistency can be so developed that, without the aid of crystals, magic mirrors, or any other external adjuncts, we can at will place ourselves in communion with such persons and places as we are most interested in.

A great deal of knowledge soaks into us subjectively, of which we are temporarily unconscious in our objective condition; but all information received by an internal process is of use, and will be forthcoming as occasion requires.

The propounder of this question is a good sensitive, and can, if he will, by concentrating attention upon a definite distant object, so relate himself, voluntarily thereto, as to gather important and conclusive evidence from the mentally near though physically remote spot.

Q.—[By M. E. C. Fox. Chicago.] What do you see as the result of "The Coxey Movement," the strikes, and the unrest apparent? Labor makes its demands, with hunger back of those demands; what are we go ing to do about it?

A.—The Coxey movement is certainly one of the most conspicuous phases of present unrest. and though it is by no means as important an uprising as some people suppose, it is a certain indication that there are elements of discontent in the community which will soon get the upper hand unless practical steps are speedily taken to greatly better the condition of the working people as a whole. From our point of view, which is decidedly optimistic, we do not foresee the tragedies which many people foretell, but we do feel it to be a part of our welldefined mission to suggest lines of action along which the Republic may safely ride to increased safety and prosperity.

In the first place, let us premise that the unemployed masses have a just cause of complaint. Theirs is a real grievance, not a senti-mental outory, for while it is only too true that there are willfully idle persons in all communitles, it is at this day beyond dispute that there are large numbers of honest, capable men and women who are both able and willing to work, but cannot find any employment. Mood's Pills do not purge, pain or gripe, but act

Processions of the unemployed through pub-

lie thoroughfares with banners and transparoncles are not necessarily erroneous; indeed, in some instances they are calculated to do real good by calling attention to needed measares of reform, but sometimes rash statements. lisplayed on such emblems exert a deleterious influence, because the words employed are not In full accord with the highest sentiment of equity. Not very long ago in Boston there was a great live and cry in many quarters over a. motto which read, "The State owes every man a living." We at once took occasion to say to a large public audience that the State does not owe every man a living in the bald sense of such words, but the State does owe every man and every woman the opportunity to earn a living, and that a sufficient as well as an honest one.

The threatening attitude taken by strikers on the one hand and employers of labor on the other, is exceedingly unwise, as it suggests two parties with vital interests mutually antagonistic, and should such feeling gain ground and spread extensively, it would of necessity be a source of danger, a menace to peace and order, resulting, if not checked in time, in the opposition of a plutocracy to a proletariat. While it is possible to foresee what would take place if the worst passions of infuriated men were roused to their utmost and unrestrained, we consider that it evinces a glaring lack of spiritual perception to overlook the counteracting agencies at work engaged in preventing a bloody

Comparisons are often ridiculous as well as odious, and while the trite adage, "history repeats itself," has an element of truth in it, it is usually so misinterpreted that the quotation leads to the most erroneous conclusions among thoughtless people. Rome indeed fell by reason of a conflict between its patrician and plebeian citizens, and there are signs of demoralization in America to day which bear a distinct family resemblance to many of the diseases which afflicted the once mistress of the world before her dissolution; but there are great cheering evidences of youthful, vigorous constitution, when we attempt a scientific diagnosis of Columbia's condition, which were entirely absent in the economy of Rome just previous to her downfall. There is ample room for everybody in America, and there is immense wealth in the country itself, its natural resources being practically boundless. The present agitation is largely due to two distinct causes, one of which is the difficulty the Republic experiences in connection with phenomenally rapid growth, and an endeavor to speedily amalgamate large numbers of persons of different nationalities, and the other is the failure on the part of the majority to see that temporizing with the zeitgeist is a failure, for the spirit of the times refuses to be compro-

We are ready for a new system, and we shall get it; but not through any other method than that of evolution of a new form out of existing elements. It is absurd, and indeed wicked, to stir up incendiary feelings, or to appeal to fright in a crisis which demands the coolest statesmanship. No one wishes a captain to become hysterical at sea when the vessel of which he is in command has to breast unusually heavy breakers. The Republic to-day is like a ship in a storm, a good, stout, sea-worthy bark, but needing skillful piloting through the boiling waters.

Our prophecy is that very soon indeed there will arise many truly inspired teachers, whom the nation will recognize and accept as heavensent leaders to steer the ship of state into calmer waters, and that the next great work undertaken by Congress will be the openingup of great national industries, affording remunerative employment to all who are ready to embrace the offer. A coöperative commonwealth is surely coming, and our most earnest advice to all who love humanity is to so think, speak and act that they may be entitled to rejoice when the words are uttered: are the peace-makers."

### June Magazines.

THE ATLANTIC MONTHLY introduces its contents for the present month with Chapters XVII-XIX of Margaret Deland's " Philip and His Wife"; Dr. J. W. White (of Philadelphia,) writes of "A Summer in the Scillies"; Bliss Carman has a highly dramatic poem on "The Grave Digger"; "The End of Tortoni's" (g famous Paris café, which closed last year,) is an almost pathetic picturing of the conclusion of an historic resort, which passed away because of the change in modern tastes in Paris-the new French people desiring less elegance and more "English comfort": Kate Douglas Wiggin contributes an entertaining tale, entitled "The Nooning Tree"; another installment of Frank Bolles's travel sketches is furnished in 'Ingonish by Land and Bea"; the condition of the city of Hamburg before its attack by cholera and since is sketched by Albert Shaw, many details being given of the sanitary defendes now prepared against the scourge; the reminiscence of the Kearsarge (Contributors' Club) will be perused with interest. Regular departments, etc. Houghton, Mifflin & Co., publishers, Boston,

THE ARENA.-The current number auspiciously begins Volume X., and opens with a profusely-illustrated article on the fashionable quarter of Boston, 'The Back Bay," by Walter Blackburn Harte, showlng the immense value of church and other property there, with a moral deduction from the facts; an appreciative sketch of Benjamin Hathaway, "A Ploneer Poet," is furnished by Mrs. Helen E. Starrett. and is followed by a charming poem, "The Enchanted Wood," by Mr. Hathaway; "The Single Tax in Actual Operation in New Zealand" is an important paper by Hamlin Garland, which will be read with great interest by practical thinking men, as will also "The Nationalization of Electricity," by Rabbi Solomon Schindler. "The Fall of Babylon," a poem by James G. Clark; other articles are given-among them being: "The Sixth Sense, and How to Develop It"-a valuable contribution by Paul Tyner; in the Symposium on "Child Blavery in America," many start-ling facts relating to the inside of factory life for oblidren are presented by able writers. A fine portrait of Victor Hugo forms the frontispiece of this number. The Arena Publishing Co., Pierce Building, Copley. Square, Boston, Mass.

THE HUMANITARIAN opens with a most interesting report of an interview on "Labor and Social Problems" with the Rt. Hon. Sir John Eldon Gorst, M. P., by Sarah A. Tooley, accompanied with portrait of this eminent reformer; in "Glimpses of the Future" the Rev. J. Rice Byrne, M. A., reveals much that is promising for humanity; of particular interest to parents is the first installment of a valuable paper on "Infancy: Its Perils and Safeguards," by Hugh R. Jones, M. A., M. D.; "Workhouses and Pauperism" is ably discussed by the Rev. T. B. Hardern, LL.D. Other articles not here mentioned are contributed by well-known writers. The present issue closes the Fourth Volume of this excellent magazine. The next number will contain articles by Bir Henry E. Roscoe, D. C. L., F. R. S., M. P.; the Very Reverend the Dean of Ely; Lady Violet Greville, Lady Burton and others. Henceforth it will be published by Messrs. Hutchinson & Co., 34 Paternoster Row, London, Eng.

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Unscrew the end of nickel-piated cylinder charm; write your name and address on the slip of paper, and the name and address or friend on the opposite side; roll up the paper and insert in inner tube and screw it fast. It is then ready to be worn on the key-ring or as a charm; and in case of accident or death among strangers, the wearing person should be without it.

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THE SCIENCE OF IMMORTALITY. A Locture by PROF, W. F. PEOK, delivered at Cassadaga Lake Camp-Meeting Aug. 11th, 1889.

This splendid Lecture should be in the hands of every Spiritualist in the hand. It has been put in pamphlet form by COLBY. & RIOH, and will be sent to any address on receipt of 10 cents.

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SEND two 2-ot. stamps, look of hair, name in full, age and Sex, and I will give you a CLAIBYOXAMT DIAGNOSIS OF YOUR AILMENTS. Address J. O. BATDC RF, M. D., Principal, Marpetic Iustituss, Grand Bapids. Mich. : lm° Juno 2

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Banner of Light Building, Boston, Mass.

Magnetism is Life.

Dumont C. Dake, M. D.

An Acrobat in Figures.

Within a few years there appeared among the advertisements posted on the walls of Paris a pleture of a man wearing the costume of a symmast. But instead of dumb bells and indian clubs he swung enormous numbers. It was the first introduction to the Parisians of Jacques Inaudi, one of the present nevelties of the town, says Le Soleil de Dimanche. This acrobat in figures is not a Frenchman by birth, though a naturalized citizen. He was born in Pledmont, his parents being the poorest of peasants.

was born in Piedmont, his parents being the poorest of peasants.

Inaudi began life by tending sheep on the mountains. From sheep keeping he passed to vagabondism, wandering from town to town showing a pet dormouse whenever he could get an audience, and living by the pennies his spectators threw him.

In the course of his strolling Inaudi crossed from Italy to France, and presently made a discovery which turned the course of his life into a brighter channel.

The truth is that all his days Inaudi's head had been full of figures; even when he watched sheep on the Italian mountains they had troubled him, and they became still more active when he took to traveling. And the discovery he made was this: That these figures which danced in his mind would draw a great many more spectators and a great many more spectators.

lt was by accident that he found out their value. Wandering into a restaurant one day he saw the proprietor puzzling over a sum. He had written it down on the top of the table, and was doing his best to solve it, but it would not "come out right."

Inaudi watched him a few minutes, then he yentured to speak."

Inaudi watched him a few minutes, then he ventured to speak:

"If you wish, sir, I'll do that sum for you."

"You?" cried the man, eying the ragged little tramp.

"Yes, I, of course; not 'my dormouse, certainly," laughed lnaudi.

"Try it, then, but mind your ears if you are making fun of me," and the man offered him his pencil.

his pencil.

"Oh!" cried Jack, "no pencil for me. I can't read. I don't know how to make figures even. Read me the numbers."

even. Read me the numbers."

The man read them aloud, and in an instant, to his great astonishment and that of the spectators who had gathered about, Inaudi gave the correct answer. Pennies were showered upon him, and from that day he became an exhibitor of numbers instead of animals.

His life, however, continued to be strolling, until one day a man from Paris saw him, and realized that he would be a capital "card" in a Parisian café or theatre. He brought inaudi to the city, where his extraordinary power of calculating "in his mind" soon made him a "celebrity."

Standing with his back to a blackboard, In

Standing with his back to a blackboard, In-

standing with his back to a blackboard, in-audi-listens attentively to the questions which his audience propounds. His assistant writes on the board the figures given, and they are hardly down before the calculator calls out the

answer quite correctly.

For example, some one asks him to multiply
653 by 982; instantly, almost, he comes out with

653 by 982; instantly, almost, he comes out with the answer, 641,246.

He will subtract, divide, square and cube numbers, extract roots, all with the same ease, and never seeing the figures. Frequently the sums are very complex. Here is one propounded at the Sorbonne: To find a number of four figures, the sum of which is 25, the sum of the digit in place of hundreds and of that in the digit in place of hundreds and of that in the place of thousands is equal to the figure in ten's place, and the sums of the figures occupying the ten's and thousand's places is equal to the figure standing in unit's place. If you, besides, reverse the number it will be increased by 80829

sides, reverse the number it will be increased by 8082.

Inaudi gave the correct answer to this in about three minutes—1789.

He often does two problems at the same time, talking as he works them. Thus, if asked to cube a number, and at the same time to tell what day of the week a certain date, as March 11th, 1822, came on, he will answer, "March 11th, 1822, came on Monday. A person born on that day has lived so many hours and so many minutes. The cube of — is so and so." And, what is most astonishing, the answers are always exact.

Similar to this simultaneous calculation is his ability to count the beats of two metrometers going at different speeds. He will tell how many ticks each gives in a minute.

Another peculiarity of this calculating acrobat is the persistency with which these figures stay in his head. He will repeat problems dictated to him after the lapse of several days.

How does he make his calculations? That is what the scientists of Paris have been trying to find out.

ing to find out.

working problems, and it is always an original and ingenious method. For example, in multiplying he goes from left to right. Take the example quoted above—to multiply 653 by 982. His method is as follows:

600 by 900 -540,000 600 by 82-49 200 982 by 50-49 100 982 by 3-2 946 641,246

And for all other sums he has his own way. The mystery is how he remembers the figures so perfectly without seeing them, and from hearing them read but once rapidly.

(From the Newburyport (Mass.) News, May 28th.) Memorial Sunday. PATRIOTIC ADDRESS BY MRS. C. FANNIE

ALLYN.

In accordance with general orders from department headquarters, the members of Post 49, G. A. R., attended divine services yesterday, it being the Sunday before Memorial Day.
In the afternoon the Post, numbering about
seventy-five men, accompanied by the Union
Veteran Legion, Sons of Veterans, and Woman's Relief Corps, went to Veteran Hall, on
an invitation from the Spiritualist Society,
and listened to an address by Mrs. C. Fannie
Allen of Stonebam.

and listened to an address by Mrs. C. Fannie Allyn of Stoneham.

Mrs. Allyn took as her subject, "Patriotism," and she handled it in an able manner. She referred to the noble deeds done by those who comprised the Union army, and who left home and dear ones to defend the old flag. In an able manner she paid a glowing tribute to those who gave their lives for their country; and she made especial mention of brave Captain Bartlett of this city, who lost his life on the bloody field of Antietam.

She spoke earnestly in regard to the several organizations of the old soldiers, and said they should be always supported and maintained. She closed by paying a tribute to the unknown dead, so many of whom lie in the cemeteries of the South.

Mrs. Allyn gave new colorings to the ever-

Mrs. Allyn gave new colorings to the everinteresting subject, and the members of the different organizations that attended spoke of it as one of the best sermons they ever attended. Mrs. Allyn belongs in Stoneham, and is a member of the Woman's Relief Corps of that

town.

Edward S. Knight, James W. Hervey, Miss Bertha M. Coffin and Mrs. Mary Brown stag several patriotic songs. They were followed by Miss Christine Kolhaus, Miss Etta Wilson, and Miss Laura Tanner, who sang and recited a poem embracing all the important events of the wars from 1776 to 1865.

Vermont Quarterly Convention. The Quarterly Convention of the Vermont State Spiritualist Association will be held at Ludlow, Vt., Friday, Saturday and Sunday, June 18th, 18th and 17th,

GLENWOO **RANGES** 

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NATIONAL

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(INCORPORATED NOV. 1, 1893.)

The Headquarters of the Na 1 nal Spiritualists' Association are open at all times, and all Spiritualists are invited to visit their official home. A register will be kept of lecturers and mediums, who are requested to send in their names and addresses, also officers of all Societies, as we desire to keep a perfect register of these, and prompt notice should be sent to us of all changes of location. Books, pamphlets and magazines upon spiritual matters are solicited for the National Spiritual Library. For information address as above. ROBERT A. DIMMICK, Secretary.

May 26. Dumont C. Dake, M. D.
the celebrated Magnetic Healor of New York City, is
now located at 498 Columbus
Av., Boston, Mass. He has no
peer in diagnosing and curring
ro-called incurables. Treats alf
corns of Mental, Nervous and
Chronic Diseases: Paralysis,
Rheumatism, Catarrh, Throat
and Luugs; Liver, Kidneys,
Serofula, Cancer, Diseases of
Women, etc. Patients at a dis
tance successfully treated.

free. Send stamp for circular. "... Dr. Dake is the most
powerful healer I ever met. ... J. CLEGG WRIGHT."

June 9.

#### Miss Judson's Books. Why She Became a Spiritualist."

264 pages. One copy, \$1.00; six, \$5.00. From Night to Morn;

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"The Bridge Between Two Worlds."

209 pages. One copy, 75 cents; six, \$4.00.

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June 9. 5w\*

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OFFICISE: Newark, N. J., 244 Mulberry street; Boston, Mass., "The Pelham." 74 Boylston street. 4w\* May 28.

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Apr. 7.



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### Jan. 27. ASTONISHING OFFER. CEND three 2-cent stamps, lock of hair, name, age sex, one is leading symptom, and your disease will be disguosed free by spirit power. DR. A. B. DOBSON, San José, Cal. Apr. 7.

TET the needy ones remember that the WATER OF LIFE is one of the best remedies to cure all forms of Stomach, Liver and Kidney troubles. Pamphlet free.

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DARALYSIS OURED without medicine. Rheumatism. Spinal Discases and Dropsy casily cured. Add. Dr. C. I. TillCiller, 6 Central Reside Hall, Chicago, for a valuable book FREE to all.

Jan. 6. 26w

FREE SEND 4 CENTS IN POSTAGE, a lock of your hair, name, age and sex, and I will send you a clairvoyant diagnosis of your disease free.

Address
June 2. 4w\* Mechanicsville, Iowa.

MRS. JENNIE CROSSE, Business, Test and Medical Medium. Six questions answered by mail, 50 cents and stamp. Whole Life-Reading \$1.00. Magnetic Remedies prepared by spirit-direction. Address Dexter, Me. June 16

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and directions, by which any one can easily inderstand now to use it.

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Board at Ludlow House, 21.00 per day.

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A cordial invitation extended to all.

By order of the Board of Managers,

JANUS CHOSSET, Seo'y.

1 Waterbury, Yt., May 10th, 1894:

Miscellaneous.

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June 16.

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WAS

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May 26.

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D. R. WILLIS may be addressed as above. From this point be can attend to the diagnosing of disease psychometrically. He claims that his powers in this line are unrivaled combining, as he does, accurate scientific knowledge with keen and searching psychometric power.

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Das Buch giebt Auskunft über Manches, was bisher noch in Dunkel gehüllt war, und beweist klar den Spruch, dass es mehr Dinge giebt zwischen Himmel und Erde, als unsers Schulterischeit sich tröumen lätzt.

Für Vieles, das als übernatürlich seither betrachtet wurde, finden wir de natürliche Erklärung, und dadurch wird ein neues Feld der Forschung eröffinet, welches ein Segen für die Menschheit zu werden versuricht. Das Fortbestehen des gelstigen Lobens nach dem Tode ist klar und vernunftgemäss, is sogar an der Hand völlig materiellen Wissens, unwiderleglich bewiesen und so wird das Werkschen zum reichsten Behatze, nu einer Festgabe für Gemüth und Verstand, bestimmt, uns über die Plackereien des täglichen Lebens zu erheben. Es giebt uns mehr als die Boffung, es giebt uns die Gewisshelt eines ewigen Lebens und gewährt uns einen Blick in jenes gelstige Reich, welches wir das ewige nanen.

wige nennen. Preis \$1.00. Bei COLBY & RICH zu haben. PSYCHIC STUDIES, Spiritual Science,

The Higher Aspects of Spiritualism. BY ALBERT MORTON.

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### Spiritual Camp-Meetings.

#### Echo Grove Meetings.

To the Editor of the Banner of Light: On Sunday, June 10th, the weather was fine, and a large audience was present.

At the morning session Dr. Street made the opening address. Most of the time was occupied by Mrs. Stoddard-Gray and her son, DeWitt C. Hough, with experiments in giving messages through spelling words by the use of the alphabet; mental and oral questions were answered successfully with perfect atisfaction.
Mrs. Mott Knight followed with independent slate-

writing—which was very interesting to all.

Mrs. Gray and son and Mrs. Knight will all be at
the grove next Sunday, and give another seance at

Mrs. Gray and son and Mrs. Kinight will all be at the rove next Sunday, and give another séance at 10:30 A. M.

Atternoon.—Mr. Whitlook made brief remarks, in which he said all speakers and mediums were invited to come as they could; that this platform was for all; it did not belong to any ism, creed or society—all were welcome. Those who desired would be privileged to occupy this platform free it the management knew it in time to make proper arrangement.

He then introduced Mrs. C. Fannie Allyn, who made one of her characteristic speeches, full of truth and in the interest of humanity. She said, 'If The Banner properly reported Mr. Whitlock's remarks last Sunday I heartily endorse this movement. We need such a meeting," She promises to again be present at her earliest convenience.

Mr. Joseph D. Stiles followed. A friend said in our hearing, "Well, Stiles improves all the time." He gave two short séances, in which about one hundred and fifty names were given—nearly all of which were recognized. His poem was to "Echo Grove Meetings." Mr. Stiles will be at the grove next Sunday morning and will give a test sé-noe at 1 P. M.

Mrs. A. E. Cunningham was the next speaker. Whille she was coming forward Mr. Whitlock said: I want you all to remember that the Banner of Light agent is here. Buy the paper and subsoribe; it is the oldest paper of its class; it is our home paper; it pub lishes reports of our meetings free; it does more for Spiritualism than all other sources combined; conse quently every Spiritualist should do what he or she can to adequately support it. Its editor is a grand man; no person has ever done so much for the great cause of demonstrated immortality. He was, when he began, a newspaper man on a leading Boston paper, and left that position to do this work. He has done it as few can tell it better than I.

After another selection by the Salem Quartet, Mrs. Cunningham was introduced; her remarks were brief, pointed and beautiful.

Mr. Anderson sang a solo which was much enjoyed—his wife accompanying h

etc.

Evening.—Mediums' Meeting, at which spirits were especially invited to control their mediums and speak; Mrs. Dowling, Mrs. Butler, and others, participated—one of whom was controlled by our old friend Allen Putnam, who said many pleasant things to Mr. Whither Questions were called for, and one brought out from

Mr. Whitlock a very fine description of life after death, especially showing in what condition the drunkard found himself after the transition. found himself after the transition.

The Salem Quartet furnished excellent music; many fine mediums and speakers were not called on for want of time, although there were five different sessions during the day and evening—between ten A. M.

and 9 P. M.

The grove is beautiful; the large pavilion will seat nearly one thousand people—or on its floor over three hundred people may dance at one time; it forms ample accommodations with the dining room in case of

The morning session is very interesting to investigators. Mrs. Ida P. A. Whitlock, and others, will be present next Sunday, June 17th.

### The Twelfth Annual Camp-Meeting of the Haslett Park Association

of the Haslett Park Association
Will be held at "Haslett Park," commencing Wednesday, July 25th, and closing Monday, August 27th, including five Sundays.

Haslett Park is a beautiful grove on the west shore of Pine Lake, one half mile from the dépôt, also called Haslett Park; seven and one-half miles from Lansing, the Capital City. It is on the Chicago & Grand Trunk railroad, and accessible to thirty other cities and towns by a few hours' drive.

Program.—July, Saturday, 28th, 2 P. M., Address of Welcome, Mr. G. H. Brooks; 2:30 P. M., Opening Lecture, Mrs. A. L. Robinson; Sunday, 29th, 10:30 A. M. and 2 P. M., Mrs. A. L. Robinson, lecture and tests; Tuesday, 31st, 10:30 A. M., Conference; 2 P. M., Mrs. A. L. Robinson.

August, 1st, 10:30 A. M., Reading Circle; 2 P. M., Dr.

ture, Mrs. A. L. Robinson: Sunday, 20th, 10:30 A. M. and 2 P. M., Mrs. A. L. Robinson, lecture and tests: Tuesday, 31st. 10:30 A. M., Conference; 2 P. M., Mrs. A. L. Robinson.

August, 1st, 10:30 A. M. Reading Circle; 2 P. M., Dr. Fred Schermerhorn, lecture and tests: Thursday, 2d, 10:30 A. M., Conference: 2 P. M., Mrs. A. L. Robinson: Friday, 3d, 10:30 A. M., Reading Circle; 2 P. M., Lecture, Lyman C. Howe: Saturday, 4th, 10:30 A. M., Children's Lyceum; 2 P. M., Dr. Fred Schermerhorn: Sunday, 5th, 10:30 A. M., Inspirational Lecture, Mrs. A. E. Sheets; 2 P. M., Inspirational Lecture, Lyman C. Howe: Tuesday, 7th, 10:30 A. M., Conference; 2 P. M., Lyman C. Howe: Wednesday, 8th, 10:30 A. M., Reading Circle; 2 P. M., Lyman C. Howe: Thursday, 9th, 10:30 A. M., Reading Circle; 2 P. M., Lyman C. Howe: Friday, 10th, 10:30 A. M., Reading Circle; 2 P. M., Lecture, Mrs. H. S. Lake: Saturday, 11th, 10:30 A. M., Children's Lyceum; 2 P. M., Lecture, Hon. A. B. French: Sunday, 12th, 10:30 A. M., Mrs. H. S. Lake: 2 P. M., Hon. A. B. French: Tuesday, 14th, 10:30 A. M., State Association; 2 P. M., Mrs. H. S. Lake: Wednesday, 16th, Woman's Day—10:30 A. M., Mrs. May B. Knaggs; 2 P. M., Mrs. Emily B. Ketcham: Thursday, 16th, 10:30 A. M., Mrs. B. Spinney: Friday, 17th, 10:30 A. M., Conference; 2 P. M., Lecture, Mr. D. P. Dewey: Saturday, 18th, 10:30 A. M., Children's Lyceum; 2 P. M., Lecture, Dr. A. B. Spinney: Friday, 17th, 10:30 A. M., Conference; 2 P. M., Mrs. Julia A. Walton: Wednesday, 18th, 10:30 A. M., Children's Lyceum; 2 P. M., Lecture and test: Tuesday, 23th, 10:30 A. M., Conference; 2 P. M., Mrs. Julia A. Walton: Saturday, 25th, 10:30 A. M., Conference; 2 P. M., Mrs. Julia A. Walton: Saturday, 25th, 10:30 A. M., Conference; 2 P. M., Mrs. Minnle Carpenter: Friday, 24th, 10:30 A. M., Reading Circle; 2 P. M., Mrs. Sulha A. Walton: Saturday, 25th, 10:30 A. M., Children's Lyceum; 2 P. M., Mrs. Minnle Carpenter: Sunday, 26th, 10:30 A. M., Lecture, Hon. L. V. Moulton; 2 P. M., Walton: Saturday, 25th, 10:30 A. M., Children's Lyce

All campers and visitors are requested.

All campers and visitors are requested.

Office and register their names and addresses in the register.

Railroad rates may be obtained on all roads in Michigan for this Camp at the rate of one and one-third fare for the round trip; selling dates, July 25th, and Tuesdays, Thursdays and Saturdays thereafter, to Aug. 30th. Tickets limited to return until Sept. 1st.

Every Wednesday evening will be devoted to dancing, from 8 P. M. to 12 M. The music on these occasions will be under the direction of I. D. Richmond, St. Johns, Mich.

Every Wednesday evening will be devoted to dancing, from 8 P. M. to 12 M. The music on these occasions will be under the direction of I. D. Richmond, 8t. Johns, Mich.

The post-office is located one-half mile from camp. Visitors and campers to insure their mail arriving at the camp erounds must have it addressed as follows: Haslett Park, Ingham County, Mich., care of Haslett Park Camp, Box G. Letters to be mailed by the camp mail carrier should be ready, going West, 9 A. M.; going East, 4 P. M. Mail will arrive at camp at about 11 A. M. and 6 P. M. Daily except Sunday.

An express office has been established at the dépot which will be an accommodation to all campers sending packages to Haslett Park.

No charge for tenting privileges. Tents put up free of charge, Those wanting tents should apply to Dr. A. W. Edson, Manager, Lansing, Mich., at once.

Haslett Park Pioneer Spiritualist Association will hold its second anniversary Aug. 22d. One can only become a member after being known as a camper on these grounds for ten years.

A fine program is promised by the well-known officers: Chester Cabot, President; Chauncy Bronson, Vice-President; Mrs. E. S. Knapp, Treasurer; Mrs. O. H. Soule, Secretary.

Trains No. 11, 23 and 33, West, stop at Haslett Park, also trains East No. 10, 2 and 34. Arrangements for reduced rates are perfected, for one and one-third fare for the round trip.

The Michigan Spiritual Association will hold its annual meeting for the election of officers and transaction of other necessary business, in the city of Lansing, Monday, Aug. 13th.

The management of Haslett Park has kindly offered to devote one day's exercises during the Camp-Meeting season to the interest of the State Spiritual Association, and Tuesday, Aug. 13th.

The management of the Mediums' Protective Union goods A. 20th, at Haslett Park Mich.

An interesting program and board of the State Association.

The annual meeting of the Mediums' Protective Union occurs Aug. 20th, at Haslett Park, Mich.
Board and lodging can be obtained at the Pine Lake House at \$1 per day, or \$6 per week, H. J. Olney. Proprietor.

The Management have engaged the talented Miss Clair Tuttle, daughter of Hudson and Emma R. Tuttle, to manage the dramatic entertainments at the camp the coming season, and to give instructions in physical culture. Any one desiring to enter a class can obtain particulars by writing Miss Tuttle at Berlin Heights, O. Entertainment at Auditorium every Saturday evening.

The Reading Circle.—Some seven years ago there was inaugurated at the camp what was called a "Reading Circle." Some one was chosen each day by the Chairman, who would be appointed to read a selec

Cassadaga Lake, N. Y.

The program of the Cassadaga Camp-Meeting for the season of '94 is as follows:

List of Speakers: Friday, July 20th, Mrs. Carrie E. S. Twing, Wrestfield, N. Y.; Saturday, 21st. Mrs. C. M. Mickerson, Buffalo, N. Y.; Sunday, 22d. Mrs. Carrie E. S. Twing, and J. Frank Baxter. Chelsea. Mass.; Monday, 23d. Conference; Tuesday, 21th, and Wednesday, 25th. J. Frank Baxter; Thursday, 20th, Mrs. Celia M. Nickerson; Friday, 27th. Mrs. Carrie E. S. Twing; Saturday, 22th. Mrs. J. B. H.-Jackson, Grand Rapids; Rev. W. H. Houghton. Bradford, Pa.; Sunday, 32th. Rev. W. W. Hicks, Rev. W. H. Houghton; Monday, 30th, Hon. W. J. Bryan, Nebraska; Tuesday, 31st. Mrs. J. B. Hagan-Jackson; Wednesday, Aug. 1st. J. Clegg Wright; Cinchnatt, O.; Thursday, 2d. Mrs. J. B. Hagan-Jackson; Wednesday, Aug. 1st. J. Clegg Wright; Saturday, 4th, Hon. L. V. Moulton, Grand Rapids. Mich.; Sunday, 5th, Mrs. Cora L. V. Richmond. Rogers Park, Ill., and L. V. Moulton, Grand Rapids. Mich.; Sunday, 5th, Mrs. Cora L. V. Richmond, Conference; Tuesday, 7th, Rev. W. W. Hicks; Wednesday, 8th, Labor Day, Miss Kate O. Peate and Ignatius Donnelly, St. Paul, Minn.; Thursday, 3th, Willard J. Hull, Buffalo, N. Y.; Friday, 10th, Hon. A. B. Richmond, Meadville, Pa.; Saturday, 11th, and Sunday, 12th, Mrs. Cora L. V. Richmond and Virchand R. Gandlie; Monday, 13th, Conference; Tuesday, 15th, Lyman C. Howe and Virchand R. Gandlie; Monday, 13th, Tursday, 16th. Rev. W. W. Hicks; Friday, 19th. Mrs. H. S. Lake, Cleveland, O., and Hon. A. B. French. Tursday, 18th. Rev. W. W. Hicks; Priday, 19th. Mrs. H. S. Lake, Cleveland, O., and Hon. A. B. French. Priday, 25th, Willard J. Human C. Howe and Virchand R. Gandlie; Sunday, 19th. Mrs. H. S. Lake, Cleveland, O., and Hon. A. B. French. Priday, 28th. Willard J. Hull; and Mrs. H. S. Lillie and W. J. Colville; Saturday, 26th, Mrs. H. S. Lillie, McIrose, Mass.; Sunday, 22d, Woman's Day, Henry B. Blackwell, husband of the late Lucy Stone, N. Y., and Rev. Anna Shaw; Thursday, 30th, Mrs. R. S. Lillie, McIrose, Mass.; Su

### Camp Progress.

To the Editor of the Banner of Light:

The Lynn and Salem North Shore Association opened its grove meetings Sunday, June 10th, at Upper Swampscott; there was a large attendance. Those who took part in the exercises were: Mrs. H.
A. Baker, Marbiehead; Dr. Allen, Beverly; Mr. Furbush and Dr. Fernald, Lynn; Mr. Saunders and Mr.
Hooper. Salem; little Bessle Chase, of the Salem Lyceum. Good singing by Mrs. Merrill and Mrs. Hayes,
Lynn, Mr. Gardiner, Salem.
Those wishing to attend the meetings should take
the Loring Avenue cars. Admission free

the Loring Avenue cars. Admission free.

Mrs. N. H. Gardiner, Sec'y.

### MEETINGS IN BOSTON.

First Spiritual Temple, corner Newbury and weter Streets.—Spiritual Fraternity Society: Public services every Sunday at 10% A.M. and 2% P.M., and on Wednesdays at 8 P.M. Lecturer, W. J. Colville; organist, Geo. W. M. 1718. Sunday School at 11 A.M. Other meetings announced fom platform. Seatsfree. All are welcome.

Come.

Children's Progressive Lyceum meets every Bun tay morning in Red Men's Hall, 514 Tremont street, at 10% all welcome. J. B. Hatch, Jr., Conductor.

The Ladies Lyceum Union meets every Wednesday. Business meeting at 4 P. M. Supper at 6. Entertainment in the yeening.

Eagle Hall, 616 Washington Street.—Sundays at 1 A.M., 11/2 and 71/2 P. M.; also Wednesdays at 1 P. M. Eruttle. Conductor.

Ruthbone Hall, 694 Washington St aer of Kneetand.—Spiritaal meetings every Sunday at tl A. M., 2% and 7% P. M. (7% P. M. meeting in Commertal Hall ) Thursday at 2% P. M. N. P. Smith, Chairman. America Hall, 724 Washington Street.—Meetings sundays at 10 M A.M. and 2 M and 7 M P. M. Good mediums, the music. Eben Cobb, Conductor.

The Ladies' Industrial Society meets every Thurs tay afternoon and evening at Dwight Hall, 514 Tremont treet. Ida P. A. Whitlock, President.

Hollis Hall, corner Washington and Hollis 5 rects.—Meetings Sunday at 11 A. M., 2½ and 7½ P. M.; Tuesday at 2½, test meeting. Every Friday evening, social and dance. M. Adeline Wilkinson, President. The Home Rostrum (18 Soley street, Charlestown).—
Meetings Tuesdays at 7½ P. M. Dr. E. M. San ters, Pres.
Unity Hall, 724 Washington Street.—Heart and
Hand Spiritual Society meets every Wednesday evening at
9 o'clock. W. B. Hall, Conductor.

Elysian Hall, 820 Washington Street.—Meetings are held every Sunday at 11 A.M., 2½ and 7½ P.M.; also Tuesday, Thursday, Friday and Saturday, at 2½ P.M. W. L. Lathrop, Conductor. Harmony Hall, 724 Washington Street.—Meetings every Sunday at 11 A.M., 214 and 714 P.M., and every Tuesday and Thursday at 3 P.M. Mrs. E. Bogan, Conductor.

### First Spiritual Temple, corner Exeter and Newbury Streets.—On Sunday, June 10th, Mr. W. J. Colville was greeted with large and appreciative

First Spiritual Temple, corner Exeter and Newbury Streets.—On Sunday, June 10th, Mr. W. J. Colville was greeted with large and appreciative audiences in the Temple, which was exquisitely adorned with a choice profusion of beautiful flowers kindly presented by ladies of the congregation. The music was very attractive, and in addition to the organ, the vocal soles and the congregation meloides, Miss Marion Osgood gave a delightful rendering of Handel's Large on the violin, with organ accompaniment, during the offertory. Mr. Colville's address in the morning was on "The Ten Commandments in the Twentieth Century."

There are two views of the ancient decalogue we may well regard as reasonable in these modern day, said the speaker. First, the conception of an evolutionary religious concept on the part of humanity; and second, the condition of utter fearlessness and entire devotion to a common human interest which is always essential to the realization of a celestial revelation. What matters it whether the Ten Commandments, as we now have them, were first revealed to humanity three thousand four hundred years ago from the crest of Shai in Arabia, or whether they were known thousands upon thousands of years earlier to the Atlantians and other prehistoric peoples?

The Ten Commandments engraven, as tradition says, on two tables of stone, commend themselves to enlightened humanity to-day, so much so that soveral distinguished nineteenth century scientists have said of several, if not all of them, that to obey them means to preserve and increase the peace and welfare of so clety, while to disregard them will throw the social order into chaos.

The negative form of several of these ancient precepts is antiquated, and may ere long grow obsolete. Now that we are all beginning to estimate metal suggestion at something like its true nature, we may take reasonable exception to such words as "murder," "adultery," "steal." "faise," and other terms suggestive of grievous error associated with the formula thou shalt not." But thoug

tion from some author, and then invite criticism on what was read. The authors chosen were largely Bmerson, Ruskin, Bellamy, Carlyle and other wilers, whose names have slipped my memory, memory, memory, memory in the children's Lyccum.—It is the alm of the Camp to make Haslett Fark an educational centre, and certainly there is no hetter field for that work than the children, in the line of Lyceum work, where all parents who can are requested to bring their children, and let them enjoy the advantages of the Lyccum. The officers, as far as remembered, are; (i. H. Hrooks, Canductor Mrs. Tillus Highe, Chiardian of droups; Miss. Lucy Owen, Secretary Mrs. Nellic Roc, Musical Director; Mrs. Titus, Mrs. Owen, Mrs. Martin, Mrs. Sheets, Mrs. Chappel and others, the Leaders of Groups.

For additional particulars write to Dr. A. W. Edson, Manager, Lansing, Mich.

Cassadaga Lake, N. Y.

The program of the Cassadaga Camp-Meeting for the season of '04 is as follows:

List of Speakers: Friday, July 20th, Mrs. Carrie E. S. Twing, Westheld, N. Y. Saturday, 21st. Mrs. C. M. Nickerson, Buffalo, N. Y. Stunday, 22d, Mrs. Carrie E. S. Twing, and J. Frank Baxter, Chelsea, Mass. Monday, 23d, Conference; Tuesday, 23th, and Wednesday, 23th, Mrs. J. B. H. Jackson, Grand Rapids; Rev. W. H. Houghton, Bradford, Pa.; Sunday, 23th, Mrs. J. B. H. Jackson, Grand Rapids; Rev. W. H. Houghton, Bradford, Pa.; Sunday, 23th, Mrs. J. B. Hagan-Jackson; Wednesday, Aug.

J. B. H. Jackson and J. Clegg Wyight; Friday, 3d, J. Clear, Wight's Saturday, 23th, Wester's Sa

would be necessary to greatly arouse the dormant organs, and thereby, through causing a decided change in the flow of vitality, reduce the over-developed ones. All are good when well regulated; disorder is the one word ever-applicable to disease of

oped ones. All are good when well regulated; disorder is the one word ever-applicable to disease of every kind.

The psycho-therapeutist undertakes to work mentally to arouse what is only latent, but he does not attack what is inflamed. Psycho-Therapy makes it possible to effectually reform, through rational culture, even the most depraved, because through the law of sympathetic vibration it is possible to atimulate to activity the noblest ambitions in every member of the human race.

It is not taught by exponents of this new system thatall cases yield with equal readiness, or in the same space of time; but it is contended that none are helpless, and therefore none need be hopeless. The sentiment of such a song as "Where is My Boy To-Night?" is exceedingly adverse to the boy's welfare, if the thought contained in it reaches him while his parents are singing it. for the insinuations are detestable throughout. It is surprising that such lachrymose pessimism has ever been confounded with genuine prayer for a sinner's conversion. There is no prayer in such a hymn as that; it is a wretched plece of morbid sentiment, depressing alike to those who sing it, and to those who may be remotely influenced telepathically by the song. Ideal suggestion, through mental photography, as advocated by Henry Wood, is sane and helpful, as it is suggestion on the right side only.

As this system of mental elevation becomes better

sane and neiprul, as it is suggestion on the right side only.

As this system of mental elevation becomes better understood by the masses, we shall soon witness a diminution in crime so startling that it will perforce convince even the least optimistic that human nature after all is at most only a neglected plant needing culture; never a soulless weed, fit only for destruction

On Sunday next, June 17th, Mr. Colville's subject at 10:30 A. M. will be "The Gospel from Bunker Hill." At 2:45 P. M., "The Newest Spiritual Revelation" will be the topic of discourse. Answers to questions on Wednesdays at 8 P.M. All seats free; everybody cordially welcome; voluntary offerings for expenses at each meeting.

Mr. Colville's classes in Spiritual Science, at 18 Huntington Avenue, are now thrown open to the public, single admissions being granted on all occasions. On Tuesdays, at 8 P. M., there is an open meeting for study of the Apocalypse, when questions are cordially invited. He lectures on Universal Theosophy in Berkeley Hall Mondays and Fridays at 8 P. M.

He addressed a fine audience in the Spiritual Temple, Stoughton, Mass., Sunday evening, June 10th.

ple, Stoughton, Mass., Sunday evening, June 10th. Subjects taken from the audience for lecture and poem embraced a wide field of thought. He will speak there again Sunday next, June 17th, at 7:30 P. M. The Society holds an open Conference on Sundays at 10:30 A. M.

Mr. Colville requests all managers of summer resorts and others who may desire his services at any time during July and August, to communicate with him immediately in care of the BANNER OF LIGHT. He has already made engagements to be for a short time at each of the following places: Onset Bay, Greenacre School of Philosophy, E. Jaffrey, N. H. Cassadaga Lake and Lake Brady, but can easily respond to additional calls if they are received soon.

Engle Hall.-Wednesday afternoon. June 6th, remarks, tests and readings by Mrs. M. Knowles, Mrs. J. E. Davis, Mrs. G. M. Hughes, Mrs. L. Hartmann, Dr. J. H. Temple of San Francisco. Dr. L. F. Thayer, Mr. E. H. Tuttle; select readings, Kitty O. Burkett. Sunday, June 10th, remarks were of a high order, and the readings and tests clear and convincing. Mrs. A. L. Pennell, Mrs. M. Knowles, Mrs. J. E. Woods, Mrs. G. M. Hughes, Mrs. Dr. Bell, Mrs. M. E. Calahan, Mrs. V. A. Branch, Mrs. J. E. Davis, Dr. L. F. Thayer, Dr. Willis and Mr. Tuttle participated; inspirational po ems, Chalirman; musical selections, Mrs. N. Carlton; piano solo. Mr. H. C. Grimes. The morning circle was excellent.

Meetings Sundays, 11 A. M., 2:30, 7:30 P. M. Wednesday afternoons, 2:45. J. E. Davis, Mrs. G. M. Hughes, Mrs. L. Hartmann.

day afternoons, 2:45 day afternoons, 2:45.

The Banner of Light, an excellent spiritual paper, for sale each session.

E. H. TUTTLE. Leader.

Elysian Hall, 820 Washington Street. June 5th, 6th, 7th, 8th, 9th and 10th the usual meetings were held, the following mediums and speakers participating in the exercises: Dr. Thayer, Mrs. Hartmann, Mrs. Hughes, Mrs. C. A. Smith, Mr. Marston, Mrs. Dr. Wildes, Mrs. Stratton, Mr. Martin, Dr. Lathrop, Mrs. Albright, Mrs. Rich, Miss Wheeler, Mr. Quimby, Prof. Hartmann, Mr. Gates, Mrs. Dr. Pall

Wednesday evening occurred our first concert in Wednesday evening occurred our first concert in this hall, in which the following talent took part: Miss A. N., Mr. C. S. Parkard, Mrs. N. M. Libby, Mrs. H. E. Fuller, Little May Eddy; Eddle and Ralph Ransom, Miss L. Muriel Stone, Mrs. Wood, Mrs. M. C. Weston, Master Robert S. Johnson, Prof. Forsyth and Mr. Lathropz. Another concert will be given shortly. This hall will be open all summer.

Meetings on Tuesday, Thursday and Friday at 2:30, and Tuesday, Thursday and Saturday at 7:30.

THE BANNER always for sale.

W. L. LATHROP, Conductor.

820 Washington street. The Children's Progressive Lyceum held its regular session in Dwight Hall, 514 Tremont street, Sunday, June 10th. The exercises opened with singing by the school, and the reading of an invocation by the Guardian. After ten minutes' talk to the scholars by the Leaders, Dr. Root explained the day's lesson, "Spiritualism." Following the Banner March a song was rendered by Winnie Ireland by request; song, Alice Levett; recitation, Little Eddie; remarks were made by Mr. Elmer Packard and Mrs. Adams of Lynn.

The 17th of June, will be the closing Sunday of the season; we slight commence the next season on

the season, we shall commence the next season on Sunday, Sept. 9th, 1894. E. L. PORTER, Sec'y. 397 Charles street.

Dwight Hall .- The regular meeting of the Ladies' Lyceum Union was held May 30th, Vice-President Mrs. Brown presiding. As this was our last meeting for the present, we wish to thank the many meeting for the present, we wish to thank the many friends who have so generously contributed to our entertainments during the season; also to thank the BANNER OF LIGHT-for the courtesles of the press.

Our evening entertainment consisted of songs by Dr. W. A. Hale, Mr. Geo. Cleveland; Mrs. Brown rendered a fine memorial selection in a very impressive manner; plane solo by Miss Lily Fay; recitation by Mattie Milligan; reading by Mrs. S. E. Jones; remarks by Dr. Harding; tests by Mrs. M. A. Brown and Dr. Huot. Mrs. Brown read a pleasing poem written by Mr. George Cleveland. Session closed by a successful auction-sale of goods—the results of which will enable us to commence in the fall with new vigor and hope.

Mrs. L. Wood, Sec'y.

Hollis Hall, 789 Washington Street.-Sunday morning, June 10th, large and interesting circle; Mrs. Lovering and Mr. L. Baxter rendering some fine

music.

Afternoon.—Song service, led by Prof. Pierce—Chas.
Abbott, organist. The following mediums took part.
Dr. Frank Brown, opening remarks; followed by David Brown, Mrs. Maggie Butler, Miss Hanson, et al.

Evening.—Mrs. Woodbury, Chas. Abbott. Dr. White,
Mrs. Nutter; slate-writing by Mrs. Mott-Kuight.

Thursday evening in Waltham; enthusiastic meeting; David Brown, Miss Emery Johns took part; Mrs.
Wilkinson gave some of her wonderful tests.

Tuesday and Saturday afternoons in Hollis Hall the usual fine meetings were held, and Wednesday the place was packed to hear John Slater, the great test medium.

DR. N. J. MORRIS.

The Home Rostrum, (21 Soley street, Charlestown, Dr. E. M. Sanders, President).-The meetings of the 5th and 7th were well attended; the workers were as follows: Mr. Quimby, Dr. Willis, Col. Andrews and Chairman; Mr. LaMont; Dr. Willis; Mrs. Taylor, Dr. Temple, Mr. Rollins, Mr. Arthur B. Shedd. Shedd. As Dr. Sanders goes to Lake Pleasant for the sea-son, these meetings will now be discontinued. C. B.

No one who is fit for heaven wants to go there alone!

PENNSYLVANIA.

Philadelphia .- With the pleasure caused by the announcement, recently, that Mrs. R. B. Lillio was to be in our city was a feeling of sadness because of the

announcement, recently, that Mrs. R. B. Lillio was to be in our city was a feeling of sadness because of the knowledge that the severe illness of Mr. Lillio's mother had summoned both Mr. and Mrs. Lillio here. The officers of the First Association at once took steps to secure her services, and, as a consequence, an enthusiastic audience greeted her, both morning and evening, Sunday, June 3d.

The morning discourse was preceded by a greeting and a little personal talk to old friends, after which the subject of "The Floeting and the Permanent" was taken up for consideration. The fleeting things of earth were contrasted with the permanent influence left in their trail. Among other things, the limitations of the earthly body were contrasted with the power of the untrammeled soul. In spirit-life we will know each other; we do not here. We only see the surface, not the inner life; the act, not the motive.

During the course of the remarks the speaker used, as an illustration, the First Association of Philadelphia. It had been pointed to with pride as the oldest chartered ship sailing upon the sea of Spiritualism. Though its membership might change many times, yet the influence of its work was still left. This was a permanent thing, and the old members were urged to stick to the old ship; not to step aside, but to stand by the helm with words of encouragement for the younger members.

An eloquent appeal was made for the National Association, and its needs and advantages were earnestly laid before the audience, who responded enthusiastically. Philadelphia is emphatically a believer in the good to be accomplished through organization.

In the evening the text for the discourse was fur-

Inusiastically. Philadelphia is emphatically a believer in the good to be accomplished through organization.

In the evening the text for the discourse was furnished by a solo, entitled "The Golden Age," sung by the Conductor of the Lyceum, Mr. C. Smith.

"Sweet Golden Age," said Mrs. Lillie, "we long to see thy perfect reign of harmony," when all mankind will be free, when woman shall attain her rightful place, when love shall rule, and wars be unknown; when mankind shall all live together as one large family. It was a most instructive address, bearing upon the evils of to-day and the remedy for them. [Mrs. Lillie was also with us Sunday, June 10th.]

The subject for consideration at the Spiritual Conference Association was "What Shall We Do to be Saved?" This proved a fruitful theme, and a most interesting discussion followed, Messrs. Locke, Tichmiller, Neill. Percival and others taking part.

Tuesday evening, June 5th, was a gala time for the Lyceum. The younger members had possession of the floor until ten o'clock, and amused themselves with games of every description. Refreshments were then served, and dancing followed until twelve o'clock, when all retired, happy in the consolousness of having spent a very enjoyable evening. The Conductor and the leaders deserve much credit for their efforts to render the Lyceum a success.

The lecture of Mrs. Lillie in the morning created a marked impression in favor of the N. S. A., as evidenced by the noted medium, Mr. Hugh Moore, coming to the writer, and authorizing her to say that he would give a benefit scance at camp meeting for the Association. Mr. Moore thought that as mediums were to be benefited by the efforts of that body to secure proper legislation in their behalf, it behooved them to make an effort to provide a fund to be used for the support of that Society. M. E. CADWALLADER.

### MEETINGS IN NEW YORK.

The First Society of Spiritualists holds its meetings in Carnegie Music Hall Building, between 68th and 57th streets, on Seventh Avenue, entrance on 57th street, where the Banner of Light can be had. Services Sundays, 16% A.M. and 7% F.M. Henry J. Newton, President.

Kinickerbocker Hall, 44 West 14th Street.—
The Ethical Spiritualists' Society meets each Sunday at 11 A.M. and 8 F.M. Mrs. Helen Temple Brigham, speaker.

New York Psychical Society, Spencer Hall, 114 West 14th street, near Sixth Avenue. Sixth year. Every Wednesday evening, 80'clock. Appropriate congregational music, representative speakers and oxcellent test mediums. The Investigating public especially invited. J. F. Snipes, Pres.

The Ladles' Ald Society holds its meetings through the summer once a month—third Wednesday in the month—at Adelphi Hall, 52d and 7th Avenue. For information relative to the work of the Society, address Mrs. Kate D. Knox, (749 Columbus Avenue), Sociy.

Soul Communion Meeting on Friday of each week,

Soul Communion Meeting on Friday of each week 3 P. M.—doors close at 3 — at 310 West 26th street. Mrs Mary C. Morrell, Conductor. Spiritual Thought Society, 108 West 48d street. - Meetings Sunday evenings. J. W. Fletcher, regular speak

Carnegie Hall .- The First Society of Spiritualsts has offered to the public choice ministrations for many months past. During May Mrs. Carrle E. S.
Twing labored in our midst most acceptably, bringing comfort to the sorrowing, convincing skeptics, and feeding the souls hungering for spiritual food. Her lectures were well attended, and her audiences most appreciative. At the beginning, during or at the close of each lecture she gave satisfactory, and in a number of instances remarkable, tests. She has made many warm friends who will gladly welcome her next season, when she will return to keep her second engagement with us. The announcement that she is to come again next year brought forth loud applause.

Dr. C. Beckwith Ewell, who is too well known here to need an introduction, began his present work for our Society on Sunday, June 3d. He was warmly greeted, and is evidently in favor on both sides of the dividing line" between the two worlds. His lectures are followed by improvised poems or tests, or both. Last Sunday morning he gave an able lecture, principally on "The Issues of the Hour," a subject proposed by one in the audience as Dr. Ewell was about to speak. He made some forcible and startling statements, which set us all thinking, and must result in good. He will speak morning and evening next Sunday.

The afternoon meetings for phenomena and psychifor many months past. During May Mrs. Carrie E. S

The afternoon meetings for phenomena and psychical experience are crowded to overflowing.

Next Sunday will be our last for this season. We shall resume early in September, with Mrs. Kate R. Stiles as our inspirational teacher, who will be sure of a hearty welcome.

MRS. MILTON RATHBUN, Cor. Sec'y.

The New York Psychical Society (Spencer Hall, 114 West 14th street).—Wednesday evening, June 6th, we had an agreeable and harmonious meeting. The exercises consisted of appropriate congregational singing, a solo, with piano accompaniment, and extended and excellent readings and tests by Mr. Moorey of Brooklyn, and Mr. Clark of Newark.

Mr. Davis, Mr. Moorey, and others will continue the good work until and including Wednesday evening, June 27th, when we close for the summer, with an extra program and refreshments.

J. F. SNIPES.

### MEETINGS IN BROOKLYN.

The Progressive Spiritual Association, Bedford Avenue, corner of South Third street. Meetings Sunday evenings, 7½ o'clock. Good speakers and mediums. Mrs. M. Evans, President.

Spiritual Meetings are held in Mrs. Dr. Blake's par-lors, 1024 Bedford Avenue (near DeKaib Avenue), every Sunday evening at 3 o'clock.

The Advance Spiritual Conference meets every Saturday evening at 102 Court street. Good speakers and mediums always in attendance. Seats free. All welcome. Herbert L. Whitney, Chairman; Emily B. Ruggles, Sec'y.

Herbert L. Whitney, Chairman; Emily B. Ruggles, Secvy.

Fraternity Hall, 869 Bedford Avenue.—The

First Spiritual Mission meets at 3 o'clock for conference; 8
o'clock for lecture and tests. Mediums and speakers welcome. S. Wines Sargent, Chairman.

Woman's Progressive Union.—Business meetings
first and third Friday evenings in the month; social meetlings second and fourth Friday evenings, at 102 Court street.

Miss Irone Mason, Secretary.

573 DeKallo Avenue, between Walworth and
Sandford Streets.—Test and Developing Circle by Mr.

Tatlow every Thursday evening at 8 o'clock.

The Advance Spiritual Conference gave an entertainment for the benefit of Mr. A. E. Tatlow, the English medium, at 102 Court street, Saturday evening, June 9th. Mr. B. J. Bowtell opened the exercises with a recital of personal experience during the past six months while absent from Brocklyn; Prof. Theodore F. Price followed with remarks on how to build up character. The audience were then entertained with dramatic recitations, songs and speeches by noted professionals, which were received with hearty applause. A letter from Bro. Tatlow was read by the Chairman, Mr. Whitney expressing his grateful appreciation of this benefit in behalf of hinself and family. The hall was crowded, and eighteen dollars were collected from the audience present, for which the officers of the Advance Conference wish to express their sincere thanks.

A number of good speakers and mediums are on our list to be in attendance at the Saturday evening Conference, at 102 Court street, during the summer months, to meet the needs of Spiritualists who do not attend the camp-meetings.

EMILY B. RUGGLES, Sec'y. English medium, at 102 Court street, Saturday even-

### NEW JERSEY.

Newark.—The First Church of Spiritual Progression held its meetings afternoon and evening, June 10th, at 27 Franklin street. Mrs. Neilie J. T. Brigham gave an interesting lecture on subjects fur nished by the audience, followed by several fine delineations given through the mediumship of Mr. Wm. Irving of New York.

In the evening Mr. Irving gave an interesting address, with tests. Mr. Dorn gave tests through his new phase of mediumship—spirit-description through singing.

Bunday, June 17th, afternoon, Mr. Irving will lecture and give tests at three Oclock.

Mrs. G. A. Dorn.

### Careful Attention

To the healthful feeding of the cows producing the milk received at our condenseries is vitally important. We rigorously prohibit the use of foods not qualified to produce pure, wholesome milk. Hence, the superior quality of the Gail Borden Eagle Brand Condensed Milk.

The leading teachers of cookery and writers on Domestic Science use and recommend Cleveland's Baking Powder, as Mrs Rorer, the Principal of the Philadelphia Cooking School,



Miss Farmer, the Principal of the Boston Cook-Miss Bedford, the Superintendent of the New York Cooking School,

Mrs. Ewing, the Principal of the Chautauqua
School of Cookery.

#### MAINE.

Portland .- On Sunday afternoon and evening, June 3d, and Tuesday evening, June 5th, Mrs. Kate Stiles of Massachusetts was with the People's First Progressive Spiritual Society of Portland, Me. A large audience and interesting services.

A reception was tendered Mrs. Stiles at Mr. C. E. Smith's home, at 31 Lafayette street. Mrs. Stiles and Dr. Goodrich gave a number of tests and psychometric readings; refreshments were also in the order of cyarriage.

rio reaungo, tentosa.

This Society closed its meetings on Tuesday, June 13th, for the summer months, and will open in September with fifty charter members. Mediums wishing engagements for next fall and winter should address Dr. C. Goodrich, President, 5i Preble street.

JOSEPH THAXTER, Chairman.

The First Spiritual Society, Mystic Hall. — June 10th, H. D. Barrett, President of the N. A. S., in the afternoon interestingly discoursed on the "National

Association "and its purposers for the future.

Evening, he spoke on "Soul Growth," Bro. Barrett is an earnest and able advocate of Spiritualism. Dr. John M. Temple of San Francisco, Cal., was present, and made interesting remarks, followed by satisfactory tests at the close of each lecture.

H. C. Berry, Clerk.

Portland .- On Sunday, June 10th, afternoon and evening, Dr. C. H. Harding of Boston, Mass., occupied the platform of the People's First Progressive Spiritthe platform of the People's First Progressive Spiritual Society at Reform Club Hall. He is a medium of grand abilities, and his work was received with great enthusiasm. We recommend him to societies who have not as yet had the pleasure of testing his mediumistic abilities. Our meetings close to-day for the summer months, to redpen in the fall, Sept. 1st. Dr. Harding will be with our society in the autumn.

J. THAXTER, Chatrman,
June 10th, 1894. DR. C. GOODRICH, President.

### NEW HAMPSHIRE.

Great Falls. - On Sunday last, June 10th, the interest in Spiritualism was shown to be decided by large assemblies of citizens from both Dover and

large assemblies of citizens from both Dover and Great Falls, N. H., in the latter city to listen to and enjoy the exercises of Mr. J. Frank Baxter. It had been fifteen or more years since this gentleman was here, but many remembered him favorably.

Able lectures, stirring music, remarkable descriptions, and a powerful exponent, are expressions that sum up the verdict of the numerous attendants in referring to the argumentative discourses and the excellent scance of the day, with their accompaniment of appropriate selections in song.

Mr. Baxter will speak again on next Sunday, June 17th, and Sunday, July 8th. Mr. Baxter is secured for several occasions during the coming season of 1894-'95. It is likewise expected that he may appear in Dover and Newmarket. A demanding interest and a renewed energy seem to warrant the series of meetings prospected for another season.

Mr. Edgar W. Emerson will be the speaker on Sunday, June 24th.

COCHECO.

### MEETINGS IN MASSACHUSETTS.

salem.-Friday evening, June 8th, the Salem Spir itual Society held its annual meeting for the election of officers for the ensuing year, with the following

of officers for the ensuing year, with the following result: Herbert P. Knowles. President; Wm. A. Peterson. First Vice President; Geo. W. Moreland, Second Vice President; Mrs. Grace R. Knowles, Secretary; Directors, Mrs. Annie S. Hall, Sarah J. Tyler, Albert Tufts; Miss Amanda Bailey, Musical Director.

The Society has secured its charter, and is now a regularly organized body, known as the First Spiritualist Society of Salem, Mass.

Correspondence with mediums solicited for season of 1894-95. Mrs. Grace R. Knowles, Cor. Sec'y. 95 Essex street. 95 Essex street.

Worcester .- Mrs. Juliette Yeaw occupied our plat orm June 10th, her lectures being of a high order.

GEORGIA D. FULLER, Cor. Sec'y.
7 Mason street.

# Price Reduced to \$1.25.

A new book of Songs by C. PAYSON LONGLEY Containing fifty-eight choice compositions, with Music and Chorus, suitable for our Spiritual Lyceums, etc.

The following is the table of contents:

Bring Us Some Beautiful Thought; Beautiful Home of the By; Beautiful Here, Glorious Now; Beautiful Home of the Boul; Beautiful Howers in Heaven; Beautiful Home of the Soul; Beautiful Flowers in Heaven; Beautiful Gloden Gate; Beyond the Mil-ta; Beyond the River; Come in Thy Beauty, Angel of Light; Calling Back the Old Days; Coming Back to Olaim Our Own; Dear Old Days; Dear Pleading Volces; Forever Young; Gathered Home to God; Gathering Flowers in Heaven; Grandmother's Waiting; Heaven! Musle Fills the Air; Home of My Beautiful Dreams; I Shall Be Satisfied; Just Beyond the Gates of Gold; Just Over There; Love's Golden Chain; Little Baby Fingers; Lifting of the Yoli; Loving Angels Everywhere; Little Birdle's Gone to Rest; Loved Ones in Heaven; Only a Thin Yell; Open Those Pearly Gates; Our Beautiful Home Above; Only a Whisper; Our Native Land; Some Day We Shall Meet; Sad Memories Come, Oh! Heart; Sometime We Shall Know; Sleep On, Comrades; They Are Waiting for Us Now; The Garments We Mask We Shall Wear; The Old Man's Spirit Welcome; The Golden Gates Are Left Ajar; Truth Shall Save the World; The White Immortal Shore; The Olty Just over the Hill; The Here and Now; That Beautiful World; Two Little Shoes and a Ringlet of Hair; There's a Home of Blisa Above; When the Dear Ones Gather at Home; When I Go Home; Weary of Watching and Waiting; What Shall Be My Angel Name? When We Paes through the Beautiful Gate; Who Sings My Child to Sleep? Who Mil Greet Me First in Heaven? Was Bong of Progress; When My Soul Shall Be Free; Your Darling Is Not Sleeping.

The above book is handsomely bound in cloth, with glit illustration on cover, contains a lithographic frontispiece bearing portraits of Mr. and Mrs. Longley, and is an ornament for table or plane, as woll as a work adapted to the home gathering, meetings, circles, or places of social as sembly.

The following is a tribute from a well-known musica The following is the table of contents:

The following is a tribute from a well-known musica critic. composer and author, contained in a personal letter

critic, composer and author, contained in a personal letter to Prof. Longley:

"MY DEAR FRIEND AND BROTHER—The songs I ordered from you have arrived in good shape. Your music is sweet, touching, and at the same time well written, which is by no means always the case with music of a popular character. It is high time that your truly spiritual music should be adopted by all spiritual organizations, and I will do my part in the work.

Fraternally yours,

CARLYLE PETERBILEA.

Los Angeles, Cal., Jan. 10th, 1894:"

Price \$1.25. postage free.

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Paper, pp. 186. Price 50 cents, postage 2 cents.

For sale by OOLBY & RIOH.

### MEETINGS IN PHILADELPHIA.

The First Association of Spiritualists meets at First Association Hall, 6th and Callowhill streets. Presi-dent, Benj. P. Benner; Treasurer, James Breen; Scoretz-y, Frank H. Morrill. Services at 10% A.M. and 7% P.M. Spiritual Conference Association meets at the northeast corner of 8th and Spring Garden streets every Sunday at 2% P. M. S. Wheeler, President, 472 N. 8th street

MEETINGS IN WASHINGTON, D.C. First Society, Metserott Hall, 19th Street, between E and F.—Every Sunday, ll% A.M., 7% P.M. M. C. Edson, Pres.

M.O. Ruson, Fres.
Second Society—"Progressive Spiritual Church"—
meets every Sunday, 7½ P.M., at the Temple, 425 G street
N.W., opposite Pension Omce. Rev. E. B. Fairchild, Pres.