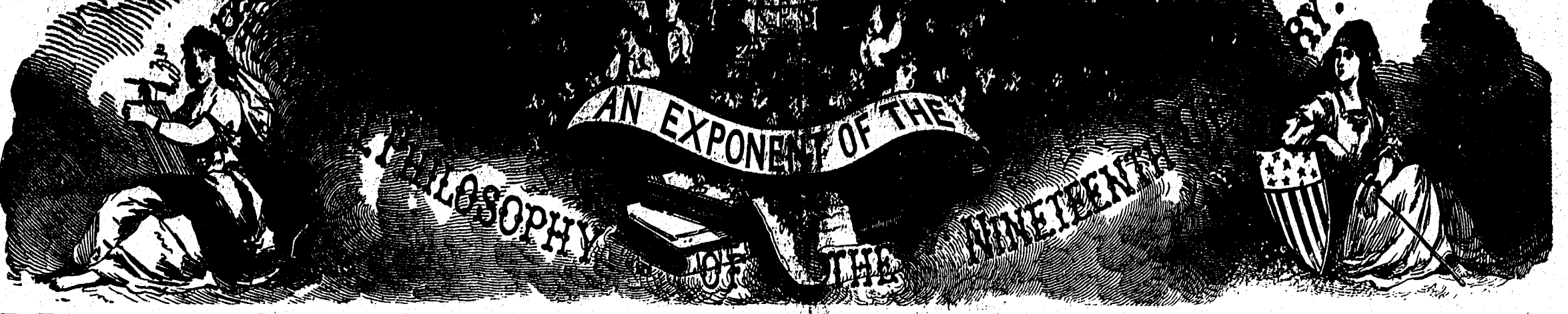


BANNER OF LIGHT.



VOL. 77.

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

BOSTON, SATURDAY, JUNE 22, 1895.

\$3.50 Per Annum,
Postage Free.

NO. 16.

THE SPIRITUAL BODY REAL.

VIEWS OF PAUL, WESLEY, AND OTHERS.

VALUABLE TESTIMONIES OF MODERN CLAIRVOYANTS.

Witnesses of the Separation of the Spiritual Body from the Dying Physical Form.

BY GILES B. STEBBINS.

INTRODUCTORY.

"The eye that shuts in a dying hour
Will open the next in bliss:
The welcome will sound in the heavenly world
Ere the farewell is hushed in this."

Some months ago the *Christian Register* kindly published an article: "The Spiritual Body Real—Paul's Views," which brought me letters of inquiry from London, New York and elsewhere, showing a wide and unexpected interest in the great subject to which it was devoted. The article was republished in several journals, and is reproduced, with some changes, in this essay. The main interest of the inquirers centered upon a beautiful and touching description, by Myra Carpenter, of the transition of her mother, as seen by her in a clairvoyant state; the departure of life from the dying physical form; the shaping of a luminous cloud, rising above the head into a spiritual body, which became perfect, like her mother, but healthful and glorified, seemed fully vitalized as the separation from the weary and wasted body below was accomplished, when attendant spirits welcomed her "with a joy like that of a mother over the birth of a child," and "the painful scene of a mother's death changed to a vision of glory" and left "an unending sense of comfort and hope."

Thus came the thought that other descriptions of like experiences in our own day might be found, and would be useful as verifying not only Myra Carpenter's statement, but the views of the great Apostle to the Gentiles so earnestly expressed in a noble chapter of his Corinthian epistle.

The thought grew deeper. The great matter assumed new importance. The hour seemed ripe—the waiting world's need of light grew plainer. In our day the demand is: "Give us your facts." Could facts bearing on this matter be found? Not many, for it seldom happens that the fit clairvoyant is at hand and in sympathetic mood, when the spirit escapes from the decaying walls of its prison of clay and takes with it the spiritual body which is to serve it hereafter.

The unexpected success of my search is manifest in the corroborative testimonies in these pages. It is a suggestive psychological experience that when one becomes possessed by a subject, he comes into rapport with whatever is related to it. The world's mechanisms float through the inventor's brain, and he seizes and recombines their many forms and forces, all obedient to his call. The most skeptical scientist feels the blinding scales of doubt fall from his eyes; his sight grows clear, and the truths he seeks stand solid and exact. "Troops of beautiful tall angels" seem to surround the spiritual thinker, each bringing something from far or near, from the lower earth or the seventh heaven, which he wanted but hardly hoped to find.

I have found, and recorded, more clairvoyant experiences, or witnessings of the birth of the spiritual body, than I hoped for. Others can add to these when the tide of thought, now at its turn, sets that way.

Looking back a half century I call to mind the steps by which we have reached our present mood of higher receptivity for these things of the spirit.

The transcendental movement in New England was prominent from 1830 to 1860, and has borne rich fruit. Emerson, Theodore Parker, Margaret Fuller, and others of a gifted company, were its chief heralds. In 1838, in an address to the Divinity School at Cambridge, Emerson spoke of the churches as largely based on dogmas, buttressed by dead forms, incompetent to meet the needs of the times. "The remedy for their deformity," he said, "is first soul, and second soul, and evermore soul"—the dignity of spiritual being. The transcendentalists held intuition and reason as above books and creeds, the soul as sacred, inspiration as not merely a special gift to a few Judean prophets and seers, but a divine yet natural endowment for all who so lived as to win it. Samuel Johnson put their thought in a noble verse:

"Never was to chosen race
This unstinted tide confined;
Thine is every time and place
Fountain sweet of heart and mind!"

Whittier's poems glow with this view, close akin to his Quaker idea of the "light within." The winged words of these thoughtful enthusiasts stirred the upper air of New England life, and went far over mountain-range and sea.

There arose also an increased interest in Emanuel Swedenborg. Not an increase of the number of those who accept his words as authority, but of such as saw new glory in his visions, and larger meaning in his views of our interior possibilities. An extract from his "Heaven and Hell" gives a clairvoyant experience as follows:

"That when a man passes from the natural into the spiritual world he takes with him all things belonging to him as a man, except his terrestrial body, has been proved to me by manifold experiences. For when he enters the spiritual world, or the life after death, he is in a body, as he was in the natural world, to all appearance in the same body. But his body is spiritual. . . . A human spirit enjoys every external and internal sense which he possessed in the world. He also longs, wishes, thinks, loves and wills, as before. He who is delighted with studies, reads and writes as before. In a word, when man passes from one world to the other, it is just as if he passed from one place to another. . . .

However, the difference between his life in the spiritual and the natural world is great, as well with respect to the external senses as with the internal senses and the affections of both. The senses of those in heaven are far more exquisite than they were in the world; they see and hear more perfectly, and think more wisely. For they see by the light of heaven and hear by a spiritual atmosphere. The difference between these external senses is like the difference between a clear sky and a dark mist, or between the light of noonday and the shade of evening. . . . I have seen, heard, and conversed with spirits, thousands of times. . . . But . . . angels cannot be seen by man with his bodily eyes, but by the eyes of the spirit which is within him, for the spirit is in the spiritual world, and all things of the body are in the material world. Nevertheless these are seen by man when he is withdrawn from the bodily sight, and the sight of his spirit is opened."

At a later date came the important Unitarian affirmation, gaining wide acceptance among liberal Christians, and welcomed by earnest thinkers outside the churches: "There is no finality in religion." The upward path is free. The spirit is greater than the letter. Deed is above dogma. Pagan and Christian meet in the World's Parliament of Religions.

It is the awakening day of the "spirit in man which giveth him understanding," and assures his immortality. Spiritualism and psychical science are of deep significance and wide influence. Spiritualism accepts fully the idea of a spiritual body leaving the earthly form at death.

Forty-five years ago this great movement began in this country; its central and unitive idea the reality and naturalness of the life beyond, and of personal immortality, the return and real presence of those released from terrestrial bodies and clad in celestial forms, with the faculties and powers which were theirs on earth refined and enlarged. It is all in one inspired verse of Elizabeth Doten:

"The world has caught a quickening breath
From heaven's eternal shore,
And souls triumphant over death
Return to earth once more."

Facts without number have given the proof-positive of immortality, the blessed certainty of spirit-return; "confirmation strong as holy writ" to millions in many lands.

The voice within which says: "Thou shalt never die," the soul's testimony to immortality spoken by seers and prophets of many ages, is thus held, as verified by methods such as the thought of our age demands.

All things come in the fullness of time. The ripening world of matter and of mind bears its many fruits, each in their season. When the growing commerce of the world needed something more than the boat clinging timidly to the shore, the mariner's compass came, and the wide seas are the highways of the nations. When slow time was a clog to the swift transmission of thought, the magnetic telegraph annihilated time and distance. When the development of man's spiritual nature made him more receptive to supernal influences, the spiritual telegraph came, in its fit time, to meet our need. To a rude barbarian the click of Morse's instrument is but a senseless clatter; to the inventor it was like the music of the spheres—to the waiting world a priceless benefaction. So the tiny rap, the simple mode of spirit-telegraphy, is only matter for ridicule or contempt to the bigoted and the blind, but it is the message from blessed immortals to the spiritual thinker and student, the means whereby we get such glimpses of a progressive immortality that we can say of an ascended friend as Lowell said of Channing:

"Thou art not idle; in thy higher sphere
Thy spirit bends itself to loving tasks,
And strength to perfect what it dreamed of here
Is all the crown and glory that it asks."

Psychical science seeks to know more of our inner life, psychic faculties and infinite relations. It interblends with Spiritualism. They are hemispheres of one globe. Each supplements the other, and neither can supplant or ignore the other. The glory of the light within opens and illumines the pathway to the life beyond.

Man is a microcosm; rock, earth and all flora and fauna reach up into his corporeal frame; all subtle forces that hold and sway suns and stars pulse through him; all ideas of freedom, justice, immortality, and the great truths that uplift and save this world of man, and all worlds of men and angels, are in and of his spiritual being.

So made up and related, man must have great wealth of innate and intuitive knowledge, and wide power of discovery.

This great spiritual movement of the last half century still lives and gains. Its errors will die, but its truths will endure and win great victories.

It is the sweep of an ethereal wave from the evergreen mountains of life, overlapping all lines of sect and creed.

THE INNER LIFE—A NEW ERA.

"The chain of being is complete in me;
In me is matter's last gradation lost;
And the next step is spirit—Dearly!
I can command the lightning, and am dust!"

The absorbing pursuits of our external life, the din of mechanism and the rush of the locomotive, have confused us. These great inventions of this great century are good, but they are not all. "Man liveth not by bread alone." Absorption in our outer life leads to forgetfulness of the inner life. Between these should be just and wise balance, and to live in both is health and harmony. Through his physical body and his external senses man is related to the world of matter, and through his spiritual body and inner senses to the spiritual world. The unseen encompasses the seen. Man, the king of this visible world, and with a heritage awaiting him in the invisible, should know something of both. The great awakenings of the past fifty years are bringing us to our lost balance, and to a study of the inner life. We are entering a new era. The future historian will mark the closing century as one of mental freedom and activity, of inventive genius, material development, and opening spiritual light, and the century before us as one of psychical science and research, of spiritual culture, and the more harmonious development of man. We have learned much and shall know more of the outer world, the realm of effects and results; and we shall study, as never before, the inner world, the realm of causes. Man, "a spirit served by a bodily organization," is the special field of psychical research, and the wealth of that field is a constant surprise.

Interior faculties and subtle relations open before us. We transcend the limits of the outer senses. We realize that "where there is no vision the people perish"; that the largest thought and knowledge of what we are, and of what we are to be, lays best foundation for the highest daily conduct of life here.

Thus have we moved on, step by step, through a half century, not without mistakes, but gaining light. The signs of the times plainly show that the reality and naturalness of the spiritual body, its birth at what we call death, and its undying usefulness hereafter, must be known of all men.

Shall we or can we blunder along with the crude notion of the resurrection of the physical body—most absurd of all theological dogmas? No wonder that thoughtful persons reject any resurrection, rather than accept such an absurdity.

The rational and uplifting views of Paul, and others, and the clairvoyant experiences of those in our own day who have witnessed the separation of the spiritual body from the dying form, teach the same lesson, and are given together to confirm a great truth.

THE PSYCHIC KEY.

An interpretation, only possible with a psychic key, of a noble chapter in one of Paul's epistles, opens the way to modern corroborative facts. Ere long learned men will

use that key, and find inspiring and rational interpretations of the Bible, and of other ancient Scriptures. We shall see visions and trances, and angel visitants, real and natural, then as now. A blessed relief from the expounding and confounding of blind commentators from Calmet to Renan, and of later liberal Christian scholars, who, without that key, must, as they do, slide over and mystify ideas and experiences full of truth and light. Ignore or misunderstand these experiences, and these old records are confusing, and robbed of half their value; understand and accept them rationally, and a flood of supernal radiance comes to us—old gospels and histories, Christian and Pagan, have deeper significance.

THE MISSING LINK.

"There is never a broken link in the chain,
And never a careless flaw."

The immortal life overarches the ages, but our false education fills many minds with perplexing questions. They say: "We go out, minds without bodies, spirits without senses. Our bodies lie in their graves until a distant judgment day, and then rise to find their souls. How and where in this vast universe can we be again embodied? There is a missing link in the chain of life, a great chasm that we cannot bridge. The clergy give us small help. It is all a muddle." There is but one escape from this dilemma, one way to find and set in its place the missing link, one way to bridge the chasm. That is to realize that the formation and upbuilding of the spiritual body, "renewed day by day within us," is as natural as the birth and growth of the physical body, and no more strange or mysterious—that it is a part of the normal process of life that the physical body shall yield a due part of its finer elements to this upbuilding, as the food we consume and the air we breathe yield their fit tribute to the growth of the outward form. The outer physical form serves the spirit here; the inner, or spiritual body, serves the spirit hereafter. The change which we call death releases the immortal spirit, and it takes with it the spiritual body to use in the higher life. Thus is our path to that life so sure that we cannot stray from it, or become disembodied. This is the divine plan, the natural method. Its simplicity and wisdom may well put aside our poor human doubts and fancies.

THE ASCENDING ORDER IS,

The same spirit within shaping and using the body. The child's body fitted to childish uses; the full-grown form fitted to uses of which the child hardly dreams; the last developed from the first by displacement and change, so that the body of to-day is not of the same materials as that of a few years ago, yet with a personal similitude never wholly lost. Then comes physical death, and the spiritual body, developed within us, to be ready for its office in fit time, is released to serve celestial uses in a life beyond the range of our experiences, as man's life is beyond the possibilities of his childhood.

It is always the same undying spirit within, developing and using the same physical and spiritual body, to meet the ascending steps of individual existence here and hereafter.

Occasionally, once in a hundred million lives, are cases like those of Mollie Fancher and Lurancy Vennum, apparently of a spirit possessing a body in which it was not born—unsolved problems of transient psychological control not affecting the normal law of life.

As our food, the air we breathe, our habits and thoughts, affect the physical body, making it coarse or fine, fair or foul, so our habits and thoughts probably affect the spiritual body, bringing home a responsibility which goes beyond this little span of terrestrial existence.

"We shape ourselves the joy or fear,
Of which our coming time is made,
And fill our future's atmosphere
With sunshine or with shade."

Without belief in the hideous dogma of eternal punishment we may well bear in mind that, in this world and in all worlds, the deeper our ignorance and folly the more painful will be our struggle toward the light. Clairvoyants tell of spirits radiant and fair, of others sombre and less perfect in aspect.

Clairvoyance is the telescopic sight—finer than that through the telescope—of our inner sense. When we have "Shuffled off this mortal coil"

we may all be clairvoyants.

Let seven astronomers discover a planet, all would accept their testimony, although few would ever see the new star. In these pages are the testimonies of seven clairvoyants who have seen a score of spiritual bodies as they parted from the dying earthly forms. Many well-attested cases can be found where the clairvoyant sight of persons and events and scenes has been verified. Why accept the telescope and repudiate clairvoyance? Why not, with due care, give both fair credence? We do not to-day, but we shall to-morrow. I have had clear proofs of its wide range, and know its vividness and fine accuracy, compared to which the vision of our poor eyes is dim.

Chauvee, a French physicist, said: "No fact in physics, chemistry or mechanics, contravenes the theory of an electro-luminous organism for man."

A psychical student, S. A. U., a thoughtful woman, says: "In the light of modern psychology and psychical science, the human body is literally a breathing-house, as Coleridge calls it, not made with hands, but slowly adapted to the temporal and temporary use of the spirit or inner man, who peers through its eyes as windows, makes the hands the executive organs of his will, the tongue the exponent of his thoughts, and ears and nostrils the avenues of, distinct classes of sensations—pleasurable or otherwise. Brain, lungs, stomach and heart, are all organs of spirit, each with a special significance and function. The brain is as supreme in position as it is in function, it being the capital or crown of the corporeal shaft, and the chosen seat, with its intricate nerve-labyrinths, of the mind which is enthroned in it as a citadel. Death, so-called—which John Stuart Mill defines to be a mere cessation of the stimulus of the sensible world—clothes us with a more subtle, pervasive and beautiful corporeity. To 'the land of souls,' as Byron called it, we all migrate, sooner or later. The migration, we may believe, is a change of corporeal costume, rather than a long journey to a distant land."

What is the world seeking to-day, with a spiritual thirst and a heart-hunger which grow with the fading away of old opinions? The truth that man is an immortal spirit, served by these physical bodies here, and to be served by a finer spiritual body hereafter; the assurance of the real presence of those not lost but gone before; the naturalness and reality of the life beyond; the height of our interior possibilities; the rise of man here and hereafter, not his fall into a hell of dark despair.

PAUL'S VIEWS—A NOBLE APOSTOLIC CHAPTER.

"Be thou like the old Apostles,
Be thou like heroic Paul;
If a free thought seeks expression,
Speak it boldly, speak it all."

To see this great matter most clearly, one must quote and comment on so much of I. Cor. xv. as gives Paul's convictions. After narrating vividly the reappearances of Jesus after his crucifixion, he says, "But, if there be no resurrection from the dead, then is Christ not risen, . . . then is our preaching vain, and your faith is vain."

How could Christ, or any human being, rise from the dead? This he answers as follows: "But some man will say, How are the dead raised up, and with what body do they come? Thou fool, that which thou sowest is not quickened unless it die. And that which thou sowest, thou sowest not that body which shall be, but bare grain, it may chance of wheat or of some other grain. But God giveth it a body as it hath pleased him, and to every seed its own body."

How perfect the illustration! There is no visible promise or aspect of life in the decayed and disorganized grain just before it germinates, yet then is the hour when it is most full of the promise and potency of a higher life. Now fitly follows his great statement, made in no hesitating way, but with positive strength and triumphant assurance: "There are also celestial bodies and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; but one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption. It is sown in dishonor; it is raised in glory. It is sown in weakness; it is raised in power. It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. . . . For this corruptible must put on incorruption, and this mortal must put on immortality; . . . then shall be brought to pass that saying which is written, Death is swallowed up in victory." Clear and explicit is the statement of a spiritual body, which is not to be, but which is; and of what we call death as the sowing or disintegration and decay of the natural (or material) body, and the uprising from it of the spiritual body—"the image of the heavenly," the ethereal form fitted for the finer service of the higher life.

Elsewhere Paul says: "Though the outer man perish, the inner man is renewed day by day." Language could not be more definite than this, which tells of the daily building up within us of the spiritual body, which death does not touch save to release from the perishing earthly form, that it may freely serve the immortal spirit in the higher stages of our eternal life.

In an hour of open and illuminated vision, the natural inspiration which comes in all ages to great souls dwelling on high themes, words fitly chosen, gave the intuitive wisdom of the apostle to the world. For centuries those words have given strength and consolation to millions of crushed and smitten human beings, helping them beside open graves to see what we call death as but birth to a higher life.

Was Paul possessed and inspired by a great truth, or was he portraying a vain imagination? Can it be possible that words which have poured a stream of light down the ages were only set in array to describe an illusion? The thoughts that breathe, given in words that burn with a quenchless radiance, are revelations of great truths; and none others live and last and grow in power.

The spiritual body is a reality—invisible to our poor outer eyes, but perfect long after our physical forms have turned to dust.

Prof. Knight, a thoughtful writer, represents the views of others in our time when he says: "The spirit shrinks from a ghostly or disembodied state as its perpetual destiny; . . . but how to find a body, how to incarnate itself, or even to conceive the process by which it could . . . be robed anew, remains a puzzle."

In the light of the Pauline statement we cannot be disembodied, but are "robed anew" at the hour when the fleshly garment is cast aside; and we cannot lose our personal identity and continued existence. A great and blessed change in the thought and life of the world will come when these conclusions are widely realized and accepted.

Tertullian, a father in the church centuries ago, said: "The soul has the human form, the same as its body, only it is delicate, clear and ethereal."

Clement, a revered father in the church seventeen centuries ago, taught "the rising of the spirit in such spiritual body as God may give, but not a physical resurrection."

John Wesley said: "The soul (as Paul calls the spiritual body) seems to be the immediate clothing of the spirit, never separated from it either in life or death; not affected by the death of the body, but envelopes the separate as it did the embodied spirit." The late Prof. Benjamin Pierce of Harvard University, not only an eminent mathematician but a clear spiritual thinker, gave a course of Lowell Institute Lectures in Boston in the winter of 1878-79, in which he said:

"The body is needed to hold souls apart and preserve their independence, as well as for conversation and mutual sympathy. Body and soul are essential to man's true existence. Without them he must, in accordance with the Chinese theology, be instantly absorbed in the Infinite Spirit. In this case creation would be a false and unmeaning tragedy. The soul which leaves this earthly form still requires incorporation. The grandest philosopher who has ever speculated on this theme has told us, in his sublime Epistle, that there are celestial bodies as well as bodies terrestrial. . . . Can we fear lest the substance of the celestial bodies will be adapted to the souls which they are to clothe? Is it not a fair and just inference that such body will be nicely fitted to its soul, as if organized and crystallized under the controlling influence from within?"

After eloquently portraying the great advances in art and science, and intellectual culture and invention, which will be made by these denizens of the heavenly realms—spirits served by celestial bodies—he says:

"Such is the glory of the intellectual future life naturally suggested by Christian philosophy. It is the natural and reasonable expansion of the ideal development which began with the nebular theory. Judge the tree by its fruits. Is this magnificent display of idealism a human delusion, or is it a divine record? The heavens and the earth have spoken to declare the glory of God. It is not a tale told by an idiot, signifying nothing. It is the poem of an infinite imagination, signifying immortality."

These views, set forth by a small but gifted company, must be wrought into the thought and life of the people as deep convictions. Whoever takes up this task will find in it light and power; whoever ignores it with willful blindness will but rather dust and ashes in dead fields. With the reality of the spiritual body opens a wide range of kindred thought. Epictetus, whom we call a Pagan, said: "The universe is but one great city, full of beloved ones, divine and human, by nature, endeared to each other." Is not the freedom of the city given to these beloved ones? Then the blessed truth of spirit-presence floods heart and soul with light.

[To be continued.]

ABSFORD.

[A New England Memory.]

They tell me that the place is dead—
An old, forsaken town
And only aged footsteps tread
Its highway, rough and brown.

The houses, empty and forlorn,
Are going to decay;
The fields that heard the noonday horn
Are still the living day.

The faces that we used to seek,
The lips we love to kiss
The tender voices we heard speak
Have vanished long ere this.

But still for me a sacred charm
Permeates each silent glen
The pictures time hath touched with harm
My fancy paints again.

The church, the school, the flowery lane,
The tavern on the hill,
Lie clustered on life's sheltered plain
Beyond the reach of ill.

Amid those scenes my boyhood built
Its castles in the air,
And friendship's flowers, which never wilt,
Were deeply planted there.

And now with care-encumbered mind
I tread those shaded ways,
My soul is neither dead nor blind
To joys of other days.

But still those joys come trooping down,
Like angels from above,
To make that grand old country town
An Eden-land of love.

J. P. T., in the Hartford (Ct.) Times.

The Spiritual Rostrum.

The Two Greatest Spiritual Factors
as Individuals in the Nineteenth
Century.

An Address Delivered in Hooley's Theater,
Chicago, Ill., Sunday, May 19, 1895,
by the Guides of
MRS. CORA L. V. RICHMOND.

(Reported for the Banner of Light.)

INVOCATION.

Infinite God; Father, Mother of Wisdom and Love;
Light of all life, Giver of every gift; whom men name
Jehovah, Allah, Lord, or Brahman, but who art the
shining life and light, the potent, all-pervading flame
around which must move, as planets around a central
sun, the souls of thy children; unto whom arch-
angels, angels and ministering spirits must bend;
who giveth unto each their appointed place of light,
as unto worlds their chosen orbits: Oh, God, Thou
Giver of every gift; the shiner of night and winter,
and death are thine, since these make more manifest
the light and the life and the splendor of immortality!

Upon the shadowy background of human experience
thou hast traced the wonderful beauty of the
forms of nature: winter giveth birth to spring-time,
night gives place to day; and even upon the shadow
of the night the glories of stars are traced.
Oh, may thy children know that beyond the shadow,
amid the gloom, uplifting the veil of the senses and
making glorious the heritage of earth, is the immortal
soul endowed with thy divinity, pervading the
dust with its own image, and conscious of its alliance
to Thee in eternity. May every heart, thus learn the
lesson of earth and each life and the struggle
and conflict of earthliness find answer unto immortal
longings, until every earthly desire shall be van-
quished and cast aside, and only the light of experi-
ence, only the victory of Truth, only the transcendent
power of Love and Wisdom shall remain. Thus shall
men learn the lesson taught by the great exemplars,
and realize that every good and perfect gift cometh
from Thee alone. Amen.

DISCOURSE.

This age has been replete with shining lights
in all its many and varied culminations. It is
a culminating century. It is an age in which
there cluster around certain thoughts, or move-
ments, great minds, and those minds group
themselves around others—greater minds, who
are the centers of the movements they represent.
These groups we trace from the very be-
ginning of this century.

From the commencement of the nineteenth
century leaders and groups of minds have
borne forward political, scientific, literary and
artistic thought with rapid strides. It would
at first seem that religious and spiritual pro-
gress have not depended so much upon individ-
uals as upon the general impetus of thought,
the result of the universal progress in this cen-
tury.

In the remarks that we shall make this morn-
ing we shall not include that which is known
as Modern Spiritualism, or any of its workers,
since this movement has not culminated, since
its workers are not classified, and it appar-
ently clusters more around a spiritual idea than
around individuals. We shall speak of those
individual lives that seem to have prepared the
way for whatever of spiritual truth (or appre-
ciation of it) is in the world to-day. Nor shall
we speak of eminent divines, since they have
been engaged in following certain lines of
thought, either denominational or otherwise,
and have consequently held, more or less, to
creedal and dogmatic themes, progressing
when the force of human progress, outside of
the church, has compelled them to step for-
ward. If their minds were illumined, if they
were in advance of their creeds, it was because
they caught the spirit of the age, and have
preached that which the people wished to hear.

It would seem that the one human life whose
teachings have been projected into this cen-
tury—(through an intervening century of prepara-
tion) and has ripened in this latter part of
the nineteenth century, in that for which no
one else could so well have prepared the way—
was the life of Emanuel Swedenborg. We con-
sider him the *avant courier* of Spiritualism;
the one who opened the door of the other world
—not to his immediate followers, who were few
in numbers, but for this age, though his follow-
ers have sought to close it again. There was
always the open door, as far as communion be-
tween the two worlds is concerned, but it had
been almost effectually closed by the church
until the teachings of Swedenborg; and the
nearer the time approached to which we are
known as Modern Spiritualism, the more were
those doors closed by theologians. So what-
ever of spirit communion was manifest in the
life of Swedenborg was a prophecy of to-day.
It was the opening of the seals of communion
between the two worlds.

However mistaken Swedenborg may have been
in the interpretation of what he saw—
making eternal the conditions that were only
transient, and were the results of the sur-
roundings of earthly states—still the possibil-
ity of different states and spheres of spirit-life,
the predication of all existence on the spirit
instead of matter, and the making of the spirit
side of life the more real than the material, all
this had its effect, and was the preparation for
a movement which we shall refer to a little
later on.

Instead of the body first, Swedenborg made
the spirit first, and made the body to be the
outgrowth of the spirit; while he made the
spirit form to assume the resemblance of the
earthly form he also made the spirit to precede
and supersede that form; therefore that spirit
power, preceding the form, gave the stamp to
physical existence. Many of his interpreters
and followers would make the physical body
the standard, and the spirit to resemble it; but
as we understand Swedenborg, he makes the
spirit the standard of all existence, and the
body or form to resemble it; for every tree,
shrub, flower, bird, insect—every objective
form of life—he has the preceding spirit, per-
haps not necessarily resembling it in form, but
necessarily preceding it. Whatever that spirit
be, it is greater than the body; thus changing
the entire standards of existence from body to
spirit. Whatever may have been done by those
who have sought to close the avenues of inspi-
ration after Swedenborg, the possibility of his
being endowed with this inspiration, especially
accompanied as it was by great scientific and
intellectual attainments, and the memorabil-
ity, particularly when we take into considera-
tion the period of time in which he lived, the
announcement of his visions, inspirations and

teachings was the beginning of a new spiritual
epoch, a beginning that has not yet culminat-
ed, and will bring in its culmination an entire
change from the material theology of to-day, a
change even from that advanced material the-
ology that considers itself liberal, yet at the
same time would either rob the spirit of its
identity after the death of the body, or clothe
it with material substance instead of releasing
it into the realm of spirit. We will leave this
factor for the present, while we call your at-
tention to another, which is entirely its oppo-
site.

Many times great truths are taught by oppo-
sition; we do not mean in the nature of one
opposing them, but by their opposites. For in-
stance: The spiritual truths of the universe are
more clearly demonstrated to you in human
life as a reaction from extreme materialism,
the spiritual being traced upon the background
of the senses, oftentimes, when teachings of
spiritual truths directly would not suffice.

Those who would discredit the revelations
of Moses upon Sinai, those who would reject
the inspiration upon Olivet, and the works of
Jesus by the sea of Galilee, those who refuse
to ascend the Mount of Transfiguration, will,
nevertheless, arrive at some metaphysical or
transcendental height by the statements of
what is to-day called Theosophy, and its pre-
sumable results. The culmination of this line
of thought has brought about the transcen-
dentalism of this particular portion of the cen-
tury in which you live.

We will trace this line of thought to the one
whom we consider the most responsible for it,
or rather the one who has been the principal
factor in bringing it about.

Mr. Darwin and his coadjutors in a sci-
entific direction (including Alfred Russel Wal-
lace and half a dozen other minds) proceeded
to investigate along certain lines of thought
until the principle of Evolution in the forma-
tion and progress of generic life was an-
nounced. That result alarmed the ultra-theo-
logians. It was believed by them that the
theories of Darwin and his coadjutors absolutely
undermined the teachings, in their literal in-
terpretations, of theology; and so they did;
but what business had theology with literal in-
terpretations? Why not spiritual interpreta-
tions for spiritual things?

The Darwinian system, as it was named, has
steadily ripened into a school of science; it at-
tends to the business of science; it denies noth-
ing, does not dabble with spiritual or religious
propositions; in fact, takes no notice of the
alarm or fright, or of the change of position
that Theology has assumed because of this
theory—since Mr. Darwin neither affirmed nor
denied anything concerning the propositions
connected with the theological interpretation
of "Creation," and since Mr. Darwin has been
far too busy determining the physical basis of
his own theories and in strengthening those
theories by the discovery of those "missing
links" that are needed to supply the complete
chain of evidence that the theory of evolution
requires to stamp the idea of "evolution" as a
science upon the thought of the age. The
timid theologians have forsaken the fast-
nesses of spiritual truth, and have admitted
that they are compelled to adopt the theory of
Evolution and can no longer hold to the in-
terpretations they formerly held because they
now think them untenable; which is simply an
admission that their former interpretations
were material, not spiritual; that the entire
scheme of the theological system was not spiri-
tual, but was based upon the senses, of the
earth, earthly. No amount of investigation
by Mr. Darwin and his coadjutors could under-
mine spiritual truth; but not having the in-
tention to know this, nor the direct inspira-
tion to declare it, of course they have been com-
pelled to forsake their former position.

But it is not Mr. Darwin (and his coadjutors)
nor the theory of evolution, nor the change in
science, that has wrought this spiritual change
of which we speak—since they could not; but
it is that which is more subtle: the writings,
the system, of Herbert Spencer: a culmination
in a system of philosophy as intellectually bril-
liant, as able, as consistent with its premises,
as subtle, as specious and false as any system
ever put forth in the world. His ready and
brilliant mind, grasping the drift of what sci-
ence had accomplished, taking the mental and
social tendency and trend of evolution, bore
the thought into a realm where it does not be-
long, and made of the results of evolution a
system of philosophy instead of a statement of
science, does this almost without knowing it.
The result is that the premises and deductions
concerning the mental and spiritual nature of
man form a culmination of falsehood; the
bases being wrong, the conclusions must be
wrong. Bear in mind, we do not consider that
there is a more able mind in the world than
Herbert Spencer; we do not consider that any
one else could have taken the same postulates,
the same bases, and made so brilliant a result.
Bear in mind, also, that in all that pertains to
ordinary human life, to his early perception of
social and political problems, to that which
pertains to the philosophy of intellect and the
ethics of material human life, we do not think
he has an equal, certainly not a superior, on
earth; and because of his ability, because of
his influence upon the enlightened minds of
this epoch, because he is the culmination and
legitimate sequence of a particular line of
thought, because, step by step, this subtle ma-
terialism has built up a structure of so-called
philosophy, and that philosophy has almost cul-
minated in a system of ethics, it is the more
dangerously specious. A clumsy worker, an
inaccurate thinker, would have accomplished
no such result: a mind less gifted and brilliant
would never have seized the philosophical as-
pect of this new system of thought, and would
never have accomplished such results. These
theories almost wear the garb and captivating
form of truth; this stupendous, sublime, mag-
nificent negation: *Agnosticism*!

Herbert Spencer, more than any other mind
—nay, more than any score of minds—is respon-
sible for this; not one of his more scientific
contemporaries has had time or inclination to
extend his labor or research into the realm of
ethical or moral speculations, or to dream of
making evolution a system of spiritual unbel-
ief. This system is materialism gone to seed;
bearing its fruitage; and although it has been
mostly felt among scholastic and intellectual
minds, still the droppings from the sanctuary
of this materialistic or agnostic recluse have
reached and pervaded all the phases of modern
life.

The avowal from a mind like that of Her-
bert Spencer that Deity is "unknowable,"
that thoughts of the Infinite are "unknowable,"
that the avowal that the realm of mind,
and the realm of spirit, whether in the abso-
lute or relative state, is an unknowable realm,
is the avowal of a negation that amounts to a
very captivating to all minds who are dissat-
isfied with theology, and to all minds who do not
wish to take the trouble to think. These two
classes of minds constitute the larger percent-
age of the intelligent classes of to-day—and
when we speak of "those who do not wish to
take the trouble to think," we mean those to
whom the words of a leader in science or phi-
losophy are as absolute authority as the word of
the priest in theology. Many people would
rather drift through this life without thinking
of what the future may be or of the latent pow-
ers within them, than accept the horrors of a
theology that renders Deity less than human
and makes humanity less than the wild beast
in tenderness and mercy. If they must ac-
cept the alternative of either materialism or
theology, they prefer the former. But the ag-
nostic forgets that the alternatives thus sug-
gested are not really alternatives; that human-
ity, that the great mass of human beings, live
between these two extremes, that hope and
aspiration find their truth above either of the
extremes named, viz: That materialism, which
is the basis of a physical interpretation of ex-
istence, and that theology, which has a corre-
sponding basis in the physical sense of fear,
lead to blind credulity and belief. The masses
of mankind live above these two conditions.

In the blossoming out of this idea of Her-
bert Spencer—and its co-related conclusions
—there is a system of ethics that is very cap-
tivating; almost a perfect system of philoso-
phy; a proposition that most minds find ex-
ceedingly interesting, so closely do they simu-
late the true ideals of human life. The fact
that the agnostic, in the line of life applied
his theories to the solving of the social and political
problems of the age, made them all the

more captivating to liberal minds; but within
thirty years Herbert Spencer has changed—not
his postulates—but his deductions and conclu-
sions; drawing from the same bases entirely
opposing conclusions; from being an unbeliever
in the private ownership of land he now ad-
vocates private ownership of land, drawing
these two opposite conclusions from the same
predicates. If one whom many suppose to be
the greatest mind of this age can so far change
his mental attitude upon a subject so vital to
the well-being of the human race, he is not very
liable to arrive at entirely opposing conclusions
from those he now holds concerning God, the
human mind, and of future existence, and
may be not accept the paradise of the Orient,
or the conditions of future existence of the
Roman Church?

It is possible for minds so constituted to form
a logical conclusion upon a false basis, thus
making both the basis and conclusion wrong,
and it is possible for another conclusion, per-
haps equally false, to be drawn from the same
basis; the basis may also entirely change; for
nothing is more unstable, although fascinat-
ing, than false premises.

If there were less subtlety, less practicality,
less research, less human sympathy in this sys-
tem of Herbert Spencer, there would be less
danger to the common mind; but the thought
sown broadcast is this: That as the realm in
which the mind and spirit exist (*a priori*) is not a
cognizable realm, or cannot be cognized
through the senses by the mind of man, there-
fore it is an "unknowable" realm; as eternity
is a proposition that cannot be cognized by the
human brain (mind), therefore it is "unknowable";
the same statement is made concerning the
proposition of immortality.

There was never a greater fallacy than these
statements contain in the guise of philosophy.
Mathematics disprove their truth at once;
numbers are repeatedly stated and computed
correctly, that as numbers (in units) are pos-
sibly unknowable, yet they correctly solve the
problems of the universe.

Few minds can conceive of a million in units,
yet quintillions are often correctly computed.
The problems of astronomy are correctly solved
by mathematical propositions that, taken sepa-
rately, are absolutely "unknowable." Who-
ever counts a billion? There never was a
greater fallacy than the idea that the Infinite
being *unconceivable* to the mind is there-
fore, *unperceivable* and *inconceivable* to the
spirit or soul of man. Herbert Spencer makes
the mistake of supposing that the trained men-
tal faculties, the cultivated (more or less) intel-
lect, is all there is of perception; he also makes
the mistake of assuming that man knows only
what these trained mental faculties can com-
mand as knowledge, that nothing higher can
be perceived by the human spirit. Many people
almost destitute of mental training have,
nevertheless, a true perception of principles—
especially of goodness and virtue, and are very
wise, and frequently are capable of perceiving
the underlying basis of true philosophy and
ethics far beyond those who are to a great ex-
tent enslaved by too much mental culture.

The great bugbear of the age, that which
scholars, men of intellect in and out of the
church bend to, that which has been—as said
before—the dominating influence of this school
of thought, until it has culminated in Agnosti-
cism, is the proposition of "the unknowable"
or "unknowable" as applied to the spiritual
relations of the universe, and that proposition
has led to the attitude, spiritually, of men like
Robert Ingersoll, and to the attitude of many
minds in and out of the church, who value the
social position which their membership in the
church affords, but refuse to think about God,
or futurity, or eternity.

This is the average state of the intellectual
mind of to-day; this is the correct statement of
the spiritual unfoldment of those who are
called the "thinking classes"; and this is the
position occupied by this most brilliant mental
philosopher, who has endeavored to erect upon
the basis of materialism a system of mental
philosophy and ethics that must, in the very
nature of things, be essentially false; a system
devoid of the basis of knowing or thinking
about that which forms the principal factor in
human existence.

Why men would have been born blind, deaf,
dumb, and without the capacity of building
houses and temples, constructing ships, or
creating cities or governments, of going to war
or making for peace, of thinking of philan-
thropic problems or of being and doing any-
thing beyond the prompting of the instinct of
the animal creation, if Herbert Spencer's theo-
ries were true. For, even if solved in the cru-
ible of his own mental analysis, one can see
that man would have been a stupendous idiot
(we mean more so, if possible, than at present),
a magnificent exorcism upon an otherwise
beautiful and orderly creation.

The preposterousness of this proposition is
increased rather than diminished by the appar-
ent reasonableness of the line of argument,
both of the proposition itself and its subsequent
arrangement to a seemingly logical conclusion.
But, as was said earlier in this discourse, the
basis of a theory being false, it is easy to make
the deductions logically comply with that false
basis; nor is its preposterous nature lessened
by the fact that it is clothed with ethical garb,
and takes its place assuming to be one of the
factors in the reform movements of the age.

Those who accept these ideas seem to think
that somehow the human race is to "evolve"
into something perfect without anything per-
fect having been implanted within: that some-
thing perfect is to unfold in the human race—
something that was never there. They expect
to see the miracle of planting stones and gather-
ing roses for the future paradise of earth.
They expect to sow seeds that have no life and
reap a harvest of perfection. In fact, this theo-
ry of Agnosticism, that nothing is or can be
known, only applies—bear in mind our words—
only applies to the supposed scientific basis
upon which it is predicated, and applies most
perfectly there; for, excepting mathematics,
there is no absolute science in existence; ex-
cepting mathematics, there is no so-called sci-
ence that is not as changing and fluctuating as
the sands upon the shore.

Think of the new elements that are being
continually added to the "primal" elements
of nature by scientific research! All the years
of human life people have been breathing oxy-
gen, and your forefathers never dreamed that
it was oxygen until Dr. Priestly told them so.
Now comes the discovery of this "argon"
which is to solve the "mind-reading," and why
people have "second sight," in fact explain
everything that people do not understand, just
as ignorant people proposed electricity would
solve all the unsolved problems, material and
physical, in the world; but it has not. Mr.
Edison, the wizard of electricity, has proven
that, of all the wonderful and magical things
that electricity can do, it cannot do anything
without the wizard behind it. "Argon" is
not that wizard, nor any of the hundred thou-
sand "elements" still undiscovered by man.
That wizard is the intelligent spirit of man!
Yet here in the midst of this enlightened
nineteenth century is projected a system of
philosophy that if true, would despoil the very
foundation of that which has upheld this fair
structure of science, and has created all
there is of human existence, of enlightenment
and progress.

But mark the results: The Liberal Church
students of theology, Unitarian, and even the
Broad Church of England, have marched out
of college and university with the Bible in one
hand, and the works of Darwin, Huxley and
Spencer in the other, trying to balance be-
tween the two—the ultimate of unreasoning
belief, and the ultimate of reasoning (but alto-
gether unreasonable) unbelief! In the midst
of this, a profound reaction has come to many
of these students; some have fled to the Roman
Church for the more secure foundation of faith;
others have found refuge in the intermediate
religious bodies, and some have accepted the
theories of the great Agnostic—without his in-
telligence—and think that the future exist-
ence, spirit, and God are "unknowable" and
"unthinkable" terms; others have fled to the
Oriental transcendentalism that has lately
been so prominent, and others have found in
Spiritualism the only answer to their question-
ings. Much the larger number are included
in the last statement, and many are being
forced thither as fast as thought can bear

them, for with every doubt that Agnosticism
has created concerning the theological basis of
evangelical Christianity, there has been cre-
ated a longing to know more of that which is
"unconceivable," perhaps, yet spiritual in its
nature.

What is the harvest of this seed-sowing of
Agnosticism? "Christian Science," that which
there could be no theory requiring more of the
very quality of thought that Herbert Spencer
declares impossible, and—without regard to
the name "Christian Science," whatever that
may mean—the idea in its largest sense, that
which goes under the name of "Mind Cure,"
"Mental Science," "Christian Science," "Met-
aphysical Healing," or the "Divine Cure," has
the same basis and origin with the Berkeleyan
school of theology and the Swedenborgian theo-
ry of the precedence of spirit in the manifesta-
tions of the universe: in fact, is that other
factor restored, and taking on an extreme
manifestation because of the previous materi-
ality of both theology and philosophy—Agnos-
ticism. And here comes one of the ripest
scholars in modern thought, Prof. Henshall,
projecting into the midst of the followers of
Herbert Spencer the Oriental, transcendental
idea of the non-existence of matter—drawing
opposite conclusions from almost the same
predicates that Herbert Spencer employs.

We may thank this brilliant scholar, this
rarely endowed genius of Agnosticism, Her-
bert Spencer, for making a most polished and
intellectually luminous background for the in-
spiration and spirituality of this latter part
of the nineteenth century; for relieving materi-
alism from its grossness, from its sensuous qual-
ity, and for taking man just as far as he can be
taken on the wings of mental philosophy (ma-
terial), and leaving him there for the more lu-
minous heritage of Spiritualism to wait for his
true inheritance, the realm of spirit.

Thank you, "Evolutionary" gentlemen, thank
you, Herbert Spencer, for making the God of
theology "unknowable"; for making the theo-
logy of evangelical, material theology unbel-
ievable, for making the regions of Hades and
the narrow, theological heaven "unknowable";
thank you for leaving the spirit of man unfet-
tered; and we even thank you for leaving him
—as your theories surely must—on the verge of
annihilation, for there the great primal truths
of the spirit sweep in, there the teaching of
Swedenborg is remembered, in the light of the
truths that he declared long before the world
was ready. Now truth culminates in the
converging of many lines of thought that re-
sue man alike from the oblivion of both Theo-
logy and Agnosticism.

When we are ready to talk about Spiritual-
ism, which is the fulfillment of all converging
lines of spiritual truth, you will see that this was
the very preparation that was needed; that this
was so different from the materialism of theo-
logy, which is not sensuous, not the materialism
of the sense, but a stupendous, gigantic and
perfect structure of the human intellect, a
body without a soul; that intellect that can no
more destroy the existence of the spirit, can no
more touch the immortality of the soul, than
it can set at naught the lifespings of love from
your baby's lips, or the love of the human soul
which blossoms into eternal fruition.

This background has yielded and is yielding
sublime results. We have known many another
Agnostic besides the great, brilliant, philan-
thropic Robert Ingersoll, to stand at the grave
of their dearly loved friend—brother, father,
child, husband or wife—and give expression to
the same hope that did Robert Ingersoll, who,
as an Agnostic, had said that he knew nothing
of the future, but *hoped* for a future reunion
with his brother.

If the future is "unknowable," if nothing
absolutely can be known concerning the other
world, what business had he to think of it then
and there in the presence of the greatest Ag-
nostic—death?

Al! we stand in the midst of the culminat-
ing crises of the nineteenth century; up from
the Orient comes the great primal affirmation
of the spirit that it lives forever. From all the
regions of the earth people are hastening to
hear spiritual testimony; the gyves and fet-
ters, the bonds of creeds, disappear, and to one
common altar in the presence of a common
people, with the "cloud of witnesses" above
they come. Dr. Barrows called upon all the
people of the earth to testify of their spiritual
faith, and they did.

There has swept into this age that which an-
swers to the cry for knowledge. Knowledge is
met with knowledge, fact with fact, intellect
with intellect, spirit with spirit. This is Spirit-
ualism. Of this we shall say more by-and-by;
but the two forces that we have named in this
discourse have, through co-related streams,
through coadjutors and co-workers, brought
two great propositions to a focal point in the
world of thought to-day—annihilation and im-
mortality; brought them outside of evangelical
religions, outside of plenary inspiration, to be
determined in the light of the open spiritual
universe, which is not only a "thinkable" but
a "knowable" and "teachable" realm. The
knowledge of a future existence, apart from
the earth form, is as possible of demonstration
as any proposition of science, for it is a propo-
sition from within and above.

BENEDICTION.

Not too richly endowed with earthly blessings, nor
yet with that which is most brilliant in the glittering
treasures of the mind, but the pervading light of the
soul that gleameth through and shineth above all
and lighteneth the way to God: may this be yours.
Amen.

Onset Camp-Ground.

To the Editor of the Banner of Light:

The scene of many meetings, circles and lec-
tures, the Pavilion, has been sold to Bradford
Wilke of Brockton, and made into a bowling
alley.

Many of the old stand bys have arrived, and
more are coming daily. Mrs. Meade Hatch of
Hartford, Ct., is located on Pleasant avenue,
as is also Mrs. H. B. Fay.

Mrs. Eugene Beste arrived at her cottage,
Onset avenue, Friday, and Mrs. C. B. Bliss is
at her cottage on West Central street.

Thomas F. Dean of Sandwich is visiting his
daughter.

Mrs. H. R. J. Bullock, a director in the Asso-
ciation, is slowly recovering from her severe
illness.

The family of Luke A. Wood of Woonsocket,
R. I., have arrived at their Highland cottage
for the season.

Miss Nellie A. Wood, the talented young
reader, graduated from Emerson School of Or-
atory, Boston, in May. Miss Wood came here
to the family cottage, the Highland, fresh from
a most successful recital given in Boston May
29. She contemplates arranging for a recital
here at an early day.

Mrs. Emma Miner has arrived at her cottage
near the Temple.

The Washburn House is open.

H. E. Gifford and family have located in one
of William F. Nye's cottages on Highland Ave-
nue for the season.

The smiling face of Mrs. Sarah E. Nye is no-
ticed in the Home Bakery, Association Row.

Dr. Charles D. King caught a four-and-a-half
pound pickerel recently in Agawam Pond. It
was twenty-four inches long and seven and a
half inches round. The doctor is a total ab-
stainer.

The Union Villa has had an extensive addi-
tion built on.

President Storer has sold his cottage on High-
land Avenue to Lewis O. Coleman of Taunton.

The Glen Cove House is to be run this year
by Mr. Goodrich and family of Boston are quar-
tered at the Seaman cottage.

Frank Crane and wife of Boston are here for
the summer months.

Mrs. Charles H. Pierce of Boston is visiting
the family of W. W. Le Cain, the Shell Point
grocer.

W. S. Whittemore and family have arrived at
their Ocean Avenue cottage.

Mrs. A. P. Peterson and daughter of Phila-
delphia have arrived for the hot months.

Onset's real estate agent, Martin Tribou, has
let twenty-six cottages.

The faces of Allerton Thompson and wife
greet the early visitor at Brume's Bakery as
usual.

RUSSELL GILBERT.

To restore gray hair to its natural color as in youth,
cause it to grow abundant and strong, there is no bet-
ter preparation than Hall's Hair Renewer.

A Revelation for Wheelmen.

Next to being lost at sea, there is nothing that brings
on the mind a more terrible, quicker than bicycle-riding.
The sun and the constant inhalation of dust quick-
ly paralyze the throat and make the rider avoid
the next stop for refreshment; the wise rider avoids
water, well knowing the danger. Alcohol becom-
es likewise a deadly enemy, because of their heating
properties, and there is little satisfaction in wish-
ing to stay out of the little classification of "sober
drinks." A well-known wheelman, in speaking of
this said:

"What to drink is no easy problem to a man on a
long, hot run. The only drink I can really rely for
a bicycle rider, is Hires' Rootbeer, carbonated. There
are but few places now at which it cannot be had, and
I tell you it braces one right up, seems to go right
down to the bottom of your pedal workers. It is cool-
ing and refreshing, quickly lowering your temperature
and fully satisfying your thirst. I tell you there is
nothing like it, and the advantage of other drinks
when on the road." Hires' Rootbeer, carbonated, is
made from the famous Hires' Rootbeer extract by the
same formula, without adulteration of any kind. Be-
sides being delicious it possesses many medicinal qual-
ities, making it as popular with wheelmen and pedes-
trians as the good home-made Hires' Rootbeer is with
the folks at home.

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

LIST OF SPIRITUALIST LECTURERS.

If there are any errors in this List, we wish those
most interested to inform us.

Mrs. N. K. ANDROS, Detroit, Wis.
Mrs. R. AUGUSTA A. AUSTIN, Abilene, Mich.
O. FANNIE ALLY, Goshen, Mass.
JAMES MADISON ALLEN, Peoria, Ill.
F. M. ATHERTON, East Saugus, Mass.
Dr. H. C. ANDREWS, Bridgeport, Mich.
Mrs. S. M. ATHERTON, East Saugus, Mass.
Mrs. NELLIE T. B. BRIGHAM, Colerain, Mass.
Mrs. E. H. BRITTON, Chebassett Hill, Manchester, Eng.
BENEFIT A. BRAL, 38 South Main street, New York.
ADDIE L. BALLOU, 1021 Market street, San Francisco, Cal.
G. H. BROOKS, Wheaton, Ill.
Mrs. A. P. BROWN, 35

TO OUR FRIENDS:

Don't you know some Spiritualist who does not now, but who would subscribe to THE BANNER OF LIGHT if YOU called his attention to the Paper?

Original Essays.

A FORECAST OF RELIGION.

BY W. A. CRAM.

SINCE we have learned to forecast a little nature's way in wind, in cloud and storm, meteorology has become a part of our common daily life. Given to the astronomer one day's, or a week's course, velocity, etc., of a new comet, he is able to compute and measure much of its life-course, for one or a hundred years, to tell us when in the unseen solar or stellar ways it will again turn back to visit our skies. All this is possible because we have learned that nature is always true to herself. Her law never deviates; it runs straight to fulfillment. Trace that law clearly, exactly, one inch, or one moment, from thence we may foresee nature's undeviating way for a million miles or a thousand years.

Now the finer, subtler world—of human thoughts, hopes, loves, and strivings, all human states, churches, and societies—is subject to the same natural law as winds, clouds and storms.

If we can trace nature's law and line of life in a religion, in one church sect or individual, one, twenty or a hundred years, we may forecast in the main their lives onward, one, twenty or a hundred years. This, too, because the mind, or soul living in and through the religion, sect, church or man, is always true to nature. Herein is the secret of the vision and knowledge of the prophets of science and history.

Let us essay in this way a little study, a little forecast and prophecy. What of our religion? Whither are we tending? What mean the belief and unbelief of our day? Is the dying of the old faith and thought, and the rising of a new, a part of our nineteenth century progress or decadence?

Fifty years ago the Calvinist, Baptist, Methodist, Orthodox, Episcopalian and Presbyterian creeds stood for the honest faith and thought of the people professing them. To-day, what? The creeds generally stand. But where are the people's thought and faith?

I question my Calvinist friend: "Do you believe in the doctrines of your church creed as your fathers and mothers, or your grand parents did?" "Why, no; that would be absurd. We have grown into wider, higher thought and faith with the progress of the times. If we held the old creeds we put new meanings into them. In fact, we trouble ourselves about them."

I say to my Orthodox neighbor: "Here is our friend B.; you tell me he is one of the best men you have ever known, yet he is an infidel, and outcast according to your church creed, and sure to be damned and tormented in hell forever. Do you accept the verdict of the creed you profess?"

My Orthodox neighbor replies: "God's love and judgment are not like ours. His love, wisdom and power are infinite; ours very little and imperfect. If God wants to save and bless our friend B., surely his love, wisdom and power can do so very easily, whatever our poor little opinions and judgment may be about the matter." There is a grand illogical hopefulness and promise in this.

"God does not tell us all the blessing and help he has in store for his children of this world. His love and goodness will doubtless do a great deal more and better than we believe, even for sinners and unbelievers. He keeps in reserve, concealed a little, his kindest providence for our good, just as loving parents find it wise sometimes not to tell all that their love is going to do for their children."

Such are the words of a strict leading so-called Evangelical church member. Surely there are infinite possibilities of hope, even for this world's sinners, in such a belief. There is plainly a wonderful spring thaw and dissolution of the old winter sects and creeds of religion in Christendom. The dead stalks and husks of past harvests of living faith and striving still stand, and lie in the way, but the living soul of ascending human hopes, longings and strivings has left them to crumble and decay, while it rises evermore into higher thoughts and deeds.

The most creed-bound church to-day thrills and throbs with the spirit and power of the new springtime of faith. If we take a mental forecast along this natural line of change and movement in the orthodox Evangelical churches, what do we foresee for them in the next half century? Plainly a vigorous growth into greater freedom of thought, more tolerance and sympathy of creed differing churches, a grander, united purpose, and striving for the great immortal principles and needs of man's common, yet infinite spiritual life. Fifty years of such onward growth as the last half century shows would lift the great multitude of the sects and churches of to-day into the light of freedom, the faith and thought of a Beecher, a Parker or a Pierpont, we almost dare say an Emerson.

What of the more radical free-thinkers, the "skeptics" and "doubters" in science and rationalism? If we mistake not nature's upward way of spiral growth, they will turn, rising into a broader faith, a kindlier light of freedom, where doubt and skepticism are transformed into seeking charity, recognizing the soul of truth and good in all churches, creeds and bibles, condemning none, but more and more discerning how Presbyterian, Methodist, Calvinist or Catholic, all are the natural growth and outcome of the ages, the blossoming and fruitage of human wants and strivings for immortal life.

What is our vision and thought of Spiritualism? Not yet a half a century we name and trace its later birth. We look along the line of its wonderful growth, its best progress and hope for the next fifty years, and behold it rooted, flowering and fruiting in all sects, all churches of the land, not to destroy, but to up-build—growing even in humble, inviolable faith, in kindlier patience and charity for slow investigating science and confirming reason, that with strong, inviolable tread searches and works onward toward the eternal knowledge of the spiritual and unseen.

A Spiritualism to be, that will stand clear-eyed and open-eyed on the widest, loftiest science and art of the twentieth century, looking and listening for divine revelations of the unseen, the upper spiritual, than we have ever known; a Spiritualism living and growing in all sects and churches of Christendom, drawing them together into one great-hearted, working whole, with bonds mightier than any creed or form, the bonds of spiritual love and helpfulness.

Thus we look forward into the coming century on line with the last half century's course and rise, and we discern more and more this soul of truth in all sects and churches; these immortal hopes and aspirations of human hearts and minds, rising, converging into one broad, high church of religion, in outward form and service of many altars, of varied song and prayer and communion, but ever more at one in love and striving, for truth and righteousness, everywhere; a church believing that truth is freedom, that righteousness is strength and wealth of days, that charity is peace, and helpfulness salvation, in any name, creed or form.

A church and religion to be, wherein revela-

tion and ministering angels from the spiritual world will be as common and real as they were to Jesus of Nazareth, who, walking this earth-way with poor, tired, burdened, suffering, doubting human kind, to strengthen and uplift, lived all the while in joyful, strong communion with angels of the unseen and spiritual world.

INGALLS ON LIFE AND DEATH.

We may be rich or poor, we may be learned or ignorant, we may be happy or wretched, but we must all die. The verdict has been pronounced by the luxurious decree of an omnipotent tribunal. Without trial or opportunity for defense, with no knowledge of the accuser or the nature and cause of the accusation, without being confronted with the witnesses against us, we have been summoned to the bar of life and condemned to death. Beauty and deformity, good and evil, virtue and vice, share the same relentless fate. The tender mother cries passionately for mercy for her first-born, but there is no clemency. The craven felon prays for a pardon, but there is no reprieve. The soul he helplessly beats its wings against the bars, slanders and then disappears.

A group of feeble and pallid survivors in some sheltered valley in the tropics will behold the sun sink below the horizon, and the pitiless stars glitter in the midnight sky. The last man will perish, and the sun will rise upon an earth without an inhabitant. Its atmosphere, its seas, its life and heat will vanish, and the planet will be an idle clinder, uselessly spinning in its orbit.

Every hour some world dies unnoticed in the firmament; some sun smolders to cinders and ashes on the hearthstone of infinite space, and the mighty universal systems sweep ceaselessly onward in its voyage of doom to remorseless and unspurring destruction.

With the disappearance of man from the earth all trace of his existence will be lost. The palaces, towers and temples he has reared the institutions he has established, the cities he has built, the books he has written, the creeds he has constructed, the philosophies he has formulated—in science, art, literature and knowledge—will be obliterated and engulfed in empty and vacant oblivion.

Reply to Ingalls on "Life and Death."

BY O. EASTLAND.

In a review of the above flight of eloquence from the mind of the gifted J. J. Ingalls, I begin with nothing save admiration for his genius, yet genius of the highest type manifest in this nineteenth century may err in the direction of its power.

Have we been summoned to the bar of life, and condemned to death by the inexorable decree of an omnipotent tribunal? The answer to this involves an inquiry into the surroundings of man, and insight into his character and instincts.

The arrangement of the universe, of which man finds himself an occupant, indicates that the undeniable fact exists that good is stamped on all, yes, universal good, even the inexorable laws termed "fixed" point to good, if man only comes to a comprehension of their internal workings.

That death or suffering comes to man as a decree from the omnipotent, I deny, except through the intervention of man's own acts. Man, as a "free moral agent," does just as he chooses; he is no automaton, is no puppet of fate, but lines of action lie out before him, and he may be in this or that channel in relation to Deity or his fellow-men; but "Karma," or consequence, is an ever-present attendant, and while this action is free, it is his to comprehend the consequence.

Man's failure to cultivate and unfold the infinite possibilities of his mind results in death and discord, because in his ignorance of the great laws pervading the universe he has gone counter to their instead of in harmony with them.

But let us not say that we are summoned to the bar of death by Deity. It is pointed out to us that if we understood the subordination of the lesser to the greater in our make up, that the process we now call death need not be passed through, but that these physical bodies might be refined away, until ultimately, when mental or soul-principle had had all the earth experience obtainable, that soul or mental principle would pass out of sight of the physical vision into the next stage of existence for which its experiences in the earth-life had fitted it; this passing out not to be attended by any pain to the physical, or regrets on the part of the mental, but a rounded out existence would be, and in the line of progression another step would be taken.

Does such a soul "helplessly beat its wings against the bars"? Nay! But calmly floats out into the expanse of universal ether, to take its place not at once in a heaven of perfect happiness, but in the midst of congenial souls, to whose fellowship it is entitled by reason of the way in which the opportunities of the earth-life have been used, there to continue in the most pleasurable of all things, eternal progression, until empyrean heights, with the gilded domes of Wisdom's temples, lay around the soul that has attained to harmony of universal life.

When this earth shall have served its purpose, which it will at some remote geological period, and as "an idle clinder" move through space, will it be "pitiless stars that glitter in the midnight sky"? To the souls of men in the line of progression they will be inviting oases in the firmament where probations may be served in the onward movement. But a backward glance at the old planet to which we bade adieu, and from whose fond embrace came the vital currents that played with beauty and precision through the physical, ere it became a useless "cinder," it is not "remorseless and despairing destruction" that holds sway on the desert planet, but it is in the chemical laboratory of the universe where not an atom is lost, the configuration may change under the erosive action of ether, but every molecule set free is transported by the subtle forces of nature to some distant part of space, where such molecules are needed in the process of world-building that is still going on.

Again Mr. Ingalls, in alluding to the obliteration of cities, temples and towers reared by man, says of his mental products: "The creeds he has constructed, the philosophies he has formulated—all science, art, literature and knowledge—will be obliterated and engulfed in empty and vacant oblivion."

A cheerless picture indeed as to the fate of our darling thoughts, but let us look for a moment into the thought realm under the coruscations from the scientific psychic research society, where due credit is given to the universal law of vibration, through the operations of which distant minds on the earth plane are brought in communication; a thought, as mental force, becomes a tangible thing, subject to the same law as heat, light, etc., and for transmission through space only requires intelligent instruments as found in affinitized minds; and since thought may thus be photographed upon the ether of our planet, which in modified form fills inter-stellar space, may not these thought-waves go vibrating from planet to planet in space, impinging upon sensitized brains of the entities who people such planets, thus escaping from oblivion, and as messengers of the highest and most noble in our emotional natures, live during the endless cycles of an eternity?

Make Pure Blood.—These three words tell the whole story of the wonderful cures by Hood's Sarsaparilla. It is the best blood purifier and spring medicine.

Hood's Pills have won high praise for their prompt and efficient yet easy action.

For the Banner of Light.

TRUE BEAUTY.

BY MRS. SUE B. FALES.

There's a beauty of the spirit
Never seen by mortal eyes—
A soft and holy beauty,
Like the splendor of the skies.
Eyes brighter than the sparkle
Of the fireflies in their flight,
Or like the stars that plimmer
Through the silence of the night.

They look with tender glances
From the shining worlds above;
We feel their holy watching
When our souls are full of love.
There's beauty in the meadows,
Where the flowers blossom fair;
There's music in the forests—
There's a true beauty everywhere.

The beauty of the spirit
Cometh softly from above;
But it only comes to mortals
When their souls are filled with love.
There's beauty in the brightness
Of the brilliant summer moon,
Shining down o'er hills and valleys,
Through air rich with cool perfume.

There's a dearer type of beauty,
Seen in tender, smiling eyes,
Of loved ones who in spirit,
Down the pathway of the skies,
Give us the "Sign of Promise,"
And quench our thirst each day,
From God's eternal fountains,
While we journey "long life's way."

There's beauty in the sunlight
Falling softly from above—
The broad earth's full of beauty
To souls attuned to love:
Then seek with tender feeling
That thrills our souls to-day,
For knowledge of that beauty
Which can never pass away.
Then scatter seeds of kindness
Among those who cannot see
The glad beauty of that spirit
Which entrances you and me.

Cambridgeport, June 1, 1895.

June Magazines.

THE ARENA.—The fine head portrait of John Clark Ridpath, with his characteristic autograph, graces this month's number as a frontispiece. Editor Flower has spent the winter in Florida, and describes the days there in a most admirable manner. The article is added to by the choice half-tone engravings, which are numerous, and give excellent ideas of the places where our distinguished brother passed so many pleasant hours. Solomon Schindler has a paper, "First Steps to Nationalism," which cannot fail to create a vast amount of interest. "The British House of Commons" is written by Gen. Marcus J. Wright, and is descriptive of the legislative house of England. "Boston Schools and Teachers" follows. Margaret B. Peeke has her third paper, "The Psychic and the Spiritual." The political paper is "Bland and a New Party," and is by an ex-democrat of Missouri. John Clark Ridpath writes on Helen H. Gardner's book, "An Unofficial Patriot," under the title "An Epoch and a Book." Edgar Maurice Smith compares the law governing the age of consent in Canada with those of the United States. "Are the People of the West Fanatics?" is by J. R. Miller. G. Emil Richter reviews the Brooklyn street railway strike, in an article entitled "Monopolism and Militarism." "The People's Lamps" is by Prof. Frank Parsons. "Shall our Young Men Study in Paris?" is written by an American girl after two years of Parisian art study. "Two Beasts" is by Grace Shaw Duff, closing the regular papers. The Arena Pub. Co., Copple Square, Boston.

THE METAPHYSICAL.—The current number contains the following papers: "Shankara Acharya's Atma-Bodha," Charles Johnston; "Universal Intelligence," Leader Edmund Whipple; "Occult Principles of Existence," W. C. B. Randolph; "Micro-organisms in Disease; the Microbean Craze," Alexander Wilder; "Death and Being," Prof. C. H. A. Bjerggaard; "The Devil," Cora Linn Daniels; "The Religious Training of Children" (sixth paper), Abby Morton Diaz; "The Ideal of Universities" (sixth article), Adolf Brodbeck; "Moral Forces and Bodily Welfare," W. J. Colville; "The Inner Meaning of Words," L. C. Graham. "The World of Thought," with editorial comment, has fine expressed opinions on various subjects, one being "Conception of the Spiritual Sphere." The Metaphysical Publishing Co., 503 Fifth Avenue, New York.

THE LYCEUM BANNER.—The readers of this always interesting periodical will be pleased with the contents of the June number, as it contains a fine portrait of Henry Olman Todd, the new President of the British Spiritualists' Lyceum Union, with an account of the recent tenth annual Lyceum Conference. The serials are all continued with much interest, and news relating to Lyceums in Great Britain is found on many pages. "The Golden Group," by Aunt Editha, is interesting and instructive. J. J. Morse, 26 Osborn Road, London, N. W.

THE PHRENOLOGICAL JOURNAL.—Charles A. Dana of the New York Sun has the largest part of the latest issue. In an article written by Edgar C. Beall, "Child Culture" is one of the features of the number, and affords much contemplative study. "The Study of the Hand," by Clelio, the Palmist, is a good paper. The issue is a strong one in many ways. Fowler & Wells Co., 27 East Twenty-first street, New York.

PLANETS AND PEOPLE.—This magazine, though only in its sixth number, gives evidence of value and enterprise. Occult forces, astronomy, magnetism and kindred subjects are treated with ability. In the June number "Zalene's Initiation" will command universal attention. Ormsby & Sprague, Chicago, Ill.

RECEIVED: THE KINDERGARTEN NEWS. Milton Bradley Co., Springfield, Mass.

For
Stomach
Or Liver
Troubles, Take

AYER'S
Cathartic Pills

Received
Highest Awards
At World's Fair.

After sickness, take Ayer's Sarsaparilla

The Mysteries of Mediumship.
A Spirit Interviewed:

Being an Account of the Life and Mediumship of J. J. MORSE, with a full report of an interview with his Chief Control, TIEN SIEN TIE.
Also, as an Appendix, a Lecture entitled, SOME EXPERIENCES IN EARTH AND SPIRIT-LIFE OF THE SPEAKING CONTROL OF J. J. MORSE, KNOWN AS TIEN SIEN TIE, as delivered by the Spirit, with Portraits of Mediums and Spirit. Price 10 cents.

For sale by COLBY & RICH.
MY EXPERIENCE, or, Footprints of a Presbyterian to Spiritualism, by FRANK H. SMITH. An interesting account of "sittings" with various mediums, by a Baltimore gentleman, which led him to reject Presbyterianism and embrace Spiritualism. Many interesting messages are given. Cloth, 75 cents, postage free. For sale by COLBY & RICH.

WALTER BAKER & CO.

The Largest Manufacturer of
**PURE, HIGH GRADE
COCOAS and CHOCOLATES**
On this Continent, have received
HIGHEST AWARDS
From the great
**Industrial and Food
EXPOSITIONS
IN EUROPE AND AMERICA.**

Caution: In view of the many imitations of the labels and wrappers on our goods, consumers should make sure that our place of manufacture, namely, DORCHESTER, MASS., is printed on each package.

SOLD BY GROCERS EVERYWHERE.

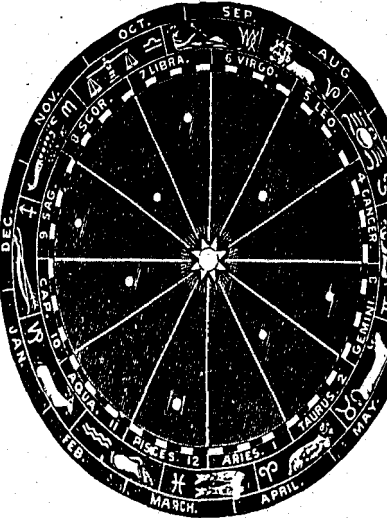
WALTER BAKER & CO., DORCHESTER, MASS.

**FULL OF
SNAP**
Sparkle and vim.
Full of good health.
Full of everything good.

HIRES'
Rootbeer
Every bottle of
this great effervescent
temperance beverage is a
sparkling, bubbling fountain
of health—a source of pleasure,
the means of making
you feel better and do better.
You make it yourself right
at home. Get the genuine.

5 gallons cost but 25 cents.

THE CHAS. E. HIRSH CO., Philadelphia.



PLAY OF THE PLANETS.

This New Star Study in Occult
Astronomy Contains:

1. A system for finding the positions of the planets in our solar system any day during seventy-five years of the past and future centuries, with one annual correction, which makes it the greatest astronomical device ever invented by man.

2. This system also contains a chart which will give the positions and orderly movements of the planets for all past present and future centuries, with one annual correction, which makes it the greatest astronomical device ever invented by man.

3. The chart also gives the moon's relations to the earth and sun, and the regularity of its phases, for all time, in like manner.

4. The study contains a book on the occult meaning of the positions and relation of the stars as they operate upon the earth, and influence human life.

5. The work contains the Zodiac, and explains its signs.

6. The signs of the planets, the harmony and inharmony of their orbits is a feature of the study.

7. The effect of the planets upon human life, and the tendency to yield to their vibrations, is clearly stated.

8. The comparative force and energy of the aspects of the planets to the earth, is fully illustrated and explained.

9. The affinity existing between some magnets is illustrated.

10. The pure teachings of ancient astronomers illustrated and explained.

11. This study contains the basic principles upon which rests all of the Occult Wisdom, of both the Orient and the Occident, and explains and teaches in language clear, comprehensible by all the eternal truths of infinity.

12. The closing pages reveal some of the wonders of time and space, of distance and motion, of power and force, of greatness and grandeur, and presents a picture to the mind's eye, which shows the wonderful relation and action of worlds, suns and systems, in all their glory and majesty.

This wonderful knowledge simplified and brought within the reach of all, for the small sum of \$1.00, postpaid, upon receipt of price.

For sale by COLBY & RICH.

HOW TO GET WELL

AND
How to Keep Well.

A Family Physician and Guide to Health
BY T. A. BLAND, M.D.,

President of the Eclectic Medical Society of the
District of Columbia.

This is a book of great practical value, by an author of progressive views, large experience as a physician, and a writer of great ability and popularity.

"Dear Dr. Bland: Your charming book has had something of interest to me on every page, and not only of interest, but instruction also. It cannot fail to do vast good. Sincerely, A. A. MURDER, D.D."

"I endorse it most heartily."—H. B. Storer.

"It is packed full of sensible ideas."—Golden Rule.

"Since I got Dr. Bland's book I feel quite independent of doctors."—Hon. O. M. Kim, M.C.

"Its health teachings are alone worth ten times its price."—W. C. Cooper, M.D., Cincinnati.

"It is hardly possible for Dr. Bland's book to do any harm, and it cannot fail of doing much good. A large class of physicians would be less dangerous if tied to the teachings of Dr. Bland."—Medical Gleaner.

"Dr. Bland's books are all good, but this is altogether his best."—Republic, Washington, D.C.

Fine paper, beautiful print, elegant and substantial binding. 262 pages, 12mo. Price \$1.00.

For sale by COLBY & RICH.

ATLANTIS:

The World before the Deluge. Its People, Institutions, Religion, and Influence on Later Civilizations.

BY W. J. COLVILLE
Pamphlet, price 10 cents.
For sale by COLBY & RICH.

California,

Its Climate and Productions Throughout the State.
Information to Settlers, How to get at What They Want, How to Utilize it, What to Avoid.

By H. L. WILLIAMS, an Old Resident.
Price 25 cents.
For sale by COLBY & RICH.

BANNER OF LIGHT:

THE OLDEST JOURNAL IN THE WORLD DEVOTED TO THE

Spiritual Philosophy.

ISSUED WEEKLY

At 9 Bowdoin Street (formerly Montgomery Place), Corner Province Street, Boston, Mass.

Published by
COLBY & RICH.

ISAAC B. RICH AND JOHN W. DAY, PROPRIETORS.

ISAAC B. RICH, BUSINESS MANAGER.
JOHN W. DAY, EDITOR.
HENRY W. FITZMAN, ASSOCIATE EDITOR.
Aided by a large corps of able writers.

THE BANNER is a first-class Family Newspaper of EIGHT PAGES—containing FORTY COLUMNS OF INTERESTING AND INSTRUCTIVE READING—comprising
A LITERARY DEPARTMENT.
REPORTS OF SPIRITUAL LECTURES,
ORIGINAL ESSAYS—Spiritual, Philosophical, and Scientific.
EDITORIAL DEPARTMENT, which treats upon spiritual and secular events.
SPIRIT-MESSAGE DEPARTMENT.
REPORTS OF SPIRITUAL PHENOMENA, AND
CONTRIBUTIONS by the most talented writers in the world, etc., etc.

TERMS OF SUBSCRIPTION, IN ADVANCE:
Per Year.....\$3.50
Six Months.....1.75
Three Months......85

Postage Free.
Specimen copies sent free.

SPECIAL NOTICE.

The Banner will be sent to New Trial Subscribers for Three Months upon the receipt of 50 Cents.

Until further notice we will accept clubs of six yearly subscriptions to the Banner of Light for \$12.00.

In remitting by mail, a Post-Office Money Order on Boston, or a Draft on a Bank or Banking House in Boston or New York City, payable to the order of COLBY & RICH, is preferable to Bank Notes. Our patrons can remit the fractional part of a dollar in postage stamps—one and two cents preferred.

ADVERTISEMENTS published at twenty-five cents per line, with discounts for space and time.

Subscriptions discontinued at the expiration of the time paid for.

When the post-office address of THE BANNER is to be changed, our patrons should give us two weeks' previous notice, and be careful to give in full their present as well as future address.

COLBY & RICH
Publish and keep for sale at Wholesale and Retail a complete assortment of

Spiritual, Progressive, Reformatory, and Miscellaneous Books, as per Catalogue, which Catalogue will be sent to any address free.

Any book published in England or America, not out of print, will be sent by mail or express.

Publishers who insert the above Prospectus in their respective journals, and call attention to it editorially, will be entitled to a copy of the BANNER OF LIGHT one year, provided a marked copy of the paper containing it is forwarded to this office.

AGENTS.

The following named persons keep for sale the Banner of Light, and either carry in stock or will order the Spiritual and Reformatory Works which are published and for sale by COLBY & RICH:

New York, N. Y.—BRENTANO BROS., No. 5 Union Square; (Branch Stores, 1015 Pennsylvania Avenue, Washington, D. C., and 204 Wabash Avenue, Chicago, Ill.) The office of The Truth-Seeker, 38 Clinton Place; H. F. TOWER, 517 8th Avenue, corner 3d street.

Omaha, Neb.—D. N. FORD.

Beverly, Mass.—MARK DENNETT, 17 Union street.

Philadelphia, Pa.—S. R. WHEELER, 553 N. 15th st.

Henry Heyne, S. E. corner 10th and Market streets.

Pittsburgh, Pa.—J. H. LOHMEYER, 10 Kirkpatrick st.

Cleveland, O.—THOMAS LEES, 105 Cross street.

San Francisco, Cal.—J. K. COOPER, 746 Market street.

Chicago, Ill.—CHAS. MACDONALD & CO., 55 Washington street; THE POST OFFICE NEWS CO., 101 Adams street.

Brattleboro', Vt.—E. J. CARPENTER, 2 Market Block.

Providence, R. I.—W. M. FOSTER, Jr., 12 Pease street.

Detroit, Mich.—SPIRITUALISTIC SALE AND CIRCULATING LIBRARY, Fraternity Hall Office, 75 State st.

Rochester, N. Y.—ALFRED JACKSON, Arcade Book store; WILLIAMSON & HIGGEE, 62 West Main street.

Springfield, Mass.—JAS. LEWIS, 63 Pynchon street.

Hartford, Ct.—E. M. SILL, 89 Trumbull street.

Lily Dale, N. Y.—G. F. LEWIS, Publisher of the Day Star.

Lake George Camp Association, Lake George, N. Y.—H. F. TOWER.

</

BANNER OF LIGHT BOOKSTORE.

SPECIAL NOTION.

Colby & Rich, Publishers and Bookellers, 9 Bowditch Street (formerly Montgomery Place), corner of Province Street, Boston, Mass., keep for sale a complete assortment of Spiritualist, Reformatory and Miscellaneous Books at Wholesale and Retail.

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

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

In quoting from THE BANNER care should be taken to distinguish between editorial articles and correspondence. Our columns are open for the expression of personal free thought, but we do not endorse the varied shades of opinion to which correspondents may give utterance. No attention is paid to anonymous communications. Name and address of writer is indispensable as a guaranty of good faith. We cannot undertake to preserve or return canceled articles.

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

Banner of Light.

BOSTON, SATURDAY, JUNE 22, 1896.

ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING AT DATE.

(Entered at the Post-Office, Boston, Mass., as Second-Class Matter.)

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

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

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

Published by
COLBY & RICH.

ISAAC B. RICH AND JOHN W. DAY, PROPRIETORS.

Isaac B. Rich, Business Manager.
John W. Day, Editor.
Henry W. Pittman, Associate Editor.

Matter for publication must be addressed to the Editor. All business letters 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 Pierpont.*

New Trial Subscriptions!

The BANNER OF LIGHT will (as announced in its prospectus) be furnished to NEW TRIAL 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.

Camp Souvenir Number!

Recognizing the importance of the work wrought for Spiritualism by the Summer Camp-meetings, THE BANNER proposes to practically remember these gatherings, and some of the prominent workers thereat.

Accordingly our regular issue for **JUNE 29** will consist of a finely executed **Camp Souvenir**, of twelve pages, printed on extra paper, **choicely illustrated** by camp views, pictures of various mediums and speakers, etc.

The letter-press accompanying these pictured representations of Spiritualist out-of-door meetings will be typographically rendered in a style well worthy the reputation in these matters which THE BANNER has achieved in its over thirty-eight years of life in the arena of reform.

Beside camp details, much other matter of interest on varied topics will be given, and we feel that our subscribers everywhere will be pleased with the number.

Send in your orders, friends, and receive in return a **Camp Souvenir**, which it will be always a pleasure for you to gaze upon.

The Gospel of Harmony.

Mazzini, in his book on "Europe: Its Condition," written in 1852, gives utterance to the following wise reflections. They deserve to be pondered long and meditated on every day and hour. He says: "We believe that the earth is a stepping-stone toward heaven; that it represents a line in the immense poem of the universe—a note in the everlasting harmony of the Divine idea; and that on the accordance of our works with this harmony must depend the elevation of our actual being and our hope of progress in that transformation of life which we call death." These are truly noble words, because they carry the highest of all conceivable meaning. And what is that meaning, or even approach to it? Nothing less than this: that we never reach the real center of our lives till we are come into the closest possible relation with that harmony which constitutes its perfect and complete equipoise. Inharmonious will at bottom be discovered to be all our trouble here. To be out of harmony is to be outside of the divine arrangement; to be in harmony is to be at all points and in all particulars coordinate and cooperative with the laws that govern the universe. We are practically helpless in a state of inharmonious; in a state of harmony we can accomplish all things. No power known is able to compete with the infinite source of all power, its disposer, ruler and tireless regulator and director. In harmony with the Governor of the whole, who can withstand us?

If we err, it is by reason of our inharmonious condition. If we sin, it is only because we are out of harmony. Even the commonly used term "out-of-sorts" carries the meaning of inharmonious. All evils but the direct result

of inharmonious. If man were always striving to come into the closest possible relation with the divine principle, the image of the living God within him, crime would become wholly impossible. Strivenously seeking all the time to establish and maintain a harmonious spirit, the nature would be so changed that it would be the next thing to absolute harmony itself. We think of harmony as only a state, which it certainly is above everything: it is a power as well, inasmuch as all power is dependent for its exercise on states and conditions. If these are conflicting, unsettled, unrelated, never cooperative in purpose, of course little or nothing is to be accomplished. We cannot go outside of the living law and still expect to effect of ourselves what is easy of accomplishment with its help.

We do wrong sometimes, that means inharmonious, for we never should do it if we were in a state of harmony. When we are irritable, irascible, impatient—we are only in an inharmonious state. When the spirit and the body agree exactly, as they often do in certain states of the weather or under favoring circumstances, the world is a perfect world to us, nothing is out, we are in ideal health, and we wish the happy state would keep up all the time. It is all because things internal and external are in such complete accord that there is no jar, no ripple, only perfect satisfaction with everything. Now if we will persist in bringing the spirit, which is the ego, into right relations with the divine ruling spirit, so that there is neither disappointment nor suffering, neither ups nor downs, but all the time one even state of thought and feeling, we shall in due time bring ourselves into harmony with the divine. Then the steady new light drives out all darkness. Then we are entirely happy because we cannot be unhappy. We become unselfish by being no longer selfish.

This gospel of harmony is very far from being the negative affair some may be ready to think. It is wholly positive in not being negative at all. There is no longer any room for negation because all is positive. We have not become good after this manner by any direct effort to become so, but by striving to attain a state of being in which only goodness can live and its opposite must disappear. We have simply cast out evil by introducing good. It has not been a conflict, only an experience. The positive results soon begin to show in the altered conduct that is necessarily correspondent to the changed character. All is harmony now where before it was continual conflict. We are now well where we were before sick. We accept, cooperate rather, and there is no further contest. All is harmony, and inharmonious is not. Which is the positive, then—and which is the negative? This is the state we must all aspire to reach, and then we shall indeed discover that it is but a step toward heaven. We are all rebels and outcasts until we voluntarily come within the full operation of the law of harmony. Then evil departs.

Two Steps Toward the Dark.

The voters of Massachusetts, now that the latest Legislature has adjourned, will find, among other things that these law-makers have achieved, the record that they have passed the threatened amendment to the odious and unjust Medical Law, which practically puts the remedial practice of the State in the hands of the Allopaths, Homeopaths, Eclectic, and their allies—at least till the "Regulars" can control votes enough at some future time to "disbar" these same Homeopaths, etc., and put them to flight. It is not a question of freedom, justice and right; but only a question of tyrannical power exercised by virtue of a preponderance of votes by the Legislature upon the constitutional rights of the people for the upbuilding of a new "Trust." It is an enactment not demanded by the people; it is a step toward no progress in medicine, and a looking backward toward calomel, blood-letting, and all the old abominations of "Regular" practice in the old days; but it is a law of the Commonwealth now, and must be obeyed till repealed. THE BANNER fought this question unflinchingly and successfully for years, on the ground that the statutes against malpractice already existing were a sufficient protection to the citizen; and when the "milk and water" law—just so stringently amended—filtered through the Legislature of a previous year on the very plea among liberals themselves that it was so mild that it injured no one, we pointed prophetically to the "putting in the teeth" of this inoffensive infant, by future amendments. And the prediction is sadly verified. How do you "like the picture," Spiritualist voters of Massachusetts?

The second step toward the darkness has been in the enactment of the "SUNDAY BILL"; though lying dormant at present, it is a ready weapon offered by the State to the hand of any narrow bigot who under its provisions, if strained as they can easily be, can smite at will the religious beliefs of his neighbor—if those beliefs do not happen to be of the popular order! This action is the evident result of a theologico-medical alliance, since the doctor and the minister, especially in the country towns, are sworn allies. Do the freemen of Massachusetts realize what is being done by this consolidated power to crush their liberty of choice as to health conditions and conscientious belief?

Another Peter the Hermit.

The North American of Philadelphia, Pa., is at present seeking to preach a Crusade, by appealing to human narrowness and excitability with editorial and reportorial articles which in the most heated terms inveigh against Spiritualism! One would suppose that a great revival of the Modern Dispensation was going on in the "City of Brotherly Love," and that the hearts of men were turning toward the gospel of proven immortality to too great a degree to suit the conservative elements in religious matters.

But the thing the editors and reporters of The American label "Spiritualism" and fire their hot shot against is an entirely different matter, and this makes of their target, to the thinking mind, a veritable "man of straw," to which figure they give the traditional treatment to their liking. The high-strung strictures of The American against the police authorities of Philadelphia for allowing unrestrained the existence of Spiritualism, etc., fall flat with any thinking mind when it is shown that instead of attacking Spiritualism itself, another thing entirely—a something which true Spiritualists do not recognize as such—has been in view through all these diatribes.

The American gives highly-colored descriptions of the experience of its sagacious reporters among "Black Art Crooks," etc., but the articles printed seem to deal entirely with

"luck peddlers," "fortune tellers" and "astrologers" adventurers—who may or may not have advertised as mediums; while some persons inevitably clinging to the skirts of the Cause, with the hope of pecuniary gain, they cannot, with any degree of justice, be ranked as Spiritualists, within the real meaning of the word.

We are told by The American, for instance, of parties who have paid their last dollar to "have a spell" taken off them—whatever that may mean, for true Spiritualism has no connection with "spells, charms, necromancy or incantations." As a specimen of the matter The North American sets before its readers in this connection, we are told of one of its reporters who visited a party who advertised as a medium, and who said said reporter "a stock of something that looked like liquorice" at a bargain (for ten cents), with the advice: "This is oxygalated blood. Whenever you are in bad luck, break off a piece of this, throw it into the fire, and say the Lord's Prayer nine times, and good luck will attend you."

If this be not a piece of reportorial imagination, it certainly ought, with all persons well informed on spiritual topics, to settle the matter as concerning its relation to Spiritualism per se. Spiritualists themselves will fail to recognize on sight the hybrid thus christened. Spiritualism is a religion embodying the proof of man's continued conscious existence after the change called death—a proof which the "Orthodox" theologians of our day cannot give: Hence the cheap denunciations of Spiritualism itself in the creed-serving press of the country through everything that can with hope be alleged to be connected therewith.

Does Electrocuting Kill, or Merely Suspend Animation?

The following from the Boston Herald of June 9 proves that the electric current does not extinguish the life of its victim, and confirms the views presented by Mr. A. E. Giles (in THE BANNER of March 30) in respect to suspended animation, and continued consciousness after apparent death:

"Mr. George D. Burton, electrician of Boston, holds that the electric current does not kill, and that a person exposed to the severest shock can be recovered by proper treatment. In an interview recently he said that he had not the slightest doubt that if the body of William Lake, after it came down from the electric chair, had been placed on wet earth and saturated with water, every particle of the electric fluid would have been gradually drawn off the body, and the man would have recovered within a few hours. 'I was talking only the other day,' said Mr. Burton, 'with a workman in a shop at Malden, Mass. He got a complete shock of two thousand four hundred volts, and was as dead, to all appearances, as any man ever was. The doctors so pronounced him, and the body was placed on the wet grass outside the factory for a time, waiting for the undertaker. After an hour, when the undertaker came, he thought he discovered a sign of life. The ground was saturated with water, and the body left there. At the end of four hours more the man opened his eyes and spoke. He soon recovered completely. He told me afterward that he never lost consciousness after he was laid on the ground, but he was utterly incapable of the slightest motion. The feeling was as though a million sharp needles were sticking into him. He could not control his muscles, nor even move an eyelid. His heart stopped beating for hours. Yet it was only a case of suspended animation. Of course, if the body of the condemned man is left lying on a table, or any other substance except wet earth, it is never revived. The temporary suspension of the heart becomes permanent, and the man actually does die in time.'

Mr. Giles's article on "Suspended Animation, Premature Burial and Spiritual Therapeutics," etc., has been published, revised and enlarged, in pamphlet form, and some few copies are on sale at the Banner of Light Bookstore, 9 Bowditch street, Boston.

The Royal Commission.

We are in receipt of a copy of the Fifteenth Annual Report of the London Society for the Abolition of Compulsory Vaccination, for the year ending March 31, which was made to the members at the annual General Meeting, held at the Temple Hotel, Arundel street, Temple, London, Eng., in the latter part of April, 1895.

This useful Society has for its objects: The Abolition of Compulsory Vaccination, The Diffusion of Knowledge concerning Vaccination, etc. Its President is William Tebb, Esq., Rede Hall, Burdett, near Horley, Surrey, Eng., whose name as that of a valued correspondent is well known to THE BANNER'S readers.

The Royal Commission, appointed to deal with the vaccination question, finds skillful showing up in this report—it appearing thereby that that body has exercised with the greatest severity its criticisms to whom it will listen to, and what it will hear—so much so that this Report intimates that the anti-vaccinationists will bring out some of the testimony for their cause which has not found favor with the "dons" in pamphlet form.

Concerning the decease of Mr. Colby the Report records:

"Another veteran of the press, Mr. LUTHER COLBY, has recently passed away. Mr. Colby in the year 1857 established the BANNER OF LIGHT, a weekly journal, at Boston, Mass. He was in deep sympathy with our movement, and his columns were always open to its advocacy. He made a point of always including the new issues of the Vaccination Inquirer among his literary notices. On the 8th of December last he not only devoted a column and a half to the publication of Mr. William Tebb's letter on 'Vaccination a Danger to the Public Health,' but supported it by an appreciative notice from his own pen. Our London Society has passed a resolution in recognition of his valuable services."

On our eighth page will be found a leading editorial from the Jacksonville (Fla.) Ad vocate of Common Sense, wherein August Bueing, its proprietor, pays his respects to the bigots thereof who have persecuted Mr. Sheldon in that State of late. THE BANNER has from the first called upon the Spiritualists of the country to assist in this struggle with bigotry, and in defense of mediumship. Those who feel to aid a good cause should send their pecuniary offerings to the address of Will A. Sheldon, 716 Ocean street, Jacksonville, Fla.

In its issue for July 6 THE BANNER will give its readers **NEW** of that absorbingly interesting series of "Twice-Told Tales" which Henry Forbes of New York is contributing to its columns. The subject of the paper will be

Epes Sargent.

Because of a certain pressure on the mails—incident no doubt to the "17th" holiday—certain local and other notices, intended for this issue, came to hand on press day at an hour much too late for use.

Mrs. D. R. Barden can now be found at No. 633 Washington street, Suite G, instead of 112 Chatham street, as per advertisement on seventh page.

TIMELY TOPICS.

Another Congress to be Held.—The Pan-American Congress of Religion and Education is to be held at Toronto, Canada, from July 18 to July 25, inclusive. The topics to be considered are social, economic and moral in their character, and a solution of a number of these problems will be attempted. The authors, editors and publishers' section will be presided over by Dr. Albert Shaw, editor of the Review of Reviews, and a number of prominent people will participate in the discussions of the subject belonging to it. The Press will be received with a cordial welcome. The proceedings of the Congress will all be open to the public. Great interest is taken in the project all over the continent, the railroads having given half-fare rates, tickets being good to return until Sept. 1. Besides the section of authors, editors and publishers, there will be an educational, a philanthropic, a woman's, a denominational and a young people's section. Toronto is one of the most charming cities on the continent to visit during the summer season, and offers one of the finest imaginable summer outings, besides the privilege of attending one of the most important of modern meetings.

Remarkable Admissions.—A week or two since THE BANNER took occasion to note, under "Topics" heading, that movements were on foot for the translation and publication of a "Woman's Bible," that is, a reconstruction of the old Hebrew and the later Palestinian record, so that the female element should be given due recognition, and not as now to too great an extent be held only as a secondary attribute of the all-potential male. The controversy regarding this matter has drawn out varied views—from the widest extent of commendation to the highest order of condemnation from editors all over the country, who oppose or favor female suffrage per se; while some regard it a work of supererogation, and hold that "The Book" can be read between the lines to meet the present requirements—which latter we feel that the numerous sects have been doing for centuries—each finding the answer or authority which it seeks and mentally desires to find. Some, while thinking that the Bible is well enough as it stands regarding the present matter at issue, make astonishing admissions regarding the volume, which go to show that the era of blind faith is passing by, and that the modern "scribes" are demanding that everything be judged on its merits. As a case in point, we subjoin the following remarkable admissions made in an editorial in The Nashua (N. H.) Telegraph—which to the liberal reader will seem to be quite a wholesale retreat from the old positions men once held concerning "Holy Writ":

"The cause of advancing womanhood demands, in the opinion of leading agitators, that the old Bible should be revised in the interest of women. It has done them an injustice, they say, and it is essential that they should be set right before the world. They propose to begin at the beginning and make a thorough job of it. Well, we think the Bible in places has done injustice to woman, also to man, and perhaps more to God. The hard fact might as well be faced now as later, that the Bible, like man, is imperfect, containing both good and evil. But why attempt to make it over into a perfect book? Mankind has outgrown many of the superstitions and barbarities recorded in it. We have more faith in the personal character of Elizabeth Cady Stanton, Lady Henry Somerset and Francis E. Willard than in the new Bible they are undertaking to make."

Aid the Sick Children.—We agree with the M. D. Superintendents of the Massachusetts General Hospital, the Boston City Hospital, and the Boston Dispensary, in their opinion that it is to the great benefit of sick little ones of the city that a summer hospital, with accommodating capacity for at least fifty infants, and the possibility of enlargement when ever necessary, shall be established in the harbor of Boston, by utilizing the present hospital at Rainsford Island for that purpose. The building belongs to the city, and has been fitted up in a way that makes it a model hospital such as should long ago have been counted among the city institutions. The location of the existing old hospital is one that takes all the bright sunshine and cool breezes needed, and there is no rent to pay for it. The experiment so far has proved a wonderful success for both mothers and their babies. Money is wanted to carry out the design properly, and the appeal is therefore made to the public for it. The poor little infants will be given the invigorating sea air they specially need, with the best nursing and care, and that, too, for a week or a month, instead of a day only.

If He Had Only Been a "Church-Member!"—It is more than interesting to note the interest ministers are inclined to take in the religious belief of other people. Rev. B. B. Tyler of New York recently stated in a public discourse that he was attracted to the study of Lincoln by the statement that he was an Agnostic. He thought such an assertion contradicted by the facts. He said the reason Lincoln did not join a church probably was that he did not feel disposed to subscribe to the complicated statement of Christian doctrine frequently required. The preacher said Lincoln was a model for man in all but one respect: that was, that he had never identified himself with a church. He thought that if all men acted as Lincoln did about liquor it would be for the better; but if they did as he did toward the church, he would not say the result would be good. He said Lincoln's "faith" (not life and works) would put many church members to the blush. Lincoln was more than any mere church could ever have made him. That is just what troubles the ministers. No church halo is worn as a crown about his head.

In a personal letter to Dr. T. A. Bland, Hon. Ames W. Kem, M. C., announces that in company with a party of friends he was to start from his home in Broken Bow, Neb., June 13, for a three months' tour through New Mexico, Arizona, etc. They travel in wagons, with camping outfit. The object of the journey is to find a more salubrious climate than Nebraska possesses, for a permanent home. Mr. Kem is a farmer, and accepted a seat in Congress at the earnest request of representative men of that calling, with the desire to do work for the betterment of the life-conditions of his class. He has served four years, and has two more to serve—when he proposes to give up political work, and retire once more—à la Cincinnatus—to the practice of his regular profession. It is proper to record that Hon. Mr. Kem is a man of the most fearless and liberal views, and a regular and interested reader of THE BANNER OF LIGHT.

Dr. James M. Peebles, the veteran advocate of Spiritualism, who has labored in its defense in nearly every country in the world, has just struck another decisive blow for the Cause in the issuance, at his own expense, of a neat pamphlet (to which we hope to refer more fully in a future issue), in reply to the recent sermon-clad strictures on Spiritualism made by the Rev. Dr. P. E. Kipp, a Presbyterian of no mean calibre in San Diego, Cal.—where Dr. Peebles resides. The work is exhaustive and pertinent, as to contents, and the brochure deserves a wide circulation.

Seventh Day Baptists.—THE BANNER has frequently recorded the persecutions dealt out to this careful and conscientious sect of Christians who prefer to hold to Saturday as the true Sabbath. The law-makers of Tennessee have just refused to exempt these Seventh Day Adventists from the operation of the Sunday law of the State, the bill offered for that purpose being defeated by the vote of fifty-seven to twenty-four. The Adventists ask for equal justice (says the Truth Seeker), the friends of this bill offered them toleration, and the majority denied them even this counterfeit justice.

Another Heresy Trial Coming.—Now it is Prof. Henry Drummond's turn to be turned over, like a land turtle, and displayed to the sun of public view for the purpose of

an investigation into his regular standing as a heretic. He is well known in this country from the lectures he delivered to large audiences and from his popular books. As a theologian he is much more scientific than the law allows for that special purpose.

Decease of Dr. A. A. Miner.—This celebrated divine, who has for many years been in the forefront of the Universalist denomination, also a zealous advocate of temperance and kindred reforms, passed suddenly to spirit-life from his home in Boston June 14, in his eighty-first year. In an excellent notice of his career, The Herald pays him this pertinent tribute:

"The public schools had no defender more resolute than he was for their preservation from influences which he regarded as inimical to their growth. Now that death has suddenly removed him, but at a ripe age, the intrinsic worth of his character will be recognized on all sides."

Onset Camp Opening.

Sunday was opening day at Onset. A large number of visitors came the preceding day, including President Banks of the Boston Spiritual Temple, wife and daughter, Miss Maud G. Banks, A. E. Giles, Dr. T. A. Bland, Mrs. M. A. George W. Cutter, Moses T. Dole, Mrs. M. A. Chandler and others. They found a large number of well-known Spiritualists already in their cottages, among them Henry G. White, H. B. Storer, President of the Association, C. F. Loveland and wife, Mrs. J. S. Loveland, Mrs. Mary L. Dodge, George Mostow, Mrs. Cayvan, mother of the well-known actress, Mrs. C. B. Bliss, Mrs. H. B. Fay, Mrs. F. E. Miller, Charles W. Sullivan, Mrs. Emma Miner, F. E. Crane, Mrs. Beste, and others.

Changes for improvement were visible, new cottages going up almost in a day. The later ones are larger and more modern, thus adding greatly to the appearance of the grounds.

A change in the mode of getting from the junction to the camp ground would be thankfully received, and would be a small favor.

The exercises on Sunday were exceedingly interesting. Large numbers assembled in the forenoon and afternoon. President Storer occupied the chair, and was surrounded by well-known lecturers and mediums, besides a beautiful display of flowers.

At the morning service, Charles W. Sullivan sang several selections, F. E. Crane accompanying him. The speakers besides the presiding officer were Dr. T. A. Bland, W. H. Banks, Mrs. M. A. Chandler, Mrs. C. B. Bliss and Moses T. Dole, who made an appeal for a shelter home for mediums, and expressed the hope that it might be located at Onset.

A collection for Mrs. Sleeper, a needy medium, was taken, and a goodly sum realized.

At the close of the service, by invitation of Major C. F. Howard, the visiting directors of the Veteran Spiritualists' Union repaired to the eastern point of the grounds, and inspected several portions, with a view to locating the new Home thereon, after which the party visited the Wigwam, and were kindly treated by Dr. J. L. Wyman, who has charge of the property. The interior view of the Wigwam caused much delight, decorated as it was in such a pleasing, unique and tasty manner.

The afternoon exercises were much the same as those of the morning. Mr. Sullivan sang some of his beautiful songs, and addresses were made by Mrs. Emma Miner, Mrs. H. B. Fay, Mrs. Miller, Dr. Bland, Mrs. Libby, Mrs. Cayvan, President Storer and Charles W. Sullivan.

The opening proved a most auspicious one, and at the close the visitors from Boston were kindly entertained at several cottages, including those of Mrs. Carrie Webb, who has Mrs. N. E. Hollis of Boston as guest, C. W. Sullivan, Henry G. White, Russ H. Gilbert, Mrs. M. A. Chandler and Mrs. M. E. Kleinhaus.

If it is decided to erect a Home for Mediums and needy Spiritualists at Onset, it is not improbable that the ceremony of taking the lot will occur on July 13.

The formal opening of the season will be Sunday, July 7, when Prof. A. E. Carpenter, Miss Lizzie Harlow and Mrs. May S. Pepper will be the speakers and medium.

Bon Voyage!

We are very glad to learn that our friend's wife—Mrs. George A. Bacon—accompanied by her step-daughter, Miss Sara A. Bond of Boston, a young lady of nineteen, who, after a five years' course, has just graduated from Lassel Seminary, Auburndale, Mass., is about to take an extended trip through Europe, leaving on the City of Rome June 23.

The best wishes of a large circle of appreciative friends go with this couple, that their trip may prove all that could be desired, and their safe return a foregone conclusion.

Connecticut Picnic.

The attention of the Spiritualists of Worcester, Boston, and other convenient distances in Massachusetts, also of Willimantic and neighboring points in Connecticut, is called to the announcement made by DeLoss Wood, under "Spiritualist Camps," fifth page.

The June number of Every Where—conducted by Will Carleton at Brooklyn, N. Y.—comes to us true to its name, laden with choice bits of prose and poetry from everywhere. It is a neat monthly, with a unique heading—printed on good paper. On the first page is an article by Rev. John W. Sanborn, on Eastern Indian chiefs, illustrated with pictures of two fine specimens of the Iroquois confederacy. Among other poems from different authors is notably one from the pen of Will Carleton himself—written in his inimitable and sympathetic style, also illustrated.

Read the announcement on fifth page concerning the MUSICAL TRIBUTE just placed before the public by its composer, C. Payson Longley. The work will be found of high merit as to harmony and sentiment by all who make a practical acquaintance with it.

Correspondents must spell the proper names mentioned plainly, and make concise association between the persons and the events written of. Otherwise, in sheer self-defense, we shall be obliged to materially condense their articles.

Just as we go to press a letter is received from E. Cora Haskins, of Minneapolis, Minn., highly commending the media work done of late by Mrs. Maud Lord Drake, in that city. We shall publish the favor next week.

THE BANNER this week has a choice table of contents—bearing the names of Mrs. Cora L. V. Richmond, George A. Bacon, Giles B. Stebbins, W. A. Cram, Abbie A. Judson, and others, attached to its articles.

Readers Should be Supporters.

In 1891 Luther Colby published an editorial on this important and practical subject—the closing paragraph of which is here reproduced, with our unqualified endorsement:

"What shall be said of certain Spiritualists, so-called, who, while boasting that they number by the millions, and while proving as eager as ever to peruse weekly the thoroughly prepared pages of THE BANNER, decline to send in their subscriptions to it, borrow rather than buy it for reading, and practice every scheme of evasion possible to invent in order to get rid of supporting the paper on which they steadily rely, and whose disappearance they would unquestionably regret IF THEY WANT A PAPER LIKE THE BANNER, IT IS THEIR DUTY TO SUPPORT IT."

WRITING PLANCHETTES for sale by Colby & Rich. Price 60 cents.

For Nervous Debility.

"For four years I was a sufferer from nervous debility. During that time I took a great many remedies without getting any help until I tried **Paine's Celery Compound**. I took six bottles of that remedy and was cured. I cheerfully recommend Paine's celery compound."

So writes Mrs. M. S. Sobonmaker of 804 Jane street, New York City.

Too many women needlessly suffer from nervous troubles, not only in the cities, but everywhere.

The whole world too frequently lies inside the four walls of their homes.

Think of the many persons, men as well as women, who spend most of their lives barricaded within the narrow confines of their dwellings. Summer finds them pale and tired out. Their store of nervous vitality has been slowly brought down by vitiated air and sedentary life. Their whole system needs a thorough replenishing. The nerves want nourishment, the tissues are not half supplied with material for the repair of their parts, and the great vital organs must have richer blood to make them sound and active, and to keep them so. The nerves and brain need nourishment.

The power of refreshing and reviving every part of the languid body is what makes Paine's celery compound the marvelous strengthener and invigorator of this century. It is this same capacity to recruit the worn-out nervous system, to rejuvenate the blood, that has enabled this remarkable remedy to help so many debilitated persons and to restore them again to firm health.

Rheumatism, neuralgia, pain in the region of the heart, debility and nervous weakness, showing itself in any of its myriad forms, are dispelled by Paine's celery compound. It feeds enervated tissues all over the body. It gives fresh vigor to the entire nervous tract, the brain, the large nerve centres in the spinal cord, and the nerves themselves, to their minutest ramifications.

It restores jaded nervous energy. It sends new blood coursing through the veins. It makes people well!

SPIRITUALIST CAMPS.**Northwestern Camp-Meeting, Minn.**

The grounds of this stock company are located between Minneapolis and St. Paul (cities having a population of nearly half a million), and consist of ten acres of choice woodland, well adapted for the purpose and easily accessible from either city. Great pains and labor have been employed in the selection, with a view to their convenience, and of the locality surrounding them. They adjoin the beautiful Como Park of 320 acres, and a stroll of half a mile through the Park lake from whence the Park takes its name: Here runs the Como Electric Hamline line from St. Paul. From Minneapolis, the Interurban Line connects with the Snelling Avenue Line, which lands the passengers within three blocks of the grounds. Arrangements are made with the Street Car Co., for a one fare rate of five cents from either city.

Officers and Directors.—President, S. N. Aspinwall, Minneapolis, Minn.; 1st Vice Pres., M. E. Mack, Otranto, Iowa; 2d, Emily Lepper, Minneapolis, Minn.; 3d, O. B. Underhill, St. Paul, Minn.; 4th, Merrill Ryder, St. Paul, Minn.; 5th, F. E. Barnes, Blue Earth City, Minn.; 6th, J. E. Raymond, Minneapolis, Minn.; Secretary, Allen F. Brown, Newport, Minn.; Treasurer, Henry E. Lepper, Minneapolis, Minn.

List of Speakers.—Prof. H. D. Barrett, Washington, D. C.; Mrs. Cora L. V. Richmond, Chicago, Ill.; Rev. J. C. F. Grumblin, Geneseo, Ill.; Rev. W. H. Bach, Aberdeen, S. D.; Rev. G. H. Brooks, Wheaton, Ill.; Dr. S. N. Aspinwall, Minneapolis, Minn.; Mrs. S. M. Lowell, Anoka, Minn.; Mr. Allen F. Brown, Newport, Minn.; Dr. E. B. Russell, Rev. W. H. Harrington, Minneapolis, Minn.; Mrs. C. D. Pruden, St. Paul, Minn.; Mrs. R. W. Barton, Minneapolis, Minn.; Mrs. Kate Hoskins, St. Paul, Minn.; Mrs. E. Lepper, Mrs. E. Braun, Mrs. Carrie Tryon, Mrs. Vaughn, Minneapolis, Minn.

Public Test Mediums.—P. Cord White, Mrs. Jacobs, Mrs. Courson.

Materializing Mediums.—Dr. A. M. Roberts and wife, Chicago; Mrs. Bessie Aspinwall, Minneapolis; W. W. Aber, Kansas; Lee V. Johnson, Indiana.

Phenomenal Mediums.—Mrs. Maud Lord Drake, Francis Riddick, Mrs. S. F. DeWolfe, Prof. Geo. Parker and wife, John A. Johnson, Mrs. McBain.

Trance and Test Mediums.—F. Cord White, Mrs. Jacobs, Mrs. Barton, Mrs. Pruden, Mrs. Talcott, Mrs. E. Colson, Anna Anderson, Miss Sunberg, S. M. Lowell, Mrs. Vaughn, Mrs. Tryon, Mrs. Knudson, Mrs. Miner, Mrs. Gould, Mrs. Rouse.

Magnetic Healers, etc.—Prof. E. A. Westrom, Winnepesaukee, Dr. J. Swanson, Dr. E. B. Russell, Mrs. Kate Hoskins, Mrs. E. Lepper, Mrs. M. A. Barkaloo, O. J. Johnson, Dr. Vaughn, Allen F. Brown, Dr. S. N. Aspinwall, Dr. Geo. M. House, Mrs. Bagnall, Mme. Teitsworth.

Children's Lyceum.—A Children's Lyceum will be conducted through the month.

Music.—Mrs. Ella Davis of Minneapolis and Mr. and Mrs. Smalley, the blind musical mediums of Rochester, will have charge of the music during the camp. New and popular songs and the latest dance music will be furnished. Social dances for the pleasure of campers and their invited guests will be given at intervals during the camp. Arrangements have been made to secure the noted American Violin Virtuoso, Prof. J. Jay Watson, favorite pupil of Ole Bull, in his unique and entertaining concert. Prof. Watson is one of the finest performers on the violin of this age, and uses in his concerts the favorite violin of Ole Bull.

Admission.—Single or daily admission, ten cents; weekly tickets, fifty cents; season tickets, two dollars.

All camp mail should be addressed Twin City Park, Hamline, Minn.

For circulars or additional information apply to Allen F. Brown, Secretary, 516 Manhattan Block, St. Paul, Minn., or to

Dr. S. N. Aspinwall, Pres., 2433 5th Avenue, S., Minneapolis, Minn.

Lake George, N. Y.

This camping ground, situated on picturesque and historical Lake George, is a prominent bidder for public attention and attendance during the season of 1896.

The officers of the Association are: President, Henry J. Newton, New York City; Vice-President, Orville Griffin, Sandy Hill, N. Y.; Secretary, James D. White, Glens Falls, N. Y.; Treasurer, Eugene L. Seelye, Lake George, N. Y.; Directors: In addition to the above named, are Meredith B. Little, Glens Falls, N. Y.; John D. Chism and John D. Chism, Jr., Albany, N. Y.

The following speakers and platform test mediums have been engaged for the Sundays of July and August, and many of them will remain and deliver week-day discourses.

Sundays, July 14, 3 P. M., J. Frank Baxter; 21, W. F. Peck; 28, Frank T. Ripley; Sundays, Aug. 4, Mrs. Tillie U. Reynolds; 11, F. A. Wiggin; 18, Meredith B. Little, Maggie Waite; 25, Cora L. V. Richmond; Sept. 1, Carrie E. S. Twing.

In addition to these services on Sunday afternoons, as above, a meeting for facts and phenomena, in which mediums representing different phases will participate, will be held on Sunday evenings.

Mrs. Florence K. White, Mrs. F. Mayor, and others, are expected to spend the season at Lake George.

Lake George possesses advantages of accessibility—several trains leave New York City daily for the lake, via the New York Central and West Shore Railroads. Persons may also take the Peoples' Evening Line steamers from New York to Albany, or Citizens' Line to Troy, thence via Delaware and Hudson Railroad, arriving at Lake George the next morning. From the West and East close connections are made at Albany with D. and H. trains direct to Caldwell (Lake George). Round trip tickets can be obtained at all stations on the D. and H. road at reduced rates. For further information address the Secretary or Treasurer at Lake George, N. Y., as above.

Camp Meeting, Vicksburg, Mich.

The twelfth annual camp-meeting of Vicksburg will be held in Fraser's Grove, commencing Aug. 9, ending Sept. 1. The following is the program for that session: Aug. 11, E. W. Sprague of Jamestown, N. Y.; 12, Conference; 14, 15, E. W. Sprague; 16, Soldier's Day; 17, O. A. Edgerly of Newburyport, Mass.; J. Edmund V. Cooke of Cleveland, O.; 18, O. A. Edgerly; 19, Temperance Day; 20, O. A. Edgerly; 21, J. Frank Baxter of Boston, Mass.; 22, J. Frank Baxter; 23, 24, Mrs. E. C. Woodruff of South Haven, Mich.; J. Frank Baxter; 25, Conference; 27, Children's Day; 28, 29, D. P. Dewey of Grand Blanc, Mich.; 30, 31 and Sept. 1, Mrs. Helen Stuart-Richings-Ingalls of Philadelphia, Pa.

Among the mediums are: J. Frank Baxter, E. W. Sprague, Mrs. O. A. Sprague, Joseph King, John F. Mabey, Mr. and Mrs. George Parker.

Mrs. E. C. Woodruff will act as chairman. For further information write to Jeanette Fraser, Vicksburg, Kalamazoo County, Mich.

Alexander Lake, Ct.

To the Editor of the Banner of Light:

The Norwich Spiritualist Society will hold a picnic at Alexander Lake, Saturday, June 29. J. D. Stiles and A. E. Tisdale will speak. Services will commence at 2 P. M. Clam chowder, ice cream, etc., furnished to all who wish in the large restaurant on the grounds. The lake is one of the most beautiful spots in New England, situated between Putnam and Danielsonville, on the Norwich and Worcester railroad. The last train at night will leave for Worcester and Boston at 7 o'clock.

The Spiritualists of Worcester and Boston are especially invited to be present. A special invitation is also extended to the Willimantic Spiritualists to enjoy this grand annual picnic. The program this year is an excellent one, with Messrs. Stiles and Tisdale. After the exercises, dancing will be in order in the pavilion. The picnic has been widely advertised, and a large crowd is expected.

DeLuss Wood.

Etna, Me.

To the Editor of the Banner of Light:

The officers of the First Maine State Association of Spiritualists met at Buswell's Grove, Etna, Me., June 8, 1895, to consummate plans and transact business for the coming Camp-Meeting, which will commence Aug. 30, and continue ten days, closing Sept. 8.

The speakers engaged are Mr. F. A. Wiggin, E. A. Tisdale, Mrs. N. J. Willis, and others. With the building of new cottages, and repairs on others, besides many improvements for the benefit of campers and visitors, it is expected that the present session will be superior to any meeting in the past.

Sunday following, two successful meetings were held—one at 10 o'clock A. M., in Buswell's Hall; at 2 P. M., the other occurred at the auditorium—the hall being insufficient to hold the people that gathered from the surrounding towns. The speakers were of local talent.

O. E.

"Camp Progress," Mass.

To the Editor of the Banner of Light:

"Camp Progress" Association held two interesting meetings, Sunday, June 16, at its grounds in Upper Swampscott.

A very large audience was present, and seemed to enjoy the meetings and the surroundings. Those who took part in the exercises were Mrs. H. A. Baker of Marblehead with invocation, interesting remarks by Mrs. Abbie Burnham, Mr. Charles Abbott and Mr. Osgood Stiles of Boston; Dr. Willis and J. S. Dodge of Chelsea; Mrs. M. K. Dowland, Mr. P. M. Kelly, and C. H. Webber of Lynn; Mr. P. Devlin; Mr. S. Hooper, and a recitation by Miss Bessie Chase of Salem.

Take the Lynn and Salem electric cars for the grove. Cars pass every fifteen minutes.

Mrs. N. H. GARDINER, Sec'y, Salem, Mass.

Orion (Mich.) Camp.

H. M. Robinson says in *Light of Truth*: Orion Camp is located in a beautiful grove on an island in the little lake just by the edge of the village. Among the mediums now on the ground may be mentioned Mr. James Riley of Marcellus, Mich.; Mr. Mansfield, Mrs. Augusta Ferris, of Bay City; Mrs. R. Amidon, Mrs. Woodbury, Mrs. Cartwright, of Detroit; Mr. D. P. Dewey, Mrs. Anna L. Robinson of Port Huron, and Mrs. Eva P. Hopkins of Owasso.

Mrs. Anna L. Robinson is too well known to the public to need any words of commendation from me.

The music is under the official charge of L. C. Adams and Mrs. W. H. Watson. Mrs. Edgerton has the general superintendence of the auditorium and lunch-room.

Temple Heights, Me.

To the Editor of the Banner of Light:

The camp-meeting begins August 10th, continuing ten days. There will be a good list of speakers, and very fine music.

Temple Heights is situated on Penobscot Bay, and has a fine sea view. In every way this is a most attractive and desirable spot to visit. There are good accommodations for all those who desire to attend.

SARAH E. DURHAM.

Long Beach, Cal.

On June 9, at Los Angeles, Cal., it was decided that the Spiritual Camp-meeting for South California be held at Long Beach. The date of opening in July will be named herein later. S. D. Dye of 332 West First street, Los Angeles, was chosen as its President.

A. J. S.

The Annual Picnic

OF THE CHILDREN'S PROGRESSIVE LYCEUM OF BOSTON will be held on THURSDAY, JUNE 27, 1895, at DOWNER'S LANDING. The LADIES' INDUSTRIAL UNION has also joined with the school on this occasion.

Boats leave Rowe's Wharf at 9:45, 10:30 A. M., 12:30 and 2:30 P. M. Tickets, adults, 50 cents; children, 25 cents. For sale at the BANNER OF LIGHT office, and also at 178 Tremont street, rooms 15 and 40. J. A. SHELHAMER, Pres.

Dyspepsia Cured

"My wife has been a great sufferer with dyspepsia for over four years. Three bottles of Hood's Sarsaparilla have perfectly cured her. At times the lightest food would distress her terribly. She could not sleep well nights and she said no one could tell how badly she felt. She was also troubled with sick headaches. She had tried different kinds of medicine, but none did her any good. At last Hood's Sarsaparilla was recommended and one bottle did her so much good that she took two more and now she is perfectly well. She is not now troubled



Mrs. Otis Merritt
so much good that she took two more and now she is perfectly well. She is not now troubled

Hood's Sarsaparilla Cures
With any sick headaches or bad feelings, can eat heartily and sleep well. To Hood's Sarsaparilla belongs all the credit.
OTIS MERRITT, Addison, Maine.

Hood's Pills cure headache and indigestion.

A Fine Musical Tribute

TO OUR ASCENDED WORKERS,

LUTHER COLBY,
MRS. CLARA H. BANKS,
DR. ARTHUR HODGES.

This memorial sheet contains three new and choice compositions—words and music—printed upon the finest paper, full music-sheet size, by the well-known composer, C. Payson Lonsley. The beautiful song dedicated to the memory of the veteran editor, Luther Colby, is a companion piece to that standard melody, "Only a Thin Veil Between Us." That inscribed to Mrs. Clara H. Banks bears the title "Only a Curtain Between," and that to Arthur Hodges, "Oh! What Will It Be to Be There?"

This memorial sheet has a handsome lithographic title-page, which bears a faithful likeness of each of these three lamented and ascended workers in the Spiritual Cause, which of itself makes it of value to all Spiritualists.

The music of this trio of songs would be priced at least at one dollar, if sold singly, but the entire composition is offered at **25 cents**, with the addition of two two-cent stamps for postage, when sent by mail. For sale at the Banner of Light Bookstore, 9 Bosworth street.

Cabinets of Dr. Hodges.

Colby & Rich have secured a limited quantity of life-like cabinet portraits of Dr. Arthur Hodges, which are on sale at the Banner of Light Bookstore, 9 Bosworth street, Boston, at 35 cents each. The portraits can be had by personal application or by mail. As there are only a few on hand, it will be necessary for his friends to secure them early.

We are constantly in receipt of requests to publish Spirit Messages out of regular order. While we always endeavor to please our friends, we feel obliged to decline to advance or furnish copies of Messages out of the regular course. The consistency of our position must be apparent to every thoughtful person.

To My Patients

Who came under my treatment while Dr. J. M. Peebles was my co-worker: I wish to say that you are perfectly free to remain under my treatment or go to him. Of course, I diagnosed your case, and put up your medicine; but I want you all to understand that you are perfectly free to act as you please in the matter.

Ayer, Mass. Dr. C. E. WATKINS.

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

Frank T. Ripley, lecturer and test medium, has the first two Sundays in July unengaged. He goes to Lake George Camp-Meeting, in New York State. He would like to speak and give tests en route on the first two Sundays in July upon liberal terms. Address him at Grand Rapids, Mich., 461 South Division street.

Giles B. Stebbins spoke at Orion Lake, Mich., June 13. As THE BANNER has before announced, it is the intention of Mr. Stebbins to make a tour eastward in the early fall. The first three Sundays of October are not yet taken; he would like to make engagements for these dates specially, at easy distances from New York, Boston, or Providence, R. I. Write to him for particulars or engagements, 143 Pitcher street, Detroit, Mich. The Spiritualists of New York State and New England should certainly remember to keep this veteran orator at work while within their borders.

Mrs. Carrie E. S. Twing has been speaking in the new Temple at Buffalo, N. Y., where she has met with great favor. She is in receipt of letters from investigators, and sees an increase in the growth of Spiritualism wherever she speaks.

ROCKLAND.—The Cor. Sec'y writes: Mrs. Nettie Holt Harding of East Somerville, Mass., has occupied our platform for three Sundays, and her work as speaker and test medium, and the position she holds in the hearts of the people of Rockland, are too well known for further comment.

Sir Henry Irving proceeds to Windsor July 1 to be invested with his knighthood. Meanwhile a congratulatory round-robin, signed by all the members of the Comedie Francaise, is the choicest message he has received yet.

READ THIS!

THEN ACT.

A GRAND OPPORTUNITY Never Before Offered

Of securing, ABSOLUTELY FREE, your choice from our Extensive Collection of works treating on the

Spiritual Philosophy,
Astrology,
Theosophy,
Mesmerism,
Psychology,
Hygiene,

And kindred subjects.

Being desirous of largely extending the circulation of the **Banner of Light**, the publishers of that paper have decided to make the following offer for a limited time:

We offer to any subscriber who is now receiving the **Banner of Light**, for every new yearly subscriber which he or she will secure and send us, accompanied by the full yearly subscription price, \$2.50, the privilege of selecting any books or pamphlets from among those advertised by us, either in **The Banner** or our Catalogues, to the amount of \$1.25—one-half the price of the subscription; and for every new six months' subscriber whose name they will send, accompanied by \$1.25, we will allow them to select books or pamphlets to the amount of 50 cents.

We prefer to supply these books or pamphlets at the time the names are sent in, but if any of our subscribers desire to wait until they have secured a number of new names before making their selections, they can send us the names and addresses as fast as they obtain the subscribers, and we will give them orders for the amount of books to which they are entitled, good for any time within three months of the date of the order.

Our patrons will please notice that the above offer is NOT in the nature of a premium to new subscribers, BUT AN INDUCEMENT TO OLD SUBSCRIBERS FOR SECURING NEW ONES.

Any new subscriber to **The Banner**, upon receiving the first copy of the paper, becomes at once fully entitled to receive the benefits which we offer above for any new subscribers which he or she can secure for the paper.

This is a grand opportunity, never before offered, of securing absolutely your own choice of books or pamphlets without making any cash expenditure, and should be eagerly taken advantage of.

FITCHBURG RAILROAD.**Hoosac Tunnel Route.**

THE

Tourists' Favorite Line

TO ALL POINTS IN

Northern New England,
SARATOGA,

THE ADIRONDACKS,
MONTREAL,

AND
NIAGARA FALLS,
LAKES GEORGE AND CHAMPLAIN.

Sent for Summer Excursion Book to
J. H. WATSON,
General Passenger Agent,
Boston, Mass.

June 22.

What people say—those cured of Ills—
I in praise of Wild Cucumber Pills,
I leave little room for doubt that they
I serve the fame they boast to-day.
I could hardly men extol them so
I unless they told their merits know?
I could women wish their words believed,
I unless they truly were relieved?
I do not declare their ailments cured
I before the fact is well assured;
I especially when their distress
I results from dismial Biliousness!
I prepare the sequel how to be aware,
I in view of statements proven here;
I let each one know, if he have ills,
I let him be brighter, if he will;
I caution: Wild Cucumber Pills.

Price 25c. box. Five boxes \$1.00.

Ask your druggist for them, or sent by mail on receipt of
S. WEBSTER & CO., 63 Warren Ave., Boston.
May 25.

Island Lake Camp Association, Michigan.

To all friends of Spiritualism: Arrangements have been completed. A Hotel and other Buildings will be built; the grounds put in order for the Camp-meeting at the Lake. Beginning July 25. Speakers and mediums are engaged. We anticipate a large gathering. A Stock Company has been formed. Shares are twenty-five dollars each. We request all friends that feel an interest in the prosperity of the Camp to subscribe for as many shares as they are willing to take. We shall need all help we can get to make a success of the Camp.

For further particulars write to MRS. E. F. JOSSELYN, Secretary, or to MR. A. ANSCOMB, Treasurer, at Island Lake, Mich. Respectfully,
June 1. 895 J. H. WHITE, President.

Cape Cod Camp-Meeting, Ocean Grove, Harwich Port, Mass.

THE Spiritualists of the Cape will assemble as usual to enjoy their delightful location by the seashore, and to listen to the following speakers:
Rev. S. L. Bond of Brockton, A. B. Tisdale of New London, Mrs. Jennie Hagan-Jackson, H. B. Storer of Boston, Rev. E. Andrus Titus of South Abington, F. A. Wiggin of Salem, L. K. Washburn of Revere.
The meeting will commence July 14, and close July 23, 1895.
June 22.

HOTEL WOODFIN, Lake George, N. Y.

PARTIES visiting Lake George for recreation, or to attend the Camp-Meetings, can find at "The Woodfin" excellent accommodations at moderate prices. Illustrated Circular and terms mailed on application.
EUGENE L. SEELYE,
Proprietor.

June 22. 10w

Mrs. A. Forrester,

TEST, Business and Medical Medium. 400 Tremont st., Suite 2. Hours, 10 A. M. to 5 P. M. Med. Vapor Baths.

June 22. 4w

Madam Bruce,

BUSINESS and Test Medium; also Platform Test Medium. No. 10 Dundee street, Boston. 1w June 22.

DR. JULIA CRAFTS SMITH,

successful experience. Gives Clairvoyant Examinations daily. Thursdays free to ladies. All medicines prepared in her own Laboratory. 15 Warren Ave., Boston.

June 22. 5w

WANTED—A good home, where there are

no other children, for baby girl ten months old. Good compensation. Address MRS. DUNCAN, care Miss Burns, 748 Shawmut Avenue, Suite 1, Boston. 1w June 22.

SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed at Glenora, Yates Co., N. Y. Ja. 5.

John Wm. Fletcher, No. 1554 Broadway, New York City, agent for the **BANNER OF LIGHT** and all Spiritual and Occult Literature. Orders by mail promptly attended to.

J. J. Morse, 26 Osnaburgh street, Euston Road, London, N. W., is agent in England for the **BANNER OF LIGHT** and the publications of Colby & Rich.

James Burns, 56 Great Queen street, Lincoln's Inn Fields, London, Eng., is agent for the **BANNER OF LIGHT** and keeps for sale the publications of Colby & Rich.

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

Send for our Free Catalogue of Spiritual Books—it contains the finest assortment of spiritualistic works in the world.

A Complete Stock

OF Works on Hypnotism, Animal Magnetism, Spiritualism, Theosophy, Occultism, Astrology, Phenology, Hygiene and Free Thought, for sale or sent by mail. Absolutely on hand all the Liberal and Spiritual Papers and Magazines. Circulating Library—Books on loan.

H. F. TOWER, Bookseller and Stationer,
88 West 65th street, corner Columbus Ave., New York City.
Nov. 3.

Don't Fail

To secure this great bargain while you have an opportunity.

650 PAGES

FOR

\$1.00!

Voices from Many Hill-Tops,

Echoes from Many Valleys;

OR THE

Experiences of the Spirits Eon and Eoná,

In Earth-Life and Spirit-Spheres;

In Ages Past; In the Long, Long Ago; and their Many Incarnations in Earth-Life and on Other Worlds.

A Spiritual Legacy for Earth's Children.

This book of many lives is the legacy of spirit Eoná to the wide, wide world.

A book from the land of souls, such as never before published. No book like unto this has ever found its way to earth and shores, as there has never before

Message Department.

SPECIAL NOTICE.

The Spirit Messages published from week to week in the above heading are reported verbatim by Miss Ida E. Baldwin, an expert stenographer.

Questions propounded by inquirers—having practical bearing upon human life in its departments of thought and action—should be forwarded to this office by mail or left in our counting-room for answer. It should also 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 undeveloped condition, eventually progress to a higher state of existence. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All courses so much of truth as they perceive—no more.

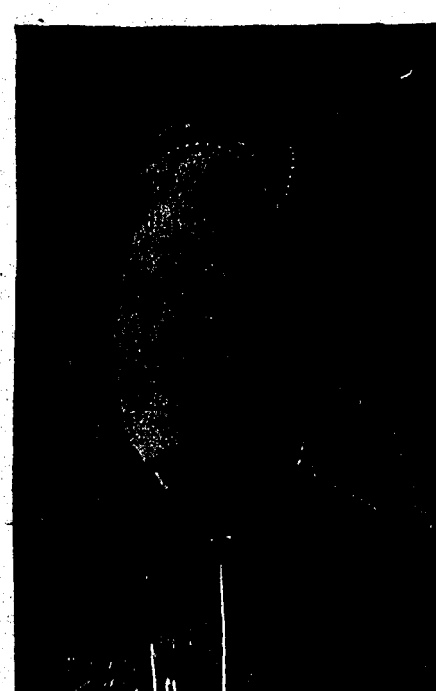
It is our earnest wish that those on the mundane sphere of life who recognize the published messages of their spirit-friends on this page, from time to time, will verify them by personally informing us of the fact of publication.

As our spirit visitors are very fond of flowers, it behooves the friends in earth-life, so disposed, to place natural flowers up in our counting-room, the reasons for which were stated in our editorial columns of a recent date. Also, we are requested to state that all letters of inquiry, or otherwise, appertaining to this Department, should be addressed to the undersigned.

HERBERT W. PITMAN, Chairman.

SPIRIT-MESSAGES.

GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. B. F. SMITH.

Report of Seance held Feb. 8, 1895—Continued from last issue.

INDIVIDUAL MESSAGES.

Bessie Newton.

We all come with a grateful feeling, Mr. Chairman, that we are permitted to come here to this Circle Room to send a few crumbs of comfort to our friends here on the material plane. It has often been said, "I don't understand why they should go there, where they are strangers, instead of coming home." We do go home, for there we are attracted the strongest; but how few of our mortal friends realize our presence. Not knowing the laws governing spirit return, they wonder why we cannot communicate directly with them; but if only they would seek for knowledge in regard to these matters, they would soon find all these queries satisfactorily answered.

I have been asked mentally by my friends, but by one loving one particularly, to report here. A number of years ago I did send a message, and I felt happier for it; I gained more in knowledge, and Jennie was happier after hearing from me.

Jennie, I was with you not long ago, when you sat in your room buried in deep thought, and you asked yourself the question, "How long, how long shall I remain as I am, amid all the turmoil of this life, with so much to bear from others?" Then the thought passed through your mind, "Bessie, do you come? Do you try to help me bear life's burdens?" I answer now—Yes, I do, dear Jennie.

I would send loving words to others as well as to you, Jennie; but you know the reason why I direct my conversation to you to-day—because you have desired so much that you might hear from me.

Dr. Green is here. He wishes to be remembered to you, Jennie, and says he is often with you.

Luella, dear, good spirit, sends loving words to all, and to the mother she says to look up a little higher, and know the loved ones are with her, and that though mortals may fail her, immortals will not.

It is very pleasant to know we are not forgotten by our mortal friends, and that we can still do them a great deal of good after we have passed through the portal leading to spirit-life. In Pittsfield, this State, I was well known.

Jennie, you never visit the old place, but you think of Bessie. How many times the thought of me passes through your mind, for there was never a shadow between us, and there never will be. Be sure I shall clasp your hand gladly and warmly when the time shall come for you to join the happy number.

You sometimes falter a little, Jennie, and grow weak and tired, and sometimes your spirit reaches out for more love and charity, but as the good doctor has said, be patient, for all things will come out right in time. Your mission is a grand one. There was wisdom in your being called to minister to those children. You may not see the good that has been accomplished while in the mortal, but when you pass on you will realize it. And there is more to be done. You have been as a guiding star to the home, and one has been brought nearer into the atmosphere of those who have passed on by your being there. Changes will come to you, but not yet. We can see farther than you, and bid you be patient a while longer, for all will be well.

I am very grateful, Mr. Chairman, for the privilege of speaking here to-day. As I said when I first came, I have spoken here once before soon after passing away, for there were some matters that made me feel restless.

Herbert P. Damon.

Excuse me, Mr. Chairman, but I am troubled with a shortness of breath as I try to take control of this medium. I have never spoken from this platform, but there are those upon the earth-plane who would be glad to hear a few words from me, and I know it would be cheering to Mary for me to give a message. Rebecca has said to me, Herbert, I think you would progress faster if you would manifest there, and besides it would be a comfort to others; so here I am, and I will do the best I can.

Mary, I know you often hear seemingly unaccountable noises in your room—a rattling or tapping—as you sit there musing alone. It is us from the spirit-world trying to attract your attention, to let you know we are present. I know you feel lonely, although you have kind

friends around you—yes, many, but you miss my presence and my voice in the evening when you so much need company. I know there are times when you realize that others as well as myself are near you.

Wooster and Walter both stand beside me, and send much love to you. Certainly I am only too glad to voice their message, and that of Clara, too, one of the most beautiful spirits.

Mary, I cannot throw off the desire I have had for you to do that of which you know I am speaking in regard to the time when you will be called to dwell with us. I would feel a little more at ease if you would attend to that matter of which we have spoken in the past, but I will not urge you.

Mary, if you see Sarah, give my kindest regards to her, to Henry P. D., and also to Mr. Wilson's people. There are many who hold me in kind remembrance, and who would like to know how I am getting along. I am proud to say that I have made some progress, with the aid of others.

If I were to send word to Alonzo and Mary Jane they'd say, "If Herbert had much to say he'd come here to say it." They can't seem to realize that there must be a means of communication, and that we must go where the wires are if we would send a message.

I am not saying this to you, Mary, for I know you are not ignorant of the laws governing spirit-return.

Mary, I do not feel the old physical trouble now, for I have a new body—a spiritual body, to which aches and pains and infirmities are unknown; when, however, I first took control here to-day, I felt a little pressure on the heart, but no suffering.

Your own dear mother sends loving words to you. I see no others of your kindred but Jason. He has a pair of sound arms now.

I want to say to you that not a day passes but what I go to see you; so you cannot be alone much of the time, if at all, for others from spirit-life come to you also.

I was very glad of the little change you made in the visit, for it may be—I cannot say it will—be the last time you will all be together upon the earth plane. Whenever it is possible for you to seek an opportunity to come into communication with us, I wish you would do so.

When you went to the materializing circle a short time ago, you knew well those forms you looked upon were what they were represented to be. Then use your own reason in reaching conclusions, instead of the reason of others.

Mrs. Mosher asks to be remembered, as she stands here listening to what is said. A newborn spirit is she, trying to gain what experience she can by coming here.

My wife Mary is here with me in the meeting.

I am Herbert P. Damon. I passed away in Lawrence, Mass. Some friends, my brother and niece, live in Hubbardston.

Alec Clark.

[To the Chairman:] Well, I like to speak to you, if you have no objection. [None whatever.] I think I make you understand me. I no am used to talking in meeting.

You know where Muncie, Ind., be? [No.] Well, I went in the hall here sometime, and they had a spirit-meeting, and one man talked spirit; but I did not know anything then about it.

I want to send word I got along all good after I goes out.

Mr. Baunaugh, vat lived in La Fayette and I talk to, he wants to tell 'em he was doing the business he did here.

I likes to do good errands for others, ven somebody do good errands for me.

I be much glad to say to Ernst I think I come see him sometime ven I get some kind person to talk for me. I do not know who; I'll know more in time.

I wants to say I was much glad with vat they do with the clothes, and takes care of the kinder all good.

I feels much happy, but I do not want to come and stay. I wants them to take notice ven we makes the raps; den we make 'em know in the home we come, and they are not alone. I wants Ernst and Anna Marie to know Constantine is here, too.

[To the Chairman:] You wants to know who I am? [Yes.] I be much glad to speak to you, and say some things dat vill be printed and read out good ways from here. I be Alex Voglie. I sees you again sometime.

Alec Clark.

I have promised myself I would send a crumb of comfort to mother and Nellie and each one when I could gain the opportunity.

Father and dear little Sybil are here with you. Mother, the way has seemed rugged and dark to you. Nellie has done all she could for you, and the others have done all they could to make life pleasant. Willie, always try to make the burdens lighter for grandma. You can do so very easily, for sometimes it seems as if even a smile lightens her heart.

I have often thought, since passing over, of that night when you came and knelt beside my inanimate form after the spirit had taken its flight, and in the agony of your spirit, you cried out, "Oh, Alec, I cannot let you go." I knew all, but I could not respond.

Nellie, you have a great deal of medial power. You are strongly impressed by the people with whom you come in contact, and your impressions are very correct. Since I passed away I have often thought how exceedingly correct they are.

Maggie, stand by mother—each one of you also.

Mary, I know you cannot comprehend these things, but I would ask you to try to learn a little something against the time when you will pass over also, although perhaps in not the same way that I did. How strange and unreal that time seems to me now as I go back to it in memory, but I try not to live in the past, and I would not have those here do so.

Dear mother, your thoughts often go across the water to Scotland. I know you would be glad to come into communication with father, Sibye and myself if you felt able to do so. But, mother, the time is fast approaching when you will come to us. I do not think you will come for some time yet, and Nellie feels as though she could not spare you any more than you feel as though you could spare her.

There are some others I do not speak of, but to whom my heart goes out, and any time and in any way I can aid them by my influence, I shall be glad to do so.

Nellie, not long ago you were conversing with Willard, and some things he said rather uplifted you, and some things you said to him of some place where you would aid him, uplifted his spirit. I was pleased that there seemed to be a mutual helpfulness.

When I passed away, Nellie, almost the first

thing you asked was, "Alec, are you happy?" Yes, I am happy.

I know it seems strange to our mortal friends, Mr. Chairman, that we can be happy when they are unhappy, but in spirit we can see so much farther than we could when in our mortal forms that we can see the outcome of all these trials.

In Boston I have friends, and here my spirit took its flight. I was called Alec for short; Alec Clark is my name. Father did not pass away here, but across the water. He is here with me to day, and has urged me to come here to manifest, for he thought it would afford much comfort to mother in her lonely hours, especially as I have never spoken before.

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 appear in due order on our sixth page:

Feb. 15.—Prof. H. B. Hackett; Eliza A. Blood; John H. Seares; Cutting Pettengill, Jr.; John E. R. Nken; Thaddeus Richardson; Maria Jane Olson; Evelyn Hardy.

Feb. 21.—Henry T. Davis; Myra Johnson; Benjamin Tott; David Waterhouse; David Pratt; Rosie Miller; James Le-favor; Mary Isabelle Foggy; Hiram Abbott; Nellie Olson.

March 1.—Jacob Smith; John Ruddlelin; Adeline Bishop; James M. Palmer; John Meers; James H. Matheson; Lotie F. Johnson; George Polson; Geo. L. B. B. B.

March 8.—Isaac N. Tucker; Lulu Gates; Sumner E. Garfield; Kirk Smith; Jesse Plummer; Amanda Putnam; Lucy S. Holbrook; Joseph Wood; Nancy Cutter.

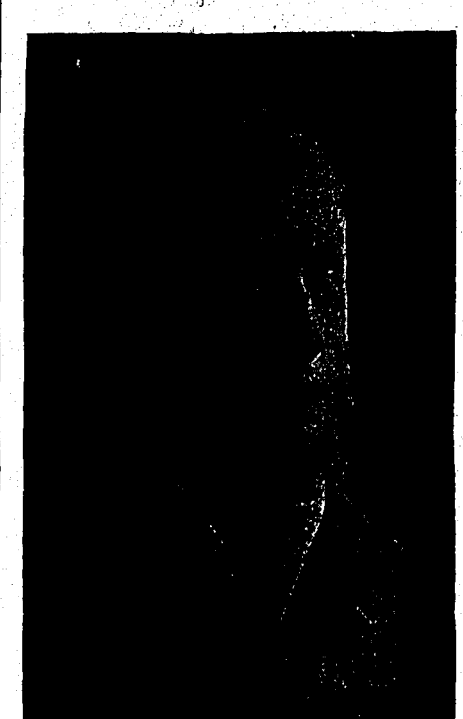
June 1.—Julia M. Dodd; Hattie E. Meach; Dr. J. F. Moses; William H. Barnes; Frankie Kimball; Calista Works; Aaron Chase; George Wiley; Laura A. Peters; Jonathan J. Glynn.

June 14.—Nancy Gross; Sylvester Hart; Col. J. Martin; Laura Elvira Stafford; Dr. Jeremiah D. Moore; Charlie Cordingley; Maria E. Goodwin; Alfred Kirtledge.

The list of promised messages having grown somewhat lengthy, we forbear to continuously repeat the names so often published; but these communications—here unmentioned—will appear in their order as to time.

ANSWERS TO QUESTIONS

GIVEN THROUGH THE MEDIUMSHIP OF



W. J. COLVILLE.

[On account of the non-arrival in the mail of the expected MS. therefore, we are obliged to omit the usual Answers to Questions this week.—Ed.]

A BIRTHDAY GREETING TO MRS. MARY E. CUSHMAN.

Three-score and ten of lengthened years,
Freighted with joy and care,
Tell of life's joys and sorrows and tears:
Fruitful's "Over There."
Many swift changes you have seen,
As you have journeyed on;
Sunshine and shadow intervene.
As time flies swift along:
Friends and companions of the past
Have crossed death's chilly tide;
Almost alone you're left at last,
As they passed from your side.
Yet not alone, no, not alone,
For knowledge, light and power
They bring to you—they are your own,
The soul's own sacred dower.
You have a gift that mortals grand,
Bright angels brought to you;
A sunlight rift from heavenly land—
Glad spirits always true!
No higher gift from Paradise,
Or angel courts above,
To greet us with its sweet surprise.
We know that we shall live;
What is here that can charm the soul,
Or make life's pulses thrill.
Like music "neath the calm control
Of angel power and skill?
Glad tidings, my dear sister,
In this world of care and strife;
To hear sweet voices whisper
The joy-notes of that life;
They bring to us the blessing,
They swiftly come to teach:
With loving hands caressing,
As they beckon us, and reach
Out from the starry portals,
Across the shining sands;
Our own beloved immortals—
They come with "Beckoning Hands."

Let, then, the friends who greet thee
Here, on thy natal day,
Who all as one do meet thee,
Convey to thee this prophecy,
And love's most radiant token,
You have our soul's true sympathy,
And friendship's bond unbroken.
Most heartily we wish to thee
Returns of thy birthday.
You have a gift that mortals grand,
When thou art called away,
And should you go before us,
To join the radiant throng,
Who swell the spirit-chorus,
With music, love and song,
We ask you here to visit us,
Oh, yes, come back again,
And touch the sweet chords for us
With love's own joyous strain;
To teach us that you're not afar.
And if we will, wait,
We'll hear you play the "old guitar."
Though you've passed the "Pearly Gate."

MRS. S. DICK.
Boston, Mass.

An Ordination in Chicago.

We learn from an article (endorsed by W. J. Kitten, Sec'y, W. A. Lindsey, F. King, and F. G. Shumacher, Trustees), in *The Progressive Thinker* June 8, of the ordination of Mrs. M. Summers, (of 1537 Milwaukee Avenue) as a minister of the Gospel of Spiritualism, on Monday, May 28, at Kremer's Hall, corner of Armitage and Campbell Aves., and on the same day, and at the same place, Mr. Max Hoffmann (of 988 Western Ave.) was licensed a "medium and teacher of Spiritualism," both functions being granted by the Society of Students of Nature. The occasion of granting the above diplomas was celebrated in the evening of the day at Kremer's Hall by an appropriate address from Mrs. Cora L. Richmond, delivered to an enthusiastic audience.

The hall, especially the rostrum, was beautifully decorated by floral and other designs. After the opening exercises, the commission of peace and purity to the person to be ordained was gracefully symbolized by the presentation of the figure of a white dove, bearing in its beak a lily of the valley, in the hands of Miss Hazel Oberdorf. Tender and innocent as a cherub, the little girl delivered the commission in the form of simple verse, truly juvenile in its conception, but perfect in its structure and application.

Vocal music was furnished by Mrs. Rowell, accompanied by Mrs. Lindsay, pianist.

Sickness Among Children

Is prevalent at all seasons of the year, but can be avoided largely when they are properly cared for. *Infant Health* is the title of a valuable pamphlet accessible to all who will send address to the New York Condensed Milk Company, New York.

The Reviewer.

THE TRAGICAL HISTORIES OF OUR LATE BROTHER, ROBERT BACON, OF ESSEX, the Author of "Hamlet," "Richard III.," "Othello," "As You Like It," etc., and of the newly discovered tragedy, "Mary, Queen of Scots," Deolophered from the works of Sir Francis Bacon. By Orville W. Owen, M. D. Detroit, Mich.: Howard Publishing Co.

Such is the formidable title-page of a work which has recently fallen under my notice, and has been read with commendable diligence. Apart from its incredible claim, it is a five act play of the profoundest interest, and of consummate ability. It appears to be part of Vol. V. of a series of historical works, this being published separately, and out of its regular order, because it chanced to be complete in itself.

This work has been deciphered from the Shakespeare plays, and other alleged works of Bacon, by means of the cipher discovered by Dr. Owen. By the way, it is stated that this particular volume was not deciphered by Dr. Owen, but by his assistants, three young ladies, when the Doctor was away from the city— which, if true, shows that any one can decipher the cipher who has the key.

The working of this cipher is claimed to be analogous to if not as methodical as mathematics: to be as orderly and logical as obtain with narrative or historical writers; that given the key, any ordinarily intelligent person can prove the verity of the cipher, and reap the reward. Facts overcome sneers; disbeliefs yields to demonstration.

The statement that Bacon's secret writings, beside the plays of Shakespeare, comprise the stage plays of Marlowe, the works of Peele, Greene, Burton and Spenser, is so preposterous as seemingly to be unworthy of a moment's attention. But however in accordance with popular notions, *prima facie* evidence is neither satisfactory nor enduring.

When it is remembered that the "Anatomy of Melancholy" was first published when Burton was only ten years old, it disposes of him as being the author; and that none of the several editions of the "Shepherd's Calendar" and the "Faerie Queen" were published other than anonymously, nor were they attributed to Spenser till twelve years after his death, is significant enough in this connection to hold the authorship in doubt.

That the claim made can be seriously considered without bated breath, indicates at once the prevailing skepticism of the times. That it can be made to appear as demonstrated fact, the great majority of the people at present utterly refuse to believe. Certes, nothing more extraordinary, unwelcome or revolutionary, nothing more aggressive or aggravating to the Orthodox literary world generally, could well be conceived, than will be this series of historical works when they are completed. They upset popular traditions, dethrone our greatest literary idol, and in his place in the Pantheon of Thought, enthroned one who in his own day deliberately, as secretly, put the crown upon another!

Time and truth are the divine agencies of Mother Nature in restoring equities. These have overcome infinitely greater difficulties than the accumulated prejudices of three hundred years; and their mission is to continue to perform such kind of miracles.

We once heard that celebrated advocate and able jurist, Judge Shellabarger, declare in public, that if any book, story or article, mathematically revealed, for instance, the Lord's Prayer, found by counting each and every fifth or tenth word—it proved that it must have been placed there by design. It could not be otherwise. The law of chance would not apply to account for its presence, etc.—all of which cannot be gainsaid. Now if any connected story or statement, symmetrically and logically related, is found inwrought in any writing or writings, it must have been inserted designedly. "This substantially is what I understand to be Dr. Owen's discovery, applied to Bacon's acknowledged works and to his alleged secret writings. Let any one attempt to apply his method, say to Macaulay's or to any other history, and see what hodge-podge he will make of it.

In this "Tragedy of Essex" are interwoven most important passages of Bacon's own life; it explains his participation in the trial of Essex, his former friend and patron, and the seeming ingratitude which has so long been thought a blot upon the fame of the great Chancellor. It shows how Essex was foredoomed to death. The Queen sought excuse in law for the deed; her commands were imperative. In an interview with Bacon she threatens him:

Q.—I'll set a point against thy breast
If thou dost not use most dear employment
In what I further shall intend to do.
By heaven! I will tear thee joint by joint,
And strew a hungry churchyard with thy limbs:
The time and minutes are savage wild,
More fierce and more inexorable far
Than empty tigers or the roaring sea.
Put not another sin upon my head
By urging me to fury. Oh, begone!
F.—To rev-enge is no valor, but to bear...
To be in anger is impety.
Q.—See, how in body lines we have set down
And which is written shall be executed:
Your brother is to die, as his offences
Are accounted to the law.
F.—O your Grace,
Are not you, then, as cruel as the sentence?
I know no law, Madam, that answering
One foul wrong, lives but to act another.
Q.—Be satisfied.
Your treacherous brother dies; be content.
F.—Oh, it is excellent, your Majesty,
To have a giant's strength; but it is tyrannous
To use it like a giant.

The Prologue, which consists of nearly two hundred lines—to be exact, one hundred and eighty-six—is enriched with gems of rarest worth, and though composed of some of the more familiar lines of the plays, these are supplemented by others of great merit, and the whole, instead of suggesting patchwork or incongruity, is harmonious, symmetrical and complete. If a compilation merely, it excels by many degrees the cleverest bit of compilation extant.

To the incomplete "Seven Ages" there is added another, the necessary "finis," which rounds it off as naturally as each age follows the other. And Hamlet's soliloquy in its connection here is more relevant than in the play.

This "Tragedy of Essex" is an epitome of the Earl's relation to the Queen, to Bacon and to Cecil; in brief, of his later public life; his campaign in Ireland and his unexpected return; his disgrace and banishment; his conspiracy and treasonable revolt, with its sad results; his trial and Bacon's enforced participation in it; his incarceration and terrible death.

The Prologue truly says:
"Our song hath not been play'd on ivory harp
With string of silver, senses to allure,
But noble verse and tragic scene, and act.
We have uttered here. Thus we recount
Our famous tale in sobbing notes and sighs,
And with bubbling tears and much ado
Rehearse these tragedies."

And when our younger brother's play is done,
We'll play a comedy, my lord, wherein
The players that come forth will to the life present
The patient men that we as masks employ:
An excellent device to tell the plot,
And all our elpther practice to display."

As herein intimated, the comedy that follows is a farce being outwrought, that is, mechanically deciphered, it is understood, and among the characters that appear are Bacon, Shakespeare, Marlowe, Owen and Peele—the several masks that Bacon used behind which to hide himself. This comedy, it is safe to predict, will prove as startling as any of the series yet published of the Earl of Essex. It is fraught with an intensity of passion to be found nowhere outside of Shakespeare; that it possesses the general quality of thought, vigorous expression, sustained power and profound interest that characterize half of the plays of Shakespeare.

June 1, 1895. GEORGE A. BACON.

If you are Tired,

Take Horsford's Acid Phosphate.

DR. W. F. HORSFORD, Waterbury, Conn., says: "It has served me a good purpose when given for mental and physical exhaustion; also as a drink in fevers."

Was it Vision or Prophecy?

BY DOROTHY DARE.

HAD been married only three weeks, and my husband and I were just beginning to get thoroughly acquainted with each other and to enjoy our trip, when we received a telegram stating that my husband's mother was very ill, and advising us to return as soon as possible. Of course we realized that in their anxiety at home not to interfere with our pleasure, they had not told us how serious the illness was, and consequently we returned as fast as trains could carry us. As a result, I arrived at my husband's home in a condition closely bordering on hysteria, and for ten days my nervous system was taxed to its utmost, for I hardly let the sick-room day or night. Then my husband insisted that I must get one night of undisturbed rest, and I retired at about eight to my apartment, which were at the further end of the house, and consisted of my sleeping-room and sitting room, between which was an arch where hung the finest of lace curtains: the sitting room was done entirely in white and gold.

I say I retired at about eight, but it was not to sleep—for I could not sleep; I never felt less desire to slumber, nor did I ever know my senses to be more alert to the slightest noise. I felt as well as heard every sound in that great house. I knew when the doctor arrived, I knew when he came up-stairs. I mentally saw him as he grasped the balusters and half pulled himself along. I saw him as he stood beside the bed and held the patient's wrist in his left hand, while he slowly stroked his thin red whiskers with the thumb and finger of his right, and drew his eyelids down until his eyes were lines.

I could even hear the hoarse breathing of the patient, and still I was in that part of the house farthest from the sick-room, and I knew no sound there could reach me—and yet I heard. I had not removed my clothing, but was lying on the bed, facing the arch to my sitting-room, and trying to get some rest, while I knew I could not sleep.

I do not know how long I had been lying there, when I saw the lace curtains wave toward me; this always happened when the door of the sitting-room opened; so I knew that some one was coming in; and as there was a light in the sitting-room, I sat up to see who it was, and I saw a sight that in my fearfully nervous state almost froze my blood: it was a white casket—white brocade, with silver trimmings—and in it, horrors! was my body, and I saw myself, and knew that I was conscious of being in my coffin, and, worst of all, I was not dead!

I saw the doctor, who stood at the head of the coffin, take a white pink from his coat, and put it in my hand, and I felt his hand as it touched mine; I saw the old woman who was walking about the coffin tucking in and arranging the folds of the robe, and I felt her hands as they touched my neck.

I tried, oh! how hard I tried to scream, to tell them that I was not dead, and that they must not bury me! but I could not. I saw the doctor turn as if to go away, and I concentrated every energy, and screamed again and again, really screamed. I knew I did scream, for I heard myself; my husband and the doctor, who were in the sick-room, heard me, and rushed into my room—finding me sitting on the bed screaming.

I told them what had occurred; the doctor gave me a sedative; I lay down again and they left me, returning to the patient.

They had hardly left the room when I felt I must look once more to see if it had been a dream, as they said; I sat up and looked—and I knew it was not a dream, for there on the floor, in the same place, was the same coffin with me in it, but the doctor and the old woman were not there, and I realized they had left me; but I was not dead, and I must not let them bury me when I was so happy and wanted to live so much. Where was my husband, who loved me so well? I knew he was there in the sick-room, but had he not told me that he loved me more than anybody else, then why was he not with me now? He would come, he must come, he could not stay away long, and when he came I would try to move or speak to him, but now I would lie there and wait. I waited and waited until I could wait no longer; then I screamed again; the doctor and my husband came, the doctor injected morphine, and I slept. When I woke they told me I had slept for thirty hours. This happened several years ago, but the impression it left is so acute in my mind that I am still looking for the old woman who was arranging my robe.

Boston, Mass.

Vermont Convention.

The State Spiritualist Association will hold its Quarterly Convention at Ludlow, Vt., in Hammon Hall, Friday, Saturday and Sunday, June 21, 22 and 23, 1895.

Speakers engaged: Joseph D. Stiles, Weymouth, Mass.; Mrs. Sarah A. Hyrnes, Boston, Mass.; Mrs. Emma L. Paul, Morrisville, Vt.; Alonzo F. Hubbard, Tyson, Vt.; Mrs. Sarah A. Wiley, Rockingham, Vt.; Mrs. Abbie W. Crockett, Waterbury, Vt.; Lucius Colburn, Manchester Depot, Vt.

J. D. Stiles, one of the greatest test mediums of the age, will hold seances on Saturday evening and Sunday, to which a small admittance will be charged to meet expenses of Convention.

Convention opens Friday, 2 p. m., with poem by J. D. Stiles, and speeches from speakers present, closing with Conference. Good music will be furnished.

The Central Vermont Railroad will sell tickets for fare one way going by the way of Essex Junction, Randolph, Roxbury, Barre, Montpelier, Waterbury, Essex Junction, St. Albans, Burlington, New Haven, Middlebury, Cambridge Junction; tickets will also be on sale at the following stations, at two cents per mile: Brandon, Rutland, North Clarendon, Clarendon, Cuttingsville, East Wallingford, Mount Holly, Gassets, Chester, Bartonsville, Bellows Falls.

By order of the Board of Managers, Waterbury, Vt. JANUS CROSSETT, Sec'y.

Passed to Spirit-Life.

From Brooklyn, N. Y., June 9, 1895, SAMUEL MITCHELL, aged 95 years.

Mr. Mitchell was an earnest believer in Spiritualism and Free Religion. He was universally respected by all who knew him, and has now joined his many friends in the higher sphere.

The funeral exercises were held at his residence, Jamaica Avenue, on Wednesday evening, a large concourse of friends being in attendance. Mr. J. W. Fletcher delivered the eulogy, and held his listeners spell-bound by the force and beauty of the truths presented.

Mr. Mitchell's closing hours were watched over by his adopted daughters, the Misses Griffiths, and everything was done to show the loving respect with which he was held. Quantities of beautiful flowers, charming music, and hosts of friends, added the closing tribute to a good and true life.

Banner of Light.

BOSTON, SATURDAY, JUNE 22, 1895.

NEWSY NOTES AND PITHY POINTS.

THE WORLD'S NEED.

So many gods, so many creeds—
So many paths that wind and wind,
While just the art of being kind
Is all the sad world needs.

—Ella Wheeler Wilcox.

The first condition of human goodness is something to love; the second is something to reverence.—George Elliot.

The first tests of the Maxim gun in this country show it to be a sufficiently murderous little weapon to satisfy the most savage warrior. It weighs only twenty-five pounds, and it sends forth anywhere from one to six hundred death-dealing missiles a minute. It looks like a toy, but in reality it is about the most deadly instrument of war yet invented.—Ex.

[FATEFUL HIEROGLYPHICS.]—There was once dug up in the quarries of Bellville, near Paris, a stone with these letters:

I. C.
L.
E.
C. H.
E. N.
D. E.
S. A. N. E. S.

It was taken to the Académiciens, who could make nothing of it. Savants were consulted without result. At last the bearded Montmartre chanced to see it, and at once read it off: "Ici le chemin des anes"—that is, the path for the donkeys who carried away the sacks of plaster from the quarries.—The Gentleman's Magazine.

During the most peaceful years the world has 3,700,000 men, who are withdrawn from productive occupations to pose as soldiers. The pay, equipments, food and clothing of these men cost the world's taxpayers nearly \$8,000,000 a day.

THE ACTOR AND THE SCRAP-BOOK.

It speaks of him as "Romeo,"
And says he played the part
As though each line to "Juliet"
He meant with all his heart.
Not words were ever penned,
The Old Scrap Book speaks true—
He loved her—loved his "Juliet"
He loved her dearly, too.
He married her, now settled down,
In a cozy little home,
He's happy and contented,
And no more he'll have to roam.
They call him of the "Old School,"
But if you care to look,
You'll find that he has "won his spurs"
In the Old Scrap Book.—New York Clipper.

The Los Angeles College of Science is coming to the front, in spite of the efforts of the media-mossbacks to choke it down. A branch has lately been organized at Long Beach, with good prospects.—The Medium.

[A TIP TO THE DOCTORS.]—Two lines which should find a place in the *vide mecum* of every physician are: "The pain of pin disease is in the stomach," and "the pain of hip disease is in the knee." No prescription for recurring colic should be written unless it is preceded by a careful questioning of the health of the spinal column.—Dr. A. B. Judson.

Tapoca is not a grain like rice. It is a starchy substance obtained by washing and scraping the roots of the cassava plant. Most of it comes from Brazil. The cassava plant does not grow in the United States.

Habitual coldness or numbness of the hands may be relieved by rubbing them for a short time in cold water, following with dry friction.

Old Stinky had a bright new cent,
Likewise a bright gold dollar;
He put the wrong one in the hat,
And you should have heard him holler.
—Philadelphia Inquirer.

Spratt—"Miss Elder is much older than I thought." "Hunker—" "Impossible." "Spratt—" "Well, I asked her if she had read 'Ezop's Fables,' and she said she read them when they first came out."—Tit-Bits.

According to the *Medical Record*, castor oil has not failed in any case to remove warts when applied once a day for from two to six weeks.

Weeks—"Well, how are things over in Boston? Have they named any new pie 'Aristotle' yet?" "Hunker—" "No-o. But I heard a man there ask for a Plato soup."—Ex.

The *Urn* may not be a very cheerful publication, even though it does deal with burning topics. In its last issue, besides an editorial on our subway upheaval of bones and an article on the subject by a Boston woman, it tells a funny story about a young husband who put up a costly monument to her late husband and inscribed upon it: "My grief is so great that I cannot bear it." A year or so later she married again, and feeling a bit awkward about that inscription, she added the word "alone."—Post.

The beet-root sugar crop of the United States is something over 40,000,000 pounds a year, of which California produces 29,000,000 pounds.

It is never by metaphysics that you will succeed in delivering men from error; you must prove the truth by facts.—Voltaire.

Are we permitting filibustering expeditions from this country to Cuba? That seems to be the key-note.—Boston Herald.

President Cleveland and his advisers seem to think so—and have just issued stringent orders for the observation of our neutrality laws.

THE QUIRKS OF TRADE.—In the English House of Commons recently the Government was asked if it was aware that thousands of commercial travelers from the United States and the continent were in the United Kingdom soliciting orders, and if the Board of Trade will confer with Sir William Harcourt as to the desirability of following the foreign practice of levying licenses upon them. The President of the Board of Trade, Mr. James Bryce, answered that requiring such licenses is impracticable, would only lead to reprisals and be very harmful to British interests.

Petroleum is produced in commercial quantities in Alsace-Lorraine, Westphalia, Württemberg and Galicia, not to mention Siberia and China, where it apparently exists in unlimited abundance.

Without the door let sorrow lie,
And if perchance it happen to dye,
We'll bury it in a good mummy pie,
And evermore be merrie.
—Witther.

New York City has added 20,000 acres to its area by the annexation of West Chester, Williamsbridge, Waverly, East Chester, City Island and other parts of Westchester County.

The Anti-Vaccination Society of America was reorganized under the old articles of incorporation at a convention held in the Fifth Avenue Hotel in New York on June 5. There was an attendance of some more than fifty men and women, the larger number of them physicians. Speeches were made by Dr. Alexander Wilder, Dr. M. R. Levenson, Dr. R. A. Gunn, Dr. J. Dobson, Dr. E. B. Fote, Jr., Eliza B. Burns, and others. Very strong resolutions in condemnation of compulsory vaccination were adopted, and measures were taken to publish the *Anti-Vaccination News* by the Society.—Truth Seeker, New York.

To get good is animal; to do good is human; to be good is divine. The true use of a man's possessions is to help his work; and the best end of all his work is to show us what he is.

A Letter from Abby A. Judson.

To the Editor of the Banner of Light:

To my great regret, for a number of weeks it has been impossible for me to communicate with my friends by this means, owing to the physical exhaustion induced by a very busy fall, winter and spring. But a little rest has made me bright and well again, and I gladly embrace this leisure for writing.

Since March 21 I have been wholly in New England, speaking in Haverhill, Mass.; Meriden, Conn.; Manchester, N. H.; Malden, Mass.; Lawrence, Mass., and the last two Sundays in Stafford, Conn. That brought me to the middle of June, and I was obliged to defer several later invitations, so as to have a little vacation before going to Queen City Park, July 27.

A previous letter spoke of my royal welcome in Haverhill, so near the old Bradford home. The Society in Meriden, Conn., though young, is most active, and eager to advance our beloved Cause. It was built up a year and a half ago, mostly through the exertions of Mr. W. H. Hale, who combines business ability with rare attractive power.

The society owes much to the brilliant intellect of W. W. Wheeler. His books, "Life" and "Rest," published by the Arena Publishing Co., are stories elucidating our philosophy; and "Slavery," a monograph on the money question, is published by himself in Meriden. All these should be read by every one interested in advanced thought. The last named is a mine of gold.

I spoke but one Sunday each in Manchester and Malden. The society in the former place is just struggling on to its feet. May all good angels aid their heroic endeavors! The Malden society is so near Boston that it holds but one service. It has good audiences, and is doing a good work.

The society in Lawrence is laboring hard to hold up the banner of Spiritualism in that manufacturing town, so pervaded by a foreign element. C. A. Stevens, M. D., is the President, and has all he can do to keep the ship afloat, aided by a few earnest souls.

I cannot omit mention of the happy home given to me while in Lawrence by Mr. and Mrs. Benjamin Stevens, whose daughter, Mabel J. Atkinson, is one of the most devoted workers in the society. "A stranger, and they took me in." Never shall I forget their kindness, doubly appreciated, because May found me run down by overwork.

While with Mrs. Stevens, she one day brought me her autograph album, and it was a pleasing surprise to read some lines written by my father, with his signature appended, and the date 1846. These are the lines:

Love others as you love yourself;
And as you would that they
Should do to you, do you to them—
This is the Golden Way.

That she met my father during his one short visit to America, and that she could count him among her personal friends, is one of Mrs. Stevens' proudest memories.

Well, I am fresh from Stafford, Ct., and my delightful visit there. I followed Jennie Hagan Jackson, and was sorry to miss seeing her winsome face by about three days.

I wonder if Jennie remembers how she and I went round one Sunday evening at Ashley Camp, unchecking the tightly-reined horses, slipping anti-cruelty leaflets into the vehicles, and gently expostulating with the drivers.

We both expect to be in Stafford again next year, but my Sundays will come earlier, so as to avoid the heat of June. But, alas! I shall miss the mountain laurel and the fragrant swamp pinks, that were so splendid this year.

Mrs. Ellen Weston, who with her daughter, Mrs. Fred Cady, took me right into their home and hearts, took me lovingly drives in the woods. I shall never forget the massy bloom of that Stafford mountain laurel, spreading wide over the rocks up the steep hillside, nor my eager climbing and scrambling after the beauties. But the coming down was something terrible. I did not know but I should break my neck, and then—good-by to speaking, that is, on the earth plane.

Devoted, old-time Spiritualists, among whom were Mrs. Weston's parents and Calvin Hall, built a spiritual hall, and bequeathed a little fund, in order to keep up meetings. The survivors and their descendants carry out their wishes loyally during some months of each year. Mr. and Mrs. M. F. Dwight, their daughter, Mrs. Nellie Weston, and Mrs. Lawrence, are among the faithful few. Visitors to Lake Pleasant know Mrs. Dwight. She is a fine healing medium and a noble woman.

There is a very Calvinistic Baptist church in Stafford, under the leadership of an octogenarian pastor. We were glad to know that a number of his fold were present to hear the new Gospel, on our second Sunday.

There is also a Universalist church, whose pastor is a liberal thinker. He came to hear us on Spiritualism. The churches are slipping, some fast and others more slowly, into our views. A little heaven leaveth the whole lump; and Orthodoxy, transfused by Spiritualism, is Orthodoxy no longer. Its best friends would not recognize it.

Mrs. Ellen Weston's husband Rufus was a skilled musician and leader of singing schools. His daughter presides at the organ in the Spiritual Church, and surely his spirit lent inspiration as his wife and daughter and the other singers sang so sweetly of the spirit-land. And beautifully did Mr. and Mrs. Cady sing "Only a Thin Veil Between Us," on the final evening of this season's work in Stafford.

I am now settled in Worcester, and am removing all my printed books and my whole book business to Worcester. But as all the printed books and circulars give my address as Cincinnati, O., I have made permanent arrangements to have all mail forwarded here without delay that is addressed to Cincinnati. I receive more quickly what is sent to Worcester, Mass. It is better not to give the street and number, as I have a lock-box at the post office. It is now more convenient for me to have P. O. money orders made payable in Worcester, Mass.

ABBY A. JUDSON.

(From the Advocate of Common Sense, Jacksonville, Fla.)

Outrageous!

We understand that Prof. Sheldon, while on a visit to South Florida about two months ago enjoying the hospitality of his friends, held a spiritual séance at the house of a friend. A foe to Spiritualism secured his arrest under a protest for "sleight-of-hand" tricks. Late in the evening he was dragged by force, outrageously, from the house of his friend to jail. He had to remain in jail over night. Even if those spiritual manifestations had been tricks, he had a perfect right to entertain his friends with them. It seems almost incredible that such an outrage was not only tolerated but enforced. The arrest of Prof. Sheldon is a crime, one of the gravest ever known.

Mr. Sheldon not only had a right to spread his religion, but to demonstrate the truth thereof also. The State, judges, sheriffs or other officials or persons who, under pretense, undertake to stop, arrest or interfere with Spiritualists, make themselves liable, in damages and other punishment, before the United States courts. There is no law that prohibits spiritual demonstrations.

Our State constitution, section 5, reads as follows:

"The free exercise and enjoyment of religious profession shall forever be allowed in this State."

In the name of common sense, how dared any person to rob Spiritualists of their constitutional rights? No one but a foe to our State constitution, a foe to religious freedom and a foe to justice, would rob people of their religious freedom. Is our State infested with officials of the kind who endeavor to jail persons for their religious belief or disbelief, or for demonstrating the truth of their religion?

..... We recommend Prof. Sheldon to the public as one of the very best spiritual mediums on American soil. Prof. Sheldon not only deserves the protection of the law, but the respect, good will and patronage of the public.

As a Matter of Precaution.

A prudent man will, simply as a matter of precaution, keep a bottle of Adamson's Botanic Cough Balsam in his house. For Coughs, and all Throat and Lung troubles, it is both a preventive and a cure. Sold by all Druggists.

MEETINGS IN BOSTON.

Children's Progressive Lyceum meets every Sunday morning in 51 Tremont street, at 10 A. M. All welcome. Charles F. Wood, Conductor.
The Ladies' Lyceum Union meets every Wednesday. Business meeting at 7 P. M. Supper at 8 P. M. Entertainment in the evening.
Eagle Hall, 610 Washington Street.—Sundays at 11 A. M., 2 P. M. and 7 P. M.; also Wednesdays at 2 P. M. E. T. is Conductor.
Bathhouse Hall, 694 Washington Street, corner of Kneeland.—Spiritual meetings every Sunday at 11 A. M., 2 P. M. and 7 P. M. (7 P. M. meeting in Commercial Hall) Thursday at 7 P. M. N. P. Smith, Chairman.

Clyde Hall, 820 Washington Street.—Meetings are held every Sunday at 11 A. M., 2 P. M. and 7 P. M.; Tuesday and Thursday at 7 P. M. In ante-room: Friday at 2 P. M. and Saturday 7 P. M. W. L. Lathrop, Conductor.

America Hall, 724 Washington Street.—Meetings are held at 10 A. M. and 2 P. M. Good mediums, fine music. E. M. Cobb, Conductor.

Harmony Hall, 724 Washington Street, one flight.—Sundays at 11 A. M., 2 P. M. Tuesday and Thursday, circle and meetings. At No. 61 Tremont street, Wednesday and Saturday, 8 P. M. Friday, 7 P. M. Seating capacity, 100 persons. S. H. Noyce, Conductor.

Society of Spiritual and Ethical Culture, meetings Thursday evenings in Dwight Hall, 517 Tremont street. W. M. A. Wilkinson, Conductor.

Hollis Hall, 789 Washington Street.—Meetings on Sunday at 11 A. M., 2 P. M. and 7 P. M. J. Milton White, Conductor.

Hiawatha Hall, 841 Tremont Street.—United Spiritualists of America (Incorporated), Sundays, at 2 P. M. and 7 P. M. Mary C. Weston, President.

HOLLIS HALL.—Susie Luis, special correspondent, writes: The circle on the morning of Sunday, June 16, was fairly attended.

The afternoon and evening sessions were attended by as many as could be expected. The addresses by the Chairman, Dr. J. Milton White, were both instructive and interesting. Remarks and test descriptions given by Mr. David Brown were truly wonderful, especially those to strangers, who were present for the first time: also the tests and readings by Mrs. Hatch of Watertown; Mrs. Wood of East Boston; Mr. B. F. Smith, a new medium; Mr. Harry Hersey and Mr. James F. Hillings of Somerville. The music and singing by Mrs. Mills were exceedingly fine.

These meetings are instituted by Dr. J. Milton White, independent of and separate from any other society or leader of spiritual meetings, and we propose good success.

The BANNER OF LIGHT for sale at the meetings, and also at the hall through the week.

AMERICA HALL.—A correspondent writes: On Sunday morning last we had the fullest circle of any since it was formed; a large number of mediums were present, and the various communications were fine.

The talent at our afternoon and evening meetings was of a high order, and all seemed inspired by direct loving spirit power. The following took part: President Eben Cobb, Mrs. B. Robertson, Mrs. A. P. McKenney, Miss L. E. Smith, David Brown, Mrs. A. Howe, Mrs. A. Forrester, Mrs. G. M. Hughes, Dr. C. Huot, Mrs. F. E. Bird, Mrs. E. J. Peak, Mrs. Bruce, Mrs. S. C. Cunningham, Miss A. Hanson, Mr. Warren, Mrs. Bellows, Master Lincoln, principal of East Boston School, Mrs. A. Howe, Mrs. Lamphere, and Mrs. Thomas. Music by Mrs. Lovering, Mrs. Peak, Mrs. Sterling, Prof. Peak, Mr. L. Baxter and Mr. Huxley.

BANNER OF LIGHT on sale.

HIAWATHA HALL.—"A. J. D." writes: Afternoon: Invocation, Miss M. F. Wheeler, Chaplain; reading, Mrs. J. A. Smith; tests and readings; Mrs. C. A. Smith, tests and readings; also tests, etc., by Mrs. Erwin, Mr. Hancock, Miss C. W. Knox, Mrs. Bird and Mrs. Hughes; remarks, T. W. Coombs; poem by Mrs. Dickey; singing by the choir; benediction, Mr. Davis.

Evening.—Invocation, Mrs. J. Wilson Hill; singing by the Judkins quartet; readings and tests, Dr. C. E. Bell; psychometric reading by Harry Hersey; remarks, Mrs. J. Wilson Hill; tests and readings by Mrs. T. E. Rich, Mrs. C. A. Smith; short address by Mrs. M. C. Weston; solo by Miss Lulu Rich; meetings were conducted by H. W. Martin; closed with singing by the choir and benediction by President Weston.

ELYSIAN HALL.—W. L. Lathrop writes: The Elysian Society of Spiritual Progress held meetings on Tuesday, Thursday, Friday and Saturday as usual, with deep interest in spiritual work. Mrs. Hutchins, Mrs. Gilliland, Mrs. Hatch, Dr. Davis, Mrs. Cunningham, Mr. Hersey, Mr. Lathrop and others, were the mediums.

Sunday our morning circle was inspiring. Meetings in the afternoon and evening were larger than common. "Cyrus," the Persian, Mrs. Hutchins, Mr. Hancock, Dr. West, Mrs. C. A. Smith; short address by Mrs. M. C. Weston; solo by Miss Lulu Rich; meetings were conducted by H. W. Martin; closed with singing by the choir and benediction by President Weston.

Our camp-meeting at West Rindge, N. H., July 14 to Aug. 11.

THE BANNER OF LIGHT always for sale.

EAGLE HALL.—Hartwell writes: Wednesday afternoon, June 12, remarks, tests and readings by Mrs. C. H. Clarke, Mrs. C. E. Cunningham, Mrs. F. E. Bird, Dr. C. E. Huot, Dr. J. M. White, E. H. Tuttle.

Sunday, June 16, the morning circle was large, harmonious and replete with spirit power. Each session throughout the day was well attended. Mrs. J. E. Woods, Mrs. J. Fredricks, Mrs. F. Stratton, Mrs. Woodbury, Mrs. C. B. Belows of Brockton, Mrs. M. Calahan, Mrs. C. H. Clarke, Mrs. J. W. Hill, Mrs. G. M. Hughes, "Minnie," Dr. A. L. Thayer, C. A. Davis, gave excellent tests and readings. Miss Pratt, of Dorchester, poem and remarks. E. H. Tuttle poems, tests and readings; also answered mental questions. Mrs. Nellie Carlton rendered songs; H. C. Grimes, piano solos.

BANNER OF LIGHT for sale each session.

HARMONY HALL.—James Higgins writes: The spirit-world must look with favor upon the work accomplished at this hall. New mediums of fine power are developed weekly; tests of remarkable value are given and always recognized; those to whom they come.

S. H. Noyce's addresses, brief, but to the point, are ever welcome and appreciated by the very large audiences.

Mediums who assisted on Tuesday, Thursday and Sunday, were: Mrs. J. A. Wood, Miss S. B. Lamb, Mr. W. B. Wood, Mr. Davis, Mrs. Clark, Mrs. Collins, a newly developed medium, and others; music and songs by Miss Sadie B. Lamb and Mr. Nelke.

And as ever, our good and noble friend, THE BANNER OF LIGHT for sale at the hall and 616 Tremont street, Mr. Nelke's office.

DWIGHT HALL.—"Progress" writes: Society of Ethical and Spiritual Culture met in this hall Thursday evening, reading of the Scriptures and prayer by Miss Brehm; solo, Mrs. Nellie Carleton; remarks and tests, Mrs. J. E. Nutter; readings and tests, Mrs. Knowles; tests, Mrs. Cunningham; remarks and tests, Mrs. Fannie Stratton; tests, Mrs. Wilkinson, President of the Society; Mrs. Carleton gave many fine selections on the piano.

Meetings held every Thursday evening. Mediums invited. Come and enjoy these summer evening meetings.

VERMONT.

ROCKINGHAM.—A correspondent writes: Mr. John F. Whitney, of St. Augustine, Fla., is at his summer home at Rockingham Vt.

Mr. Whitney is a veteran Spiritualist of nearly fifty years' experience with the Spiritual Phenomena; the founder of *The Christian Spiritualist*, in New York, 1852.

Was a contemporary of Judge Edmonds, Partridge and Brittan, publishers of the *Telegraph*, and others in the early days of Spiritualism, and has had great facilities and opportunities for a searching investigation of all the various phases of the phenomena from the simple raps to the wonderful manifestations of full-form materialization. Mr. Whitney writes through his inspirational power, and has a large quantity of manuscript which will at some future time be put in print.

Rheumatism can't stop where Minard's Liniment has been thoroughly applied and taken internally. This is the verdict of all users.

MEETINGS IN NEW YORK.

Adelphi Hall, 224 Broadway, between Broadway and 7th Avenue.—The Ethical Spiritualists' Society meets each Sunday at 11 A. M. and 7 P. M. Mrs. Helen Temple Brigham, speaker.

New York Psychical Society, Spencer Hall, 114 West 11th street, Every Wednesday, 8 P. M. Seventh year. Prominent local and visiting speakers and mediums. Good music, live topics and stirring tests. J. F. Snipes, President, 24 Broadway.

Soul Communism Meeting on Friday of each week, 10 P. M.—doors close at 9 P. M. West 5th street. Mrs. Mary C. Morrell, Conductor.

CARNEGIE HALL.—"M. A. N." writes: Dr. G. C. B. Ewell gave the closing address this morning, based upon subjects furnished by the audience. He was listened to with deep attention. At the close of the address he gave some excellent tests—every one being recognized. He then called for a subject for an improvised poem. Mr. Newton said he would like to give a subject—the same having been given several years ago to another medium: "Is It Up Hill All the Way?" I deeply regret that a reporter skilled in shorthand was not present, that this truly beautiful poem might have been preserved.

Dr. Ewell is to return immediately to his field of work in Denver, Col. The best wishes of his many New York friends will go with him for success wherever he may be located.

The afternoon meeting was opened by a short speech from Dr. Ewell, followed by tests. Mr. Newton then appealed to the friends of Spiritualism everywhere to be kind to our mediums; give them the support of your kind thoughts and words. If they err, take them by the hand, and say, "Don't do so any more; do your best at all times." His remarks found a quick response in the hearts of his hearers, as shown by the hearty applause with which they were greeted.

Mrs. Henderson, Mrs. Morse, Mr. Morey and Mr. Wallace gave excellent tests.

The evening was devoted to a séance for the benefit of Dr. Henry Slade, who has recently returned to our city. Partial paralysis and continued ill health have prevented him from sitting for the public demonstrations of his wonderful mediumship for some time. His health is now much improved, and he will be pleased to receive his friends at 323 West Thirty-fourth street. An account of this séance will be sent later.

Our meetings will be resumed about the middle of September, with Mr. Giles B. Stebbins as speaker.

How's This!

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

F. J. CHENEY & CO., Props, Toledo, O. We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligations made by their firm.

WEST & TRUTH, Wholesale Druggists, Toledo, O. WALKING, KINMAN & MARVIN, Wholesale Druggists, Toledo, O.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price 75c per bottle. Sold by all Druggists. Testimonials free. June 22.

A CHANCE TO MAKE MONEY.

It seems strange that people will not improve their opportunities; they will want to get rich, but have not enough enterprise to succeed. I believe any man or woman can clear \$10 a day in the Dish Washer business, as it is just booming now, but not one in 50 has put enough to enter the field and reap the harvest. I have been in the business over a year, and have cleared over \$20 every day, without canvassing any. I have examined all the Dish Washers, but none can compare with the *Climax* Dish Washer. In Columbus, Ohio, they tell you how to proceed, and you can do well in city or country, as every family wants a *Climax* Dish Washer. When we know of opportunities like this, I think it our duty to inform people of them, as this is a chance for all to make money honestly and easily. A READER.

June 22.

Funerals, Suspended Animation, Premature Burials, "Therapeutics," Spiritual and Medical, Diplomat Doctors' Plot for Examinations and Registrations.

ALSO,

A CITIZEN'S REMONSTRANCE

To the Legislature,

Against legalizing to college diplomated M. D.s a monopoly in the use of "M. D." and title of "Doctor."

And against, as a enactment tending to deprive six people of their constitutional right and "power of enjoying in safety and tranquility their natural rights and the blessings of life," and especially the inestimable right of being free from the burden of choosing and employing their own doctors.

BY ALFRED E. GILES.

Pamphlet, pp. 32; price 5 cents; 13 copies, 50 cents; 20 copies, \$1.00.

For sale by COLBY & RICH.

Star of Progress,

WRITTEN AND COMPILED BY

MR. HENRY W. SMITH.

A Fine Collection of New Devotional Music for Congregation, Quartet or Choir.

Lyceum Songs, Marches and Responsive Readings; together with beautiful select Poems and Hymns; also original Music, with words, for dedicatory services, and miscellaneous and children's songs for home or entertainment or concert.

The most complete book of its kind ever issued. Fine paper, pp. 263, elegant print, and handsomely bound. Price \$2.00.

For sale by COLBY & RICH.

Spiritualist Camp-Meetings for 1895.

The reader will find subjoined a partial list of the localities and time of 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 the Managers will bear in mind the importance of freely circulating it among the visitors as fully as possible, and that the Platform Speakers will not fail to call attention to it as occasion may offer—thus cooperating in efforts to increase its circulation, thereby strengthening the hands of its publishers for the arduous work which the Cause demands of all its public advocates.

Onset Bay, Mass.—Lecture season begins July 7—closes July 30.

Lake Pleasant, Mass.—July 28 to Aug. 24.

Sunapee Lake, N. H.—Commences July 28, ends Sept. 1.

Lake George, N. Y.—Meetings begin first part of July, and continue until September.

Cassadaga, N. Y.—Begins Saturday, July 13; closes Sunday, Sept. 1.

West Rindge, N. H.—Sundays, July 14, 21, 28, Aug. 4, 11.

Queen City Park, Burlington, Vt.—Opens July 23, closes Sept. 1.

Orion Lake, Mich.—Thirteenth Annual Camp-Meeting will be held on Island Park, June 1 to June 17.

Temple Heights, Maine.—Begins August 16, continuing ten days.

Etna, Me. (Buswell's