JUN 17 1892
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BANNER OF LIGHT.

VOL. 71. {COLBY & RICH, 9 Bosworth St., Boston, Mass.} BOSTON, SATURDAY, JUNE 18, 1892. {$2.50 Per Annum, Postage Free.} NO. 15.

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The Spiritual Rostrum.

The Transition of the Spirit.

MEMORIAL SERVICES FOR MR. FRED. ASHTON.

Delivered by the Guides of

MRS. CORA L. V. RICHMOND,

At Chicago, Sunday, May 8th, 1892.

[Reported expressly for the Banner of Light by William Richmond, and revised and corrected by the guides of Mrs. Cora L. V. Richmond.]

INVOCATION.

Infinite God; Divine Parent; our Mother of Love; our Father of Wisdom; Light of the Universe; Life of every Soul; in perfect prayer, in absolute obedience to thy divine law, in fulfillment of thy will and wish and loving guidance, we bend to thee in praise. We bend within; for while we praise thee for the visible universe, we know it is but the expression of that which passes away; while we praise thee for the splendor of the moving worlds, we know they are awakened, have their birth and growth, and must fade; while we praise thee for the blossoms that fill the scenes of earth with loveliness, we know in order to obtain fruition the blossoms must die that the seed for other harvests may come. We praise thee for every blessing, whether it be of joy or sorrow, of light or of darkness, of weakness or of strength; whether it be of the mortal or immortal part; for we know that the seeming shadow is often the light, and that the seeming sorrow is but the background of perfect joy. We praise thee for human birth, though it be amid the shadows; for the experiences that begin with the weeping and wailing of the infant, that pass on to the doubtful triumphs of youth and the still more doubtful triumphs of maturer years, that pass on until the feeble form and faltering breath reveals the only triumph—the triumph of the spirit.

We praise thee for that which is called life; in the midst of shadows baffled with blind things by the blind eyes of sense; the struggle for earthly existence, for that which sustains the body; we praise thee for all the conflict that this life may bring, since out of it cometh the "peace that passeth understanding"; out of the struggle cometh the sweet blossoms of patience, and the triumph of love and faith; we praise thee for that kindly charity that is awakened by the knowledge of pain and suffering and weakness; we praise thee for those blossoms of immortal love and truth that spring from the shadow of the border-land of time and sense; and we would praise thee for that higher birth, that transcendent and triumphant moment of life misnamed death.

In the midst of the glory of those suns that will pass away, thy children would praise thee for the ineffable light of that sun of the soul that never changes, that wanes not, that knows no receding, and that bringeth no shadow; and unto thee in our weakness or strength, in our sorrow or joy, in our failures or triumphs, we ever turn in praise unspeakable. Amen.

DISCOURSE.

"They shall not all sleep; but shall change as in the twinkling of an eye."

"Death," says a lately arisen poet, "is the sublime one, the divine one, the mother of us all, the wonderful silent mother."

The transition of the visible to the invisible, or rather the casting aside of that which is visible, and retaining only that which is imperishable, is the one great mystery. "After birth and love then cometh death."

Alike in ancient time, and to-day, whether viewed with terror or doubt or triumph, whatever can be known concerning those who are named dead is the wonderful and great knowledge, for it is the knowledge of the living.

If to be dead means death, then all human beings are without hope, and this life, proven so oft to be a shadow and a failure, is but a cloud on the general brightness and perfectness of the universe. That which belongs to the spirit belongs to the entire human race, and if that which seems to animate the body is but the transient breath of the organism, the evanescent sparkle of the wine of life that passes off in organic globules and disperses, to be molded into other forms, then it is important to know it; since it is well to close all youthful avenues of hope, of aspiration, or faith, or supposed *à priori* knowledge, and make all life one, at once, with the clod. If the blade of grass is as immortal as man, then it is indeed well to be one with the dust; to think no thoughts that are not born of it, to have no aspirations that cannot be fulfilled by the dust, and to discourage all flights of fancy and imagination, all hovering pinions of inspirations and make the dust the one final tomb.

But if humanity is to be believed, if there is any reliance to be placed in the trust and faith, if the promptings of human hearts everywhere do not belie nature, if nature yields always fruition of its kind, and from the lily forever the lily upsprings, then those potent germs of thought, those wonderful elements of immortal promise, those aspirations for eternal life, must be the seeds planted in the shadow of earth for a purpose, to yield their fruitage unto the immortal kingdom. Nature does not so belie herself and the entire universe as to make the crowning hope, the one supreme aspiration in man, a failure.

There would seem to be no need for this answer to an assumed doubt, since man has as good evidence, through as perfect testimony, yielding as positive knowledge concerning this inner and higher realm, as he has of any kingdom of existence; therefore when we speak of "the transition of the spirit," we speak in the common phraseology of the time; we speak in the language that has taken the place of the former desolateness connected with the thoughts of death. The world has grown to employ better terms. There are more words and higher meanings in language than formerly. As ideas unfold there must needs be new language to express them, and thought of death as the great and divine transition brings a knowledge of the words wherewith to express that thought.

Many people say, "I cannot understand the language of mediums, of inspirational speakers, it is far too flowery, too transcendental; I do not know the meaning of the words." It is no marvel; if people have not the thoughts, they cannot understand the words that express the thoughts. No stenographer can report well at first the language of the skies, and his notes baffle his interpretation; but when he knows the thoughts, the language at once suggests itself. To interpret correctly the language concerning the change called death, one must change one's ideas.

The old-time idea of death had its appropriate language. The Jews believed the body and spirit both died; that they were asleep, and that in the final day there would be a physical resurrection, and the good would inherit the earth. There is no ambiguity in the scriptural language accompanying this idea. The early Christians, in parables and sermons by the way, were taught in the language of Christ the spiritual meaning of the higher life; but because they were not ready for the ideas the language became perverted, and his meaning grew to be partly Jewish and partly Oriental. Wholly mistaking the transcendent nature of the spiritual birth, the teachings revealed in his life, in his ascension, were not understood. All over Christendom, save among those who have been denominated heretics, physical death and physical re-birth still have sway. Even the language of Paul, as translated, gives possibility of this misinterpretation, since he declares "that which has been sown in corruption will be raised in incorruption; that which has been sown in weakness will be raised in power; that which has been sown in dishonor will be raised in honor"; "there is a natural body and there is a spiritual body." The phraseology is ambiguous, since it implies the thing itself; meaning the body will be changed. Had the interpreters understood the correct idea; or had Paul been fortunate enough to have been reared among the Orientals, or more spiritual speaking people, he would not have left any doubt as to his meaning. It is the spirit that is sown, giving life to that which is perishable; it is the spirit that is imperishable; it is the spirit that rises from that body, casting aside the dishonor of the senses; it is the spirit that has its own existence, and on casting aside the natural body it has the spirit-life that is meant instead of the spiritual body. But it is a great deal to have this chapter from the Jew converted to Christianity, to recall to Christians the fact that there *is* a spiritual life, and to teach better terms for spiritual meanings.

To-day you are entering upon new phases of language. Thoughts are expressed with finer meaning and more perfect correctness. That which is borne from within the spirit seems to be able to declare itself in transcendent speech. If the ideas are there you can always find some words with which to express them; in a vocabulary of some one hundred thousand words, he must be poor indeed in ideas who cannot find words to express his meaning. But if the thoughts are not correct, if they are shadowy, if they are imperfect, if they are cloudy, if there is not clearness of perception of spiritual things, one will speak in a vague way of the meaning of that life beyond death, of the change called death, of the continued existence of the spirit.

A few days ago there was no evidence of life upon any of the trees; whatever life there had been seemed to be dead months ago; it was absolutely invisible; and if you had cut a tree you would not have seen any life; you would only have intercepted the sap coursing its way through the fibres to the branches and twigs, through the veins and great heart of the tree, gradually being won to the uttermost branches by the rays of the sun; but you would not have known that the sap represented life. To-day there seems to be some clothing upon the trees, the invisible has become visible, the life that could not be perceived is now somewhat expressed, and by another month the trees will be clothed in that transcendent glory of the garb which you call life. Was it not there before? Were not the pulses of life hidden within the arteries and veins of the tree quickened in the powers of the sun's ray? Does not the atmosphere yield to the quickened germ that which shall array the earth as in splendor and brightness? Is it more difficult to conceive of as great evidence of life in the casting aside the leaves than of their renewal? The miracle of life performs itself before your vision every year. You do not know it, you do not heed it, you do not account it as being any portion of the great lesson that the spirit knows and that the mind learns.

When the change that you call death comes, when the seal of silence is placed upon the eyelids and the lips, when with or without a struggle the Great Change appears, the Supreme and Wonderful moment arrives, then you wish to know how it is with the beloved ones.

The Christian makes the bed of the dying saint one of peace and comfort, it is said because of the loved presence of Christ, because of the faith that shall triumph over death, and in this way many pass triumphantly through what they deem to be a shadow because they do not fear that which was to come after death. In other instances people pass stoically to this change emulating the ancient philosophers who bore everything that came, without faith, without hope, only because it must come; with others the change is met with a mingled feeling of doubt and fear and hope. But be sure that in every instance the one passing through the change is better prepared for that change than you know, even when it is sudden, for if it is sudden, there is still some sort of premonition; the spirit has gone on before; the event was foreseen in dream, or vision, or silent warning. Could those speak who thus suddenly change from the outward to the inward, from the visible to the invisible presence at your side, they would tell you that they had some premonitions, some dreams, some warnings. Whether one sails in a ship that is going down, whether one is sent suddenly in an accident by rail, or something which might befall one on the very day in which one went forth to meet the great conqueror, no one passes through this wonderful change without some preparation, and when the change comes even by the hand of a murderer, or if the one passing through the change is the one who has visited violence upon his fellowmen, he knows when the appointed time is nigh, there is a foreboding from within; even if he dreads the change, he still knows it is coming.

There is this also that must be considered: In the new language the great change is not sorrowful for the one whom you call dead, but for those who remain. Your friends seem to pass from visibility to invisibility; they seem to die; they seem to be out of existence. Some one has asked us to explain, if we can, in some general term how this change which is so great to human lives who remain visible, affects in a general sense those who pass through it? The question was: Is there any general or specific language, are there any terms that will express the state of those whom we call dead? In general terms that which you call transition is neither death, nor sleep, nor translation from a lower to a higher state, nor passing away at all. It is in this that human speech (because human ideas have been fallacious) has been confused and has conveyed the wrong ideas. There is no such change to those whom you call dead as there seems to be to those whom you call living; the utter loss, the gone from your presence, the feeling of vacancy because the body is laid away and the human garments are no more worn.

That sense of being "no more" cannot exist with the spirit. To know that one is more alive than yesterday; to know that one is more free than when tethered and bound by the senses; to know that one has larger faculties and more perfect perceptions; to feel that there is not the limit that there was before; to be just as conscious of what you are conscious of, and fully conscious of what you do not now conceive; to be in a state where pain seems like a dream, and the tethering of the body seems like something that passed ages ago; to be all at once aware that one has lived forever, and to feel that it always has been so, is the state of most who experience this change. The selfish are no longer wholly selfish; the utterly material are no longer wholly material. There is a consciousness of a lack which is the result of not possessing the spiritual qualities that makes the new existence at once available. But no shadow is deeper, no crime darker, no self-righteousness more immured in self-righteousness, through the change called death. There is an awakening of a sudden perception of one's own nature; a more vivid consciousness of spiritual things, a more palpable perception of the realities of life.

All those who experience love, whether it come to the young in the full flush of youth, or whether in more mature years, when this great and supreme power takes possession of them they feel as though they had always known and loved each other, feel as though they had been thus from the beginning. It is not new, it is a wonderful illumining light that takes possession of their existence as though it had always been theirs. It is the same with this change called death. It is so strange to you on the mortal side when year after year goes on, when the loved form is not there; the things are not done that were accustomed to be done, the vacant place is obliged to be filled, bridged over, or partly forgotten. You think with great longing how far away they have gone. You have been told that heaven is so far away that you cannot gain access there until the great change comes also to you. How different it is to those who pass this change. Not only do they not suffer in the last moment, as you sometimes think they do—excepting as the struggling body might suffer to be free, or the one who knows the ship is about to depart is anxious for the voyage—but as one anxious on a midsummer day to cast aside the heavy raiment of winter, and bask in the brightness of the sun, or plunge into the wave with its cooling spray, so does the spirit feel anxious to be free and fetterless. That which you deem a struggle can only come to those who are unwilling to go, but at the final moment even these are reconciled. The pain is in your witnessing the struggle of the organic part when the vital tide recedes, the pain is in witnessing these great throes and birth pangs that are not pain, but are merely suggestions of triumph; the blindness, the bitterness and tears are all on your side; for those casting off one by one the gyves and fetters it is joy.

You talk about the senses aiding the spirit! How blind, and deaf, and dumb are the senses! With a keen perception of divine life what can the eyes do to aid in sight; with sounds of harmony that are transcendent and perfect, what music can the ears hear that is worth the spirit's while to listen to? With all perception that knows from the heart-beats of the loved to the thought-beats of the spirit, of what value are the dull human senses? You talk about the body as though it were something to lose instead of something to be freed from. Ay, you do need it here; if you must express yourself in the dust the body is necessary. It is finely organized. There is no such piece of mechanism in the world as the human eye; there is no such wonderful sounding-board as the human ear. But even the ear can be aided when you produce ravishing music, and the eye must be supplemented when you look at the stars; if you would investigate molecular life you must have the finely fashioned microscope. All this you bear in mind: that the spirit sees further than the human vision, perceives more music than the ears can hear. The casting of the body aside is not a loss, but a conscious gain; the death-awakening one may hear the beating of the familiar clock on the mantel-piece, and see the hand count the seconds when at last the spirit will be set free, and at the same time hear the heart-beats, count the thoughts and agony of earth-friends and perceive the spiritual presences of both worlds.

The vision of this change is that which is not ordinarily given to mortals; such as are endowed with spiritual illumination and perception are in some degree impelled forward into the state of those called dead. Sometimes by inspiration, sometimes by the open vision by the side of the death-bed, sometimes by translation like that upon the Mount of Transfiguration when each saw with the vision of the spirit the divine life of Jesus and beheld those who had arisen.

But all this, you say, is out of keeping with the ordinary life. Ay, that is the reason it must come! To be out of the ordinary life is to be divine; to be taken out of the ordinary treadmill and rut is to do and be something. Genius is something like death, for it is out of the ordinary treadmill, it perceives the soul of music, or poetry, or religion; and for that reason the world worships genius. How will the world come to worship death when the great meaning of all that is shall be fully known? when those who are here considered mediocre are found in spirit to be possessed of wonderful powers; when those who are unusually gifted are more gifted when the seal that is set upon human eyes is removed? For the perception of the spirit is no longer "seeing through glass darkly, but face to face," and soul to soul, and no longer do you dwell among *things* that are usually shadowed, clouded and dark here. How many times you take babes by the hand to lead them across the rough pathway, over the narrow board across a stream that is easy for your well-balanced heads and older feet to travel; how many times they get lost in the tangled woods and fields, and how many times in the corn-fields do they imagine themselves in a great forest and lost from home forever. So in the mazy labyrinths of human life, in the woods and tangles of experience that are around your human footsteps, what a great thing it is to have the vision or perception suddenly opened and know you are already in the fair meadows and beneath the bright skies of the eternal home.

The beauty is that God's children never get lost. There are no tangles so deep, no briars so terrible that the Infinite Love is not there; when the awakening comes it is just as well there as anywhere. To have a suitable place to die in is not half so important as to have a suitable place in which to live, and suitable thoughts and loves. To know that death may come upon the deeps just as triumphantly and peacefully as upon the most downy pillow; to know that in the battle-smoke the hero is no more prevented from arising to immortal consciousness than if lulled to sleep in his mother's arms—all this is becoming to be known in the world; and the time will come when not in stoicism but in very kindness you will turn away from beholding the mortal part while the supreme triumph goes on, nor holding the hand, nor enchaining the spirit by one sob or tear, but conscious of the great triumph that is being wrought, you will no more behold the face of the dead, but, looking up, will behold the face of the living.

Sometimes in the twinkling of an eye the spirit passes. The lethargy that is brought on by great strain and weariness is not a sleep of the spirit, but of the body, and deadens the pain. Sometimes medical science, hoping to aid in the great struggle, frequently causes a physical lethargy that is a greater struggle to the spirit seeking to be free. To bind the body in any way by anæsthetics when the Great Triumphant Ruler and Healer is there is a great mistake. People say: Oh, yes, we are perfectly justified in soothing the pain. But if the child is prevented from being born it is not justifiable. The great scene of birth into spirit-life is not pain, but struggle. It is the giant spirit freeing itself from the meshes of time and sense. The lion enchained must break the fetters, even when it is only fettered by cords of silk. There must be the full strength of the spirit to meet the emergency. To deaden the pain is not being alive to meet it.

The triumph of the spirit is not to go out and invite *Death* to come that you may conquer by your spiritual powers, as gladiators do by their physical strength; but if it comes to know that the spirit is adequate to meet it. It is intended for the spirit to conquer pain with the great healing power, and nature will triumph to restore the body if that is to be, and if not, the great healing power that you call Death will set the spirit free.

Why, in this great victory, in this immortal triumph, in this that comes alike to the babe on its mother's knee or the gray-haired sire, in this that chooses from every age and condition those who shall be in the inner and those who shall be in the outer manifestations of life, you talk about it as though it could be prevented; as though something were wrong in the universe when it comes; as though the young and middle-aged, or sometimes those in old age, ought not to die! There is just as much need of every condition in the inner as in the outer life. Shall all have had experience in earthly life, and become seared by worldliness before translation? Are not babes as necessary in spiritual consciousness as those mature in years? Are not those small hands and those wonderful kisses of infancy the great bequest of divine consciousness? For you need that kind of guardianship. If only the children who are grown up, if only the mature with their duties, their added years and added cares, were to pass into the immortal kingdom, would the doorway be as wide open as it is when these little ones pass through? If the dearest are not taken, how do you know what the dearest in heaven may mean? If they are not taken, how can you know the innermost of your own lives, the presences that will be nearer, the light that will be greater strength, faith and fortitude?

Oh! yes; this transition of the spirit is the salvation of mortal life! You are stronger for that strength that is there. If by any change in the order of the universe there could be the monstrosity of human life becoming perpetual on earth there would be a spiritual famine. Stop all the wheat-growing for one year, there is a scarcity; stop it for two years, and there is a panic; stop it for three years, and there is a famine. Why, supposing death should stop! there would be a spiritual famine in every household! the one great theme of life would be silenced forever! and that which is the divinest altar in the human spirit, next to love, would become deserted!

To-day we come into the presence of this great, this wonderful, this divine, this musical, this poetic, this triumphant change with anthems and rejoicing, and the people of the world will learn in lessons like that which we shall presently relate what this transition is.

MEMORIAL TO FRED ASHTON.

He is not dead; he does not sleep,
He hath awakened from the dream of life;
'T is you, who, tossed in stormy visions, keep
With phantoms an unprofitable strife,

And in mad trance strike with your spirit's knife
Invulnerable nothings; you decay...
And hope and fear convulse you and consume you day by day,
While he, with voiceless form surpassing rare,
Is clothed in splendor that abides alway.

He has outsoared the shadow of your night,
Sorrow and death, and doubt and pain:
And that unrest that you misname delight,
Can touch him not, and torture not again.

From the contagion of the world's slow stain
He is secure, and now can never mourn in vain
A heart grown cold, a head grown gray,
Nor load with sparkless ashes an unlamented urn,

For the immortal messenger hath crowned
His life with affluence all complete,
Love unto love hath its own triumph found,
Laying its garlands at your feet,
And time and change cannot destroy,
Or make more certain life's full cup of joy.

This transposition from Shelley's "Adonais" best expresses the change to our risen brother.

Frederick Ashton, our friend and brother, was born into mortal life in the city of London in the year 1840. Had he lived a few days longer he would have been, according to your calendar, fifty-two years old. But there is no age in spirit, and that spirit was ever young.

This has been the country of his choice since 1862, in which year he came here. For the last fifteen years this city has been, for the most part, his home.

You will well remember the genial face, the gentle manner and the sweet voice that joined with those who have just sung, making a quartette of friends.

You will remember in the work of this Society how active he was ten or twelve years ago; how his life, with that of others, was devoted to bearing forward this message of immortal life.

He came to a knowledge of this truth gradually, but its perfect possession was here in your midst, and we believe it is not arrogating too much to say, it was under our own ministrations that that light became his light of life. That it imbued his gentle nature with deeper gentleness; that it gave to his hospitable and kindly heart, his loving and friendly spirit, a deeper love; that it gave to his life an added and diviner meaning, you all know who understand the value of what spiritual truth means.

Eminently religious in nature, Spiritualism was to him a religion, not bound to any creed, not fettered by any dogmatism, but expressed in that favorite hymn just sung, "God is Wisdom, God is Love." The unfailing love of the Infinite was his only religious creed; the inhering love of man to his fellow-man was his religion set to the music of daily life; to deal justly and honorably and kindly with all,

Had he been stronger in worldliness, life might not have been so great a struggle; had he not been so sensitive, or had he not possessed such tender feelings for others, he might have borne the palm of victory where he only perhaps had thorns. He sought to consider others first; it was the great triumph of his life that he always forgot himself for others. The victory which most people must learn through great self-struggle seemed natural to him. It was often a subject of commendation, and sometimes of half pity among his friends, that he could not think enough of himself. Those who measure human life by worldly success would account this a fault and say, but he did not think enough of himself.

Those who know the value of spiritual possessions will know what treasures were his: The gold of Ophir was not half so bright as the brightness of his spirit. The gold and jewels that make up the crowns of kings, and for which riots and revolutions come, are baubles compared to those he wears which are of love, and truth, and justice, and the might of a giant spirit.

We do not think that he ever believed himself to be especially humble; we do not think the presumption ever entered his mind or heart of thinking himself Christlike; but he was so. We do not believe that he ever thought himself especially exalted in spirit, or supposed himself to have great spiritual growth; but it is astonishing what giants these lowly thinking ones are! How the great strength of their lives flows out to others without their knowing it! It never would have occurred to him that, excepting to the nearest of his household, he was a strength; but we know many lives that were strengthened by his gentleness and greatness, many that were uplifted by his encouragement; many in whom life was more riotous, who would turn to more peaceful ways because of his presence; we know of many who felt that his natural gifts of the spirit were a perpetual sermon to them.

While maintaining always his right of private convictions, his lack of dictation and dogmatism, his consideration for others was perfect. Simply to live the best life that was in him was his aim. He never for one moment thought he succeeded, never thinking it made success all the more near.

We do not say too much when we name him as a perfect example of a gentle, kindly Christian spirit, and by Christian we mean Christlike—not Christian in the theological sense.

Then when, after an early bereavement, later than most men come to this realization, he was allied in marriage with the daughter of the President of this Society, Miss Nettie Bushnell, his crown of life seemed complete. You all remember, those years that seem so fleeting now, how in that bright September day their lives, bound by the same thought, linked by the same religion, were made one. You remember how the Society and friends hailed this union; that she who had been so faithful a worker in all her younger years in the Lyceum with the children, with the young people, and aiding in the work of the grown-up people, at last entered into the sacred work of the household. You bear this in mind: that although they were by pressure of outward circumstances separated from your presence, in spirit if not in body they worshiped with you.

You bear also in mind that during a good portion of their married life they have helped to bear forward the fruitage of the spirit to another generation; to make real in human life the knowledge of spiritual things.

The three boys, the greatest inheritance the mother can possess, are a living testimony of that life and love. The spiritual training has been from the first; the knowledge of the spirit-realm, the consciousness of the abiding presence of those who have seemed to pass away—all these things bear testimony to their careful training.

We have often said that the home should be the Sunday School, that if parents talk their religion children will have no need to be taught elsewhere. Their Sabbath School, perforce, has been at home; their knowledge has been the knowledge of their parents; they breathe the atmosphere of spiritual conversation and spiritual knowledge. Spirit messengers are not strangers to their young minds and hearts, and they know as well the spirit controls and their names, and the state in which they live, as many grown-up children who have had years of training, perhaps better.

For several months, we might say for years, there has been a palpable decline in the physical strength of our brother, which was watched with anxiety by his friends, and with deeper anxiety by the loved ones of the household. But it was not until about a year, possibly six months ago, when it came to be a subject of the deepest anxiety. But the struggling spirit still bore its outward burden of toil, which it would not relinquish even when the bodily weakness demanded it. It has scarcely been three months since the hands finally dropped their labor, and the body was obliged to pause, as he supposed, for rest; but the most intuitive of his household and friends knew that it was to be a permanent rest; that the much-needed rest which had come too late was to be through the only one avenue of perfect rest. Of course it seemed to him that he *must* live in the body; that the companion of his life and his little boys could not go on without him. His duty seemed to be here; he could not listen to any allurement of spirit-life, or any thought of what might be there, so long as he was needed here. It was this thought that seemed to pervade his mind, even up to the very week of the final change.

But it was not the thought of shrinking from the change; it was no fear of that great and wonderful and divine messenger; it was simply that he must recover to bear his part in this struggle of earth-life, to assist in bringing up his boys, to walk side by side with her who was his companion, to venerate the kindly father and mother into whose hearts he had been taken as their own son, to live for the friends all around. Within that week, however, through the lips of his own wife, and through the lips of this, our instrument, words of comfort and consolation and preparation gradually came. The day before the change the talk was plain. He was perfectly resigned; he was perfectly willing if it must be. He had thought he might not go, but always he turned with unfailing trust, with absolute faith, with abiding knowledge, to the light of the spirit, and when he asked for words it was not as one who is weak, but as one who seeks communion with the powers that are strong in the strength of immortal life.

When on the last day he was told, through our medium, "You will not remain many hours in the form, it is best that you should know this," then as bravely and trustingly as he had turned toward life, toward the struggle here, all his thoughts turned to a knowledge of the spirit, not for one moment forgetting those who were around, always considerate of them, up to the very last moment, thinking that possibly a cold breath of air might bring them discomfort. It was a most marvelous illustration of Paul's statement "that they shall not all sleep, but they shall change in the twinkling of an eye." Not only did the voice speak with almost full strength up to a few moments of transition, but finally, about five minutes before the change, he spoke a message of love to the absent mother who could not be there, then fully conscious of the spirit-presences, there was a pressure of the hand, and the one prayer for the spirits to take him quickly.

When the change came the spirit was already aware. The mortal breath enfolded his last words, the immortal consciousness was instantly there. There was not the slightest bewilderment. There was not the slightest hesitation. The body having finished its work, the spirit was just as ready to take up the new existence as though it had always been in the spirit state instead of mortal life. There was perfect knowledge of those who were bending over the form; there was perfect consciousness of all that was passing; every detail of the arrangements for the services that were to be held so quietly at home; the beautiful flowers that were sent in such profusion by loving and kindly friends; every tribute of praise was realized with the greatest humility, yet with most vivid consciousness.

The instant the mortal part was cast aside he seemed to have no more desire or use for the body than you would have for absolutely worn-out garments, it was utterly valueless to him. He turned to the hearts of his loved ones; he turned to those who were his friends, he saw his children, he felt perfectly aware of the new life, and the new and added duties. He even impressed those who were bearing forward the burial service that it should be quiet, that there should be nothing ostentatious, that they should not notice too much the mortal part, when the immortal was so near.

Need we say that this knowledge pervaded the household? Could it be possible that the wife so reared, and so by us taught in spiritual things, from her own gifts, and from her parents, and from her association with you, could turn away from that light in such an hour? Can it be possible that any who have this knowledge could have it eclipsed at such a time? Does not the knowledge grow brighter at an hour like this? Is it not a sustaining power? Even the ordinary faith strengthens in a time like this. What is spiritual knowledge but the opening of the gateway, that when a dear one has passed that physical change that you call death takes you all the nearer to the kingdom by one great step? The household and friends and loved ones were and are nearer; there is no going back into the shadows, there is no lamenting the physical absence. A presence so complete as this cannot be missed; it is transfused into every bright ray of sunshine; it becomes part of the song of the bird; it is a portion of the atmosphere that pervades the household; it is the daily manna—that better daily bread of human life than earth can furnish; it is the love that sustains and strengthens.

Many times you lean upon the physical arm, upon the personal presence that is a broken reed, but who ever leans upon love in vain? A love like this surpasseth all change; is nearer at death; is more triumphant in the spirit afterward, and abides as a living presence in the household; encircles, encompasses the friends; sings with those with whom it has been long silent, aids those whom it could not aid for lack of earthly time, and is a pervading light in the household of those whom it loves.

Dear friends: We know that this triumph is your triumph; that this light is your light; that this presence is a part of your presence to-day; that through the knowledge that such a change brings, your own loved ones are brought nearer; that while he bends in praise with you this day, sings with those with whom he was wont to sing, blesses those he was wont to bless, abides near to those to whom he was dearest, that your lives are made richer by this surpassing change, that one more sacred link is made that binds you to the heavenly state.

We need not give in words the comfort and blessings already felt in the household of the triumphantly arisen. The more than father and mother feel, while their sympathy goes out to the one who has not this staff to lean upon, that there is a diviner strength, born of the greatness of this hour for her whom they love, and which they will realize more and more as time goes on and the greater strength is given to them. And she, walking not alone, nor even bereft, but conscious of a greater strength and power of the spirit to lean upon by one more added light: the dearest and best in the Kingdom of Life. And these little boys will learn to know all the meaning of the words of this day, will understand the presence of the dear father, the loved papa whose loving gifts and thoughtful tenderness have entered into their earthly lives. They will learn to know that with stronger hands and diviner love he guides their footsteps, and that they in strength of body must take his place.

Beloved friends, you will all learn this lesson: that out of the light of this surpassing change there comes quickly and with great strength that which gives a knowledge of immortal life.

At this hour, in the triumph of immortal love, we hail our friend and brother in our midst to-day.

POEM:

OUINA'S WELCOME TO "BIRD OF PARADISE."*

Come quickly, he said, and ferry me o'er,
I'm ready to go, though the pathway is dim,
For many beloved ones have gone on before,
Joyfully chanting their triumphal hymn.

Come quickly, dear angels, the shadows are deep
That lie on the way, though fully I know
Your presence is with me, as sinking to sleep
I sense the oncoming of heaven's bright glow.

My fast failing breath and dim growing sight
Assure me the hour of transport is nigh,
But out of the dark comes the beautiful light,
As my soul questions strongly, What is it to die?

The earthly conditions no more can I bear,
Yet *fear* is not with me since *ye* are so near;
No *fate* can entangle my soul with the dust;
This body I leave with no lingering tear.

Come quickly, sweet angels, and bear me away,
I need not go down in a dark lethean stream,
But, folded to rest in your dear arms to-day,
My soul shall awake from its shadowy dream.
Come quickly and take me, I wait your reply,
What rapture! in heavenly embraces to die.

* * * * * * * *

Ay! precious soul, we are here, though between
The life that is fading and that which abides
Hangs for a moment the mystical screen,
'T is the bondage of clay that the new glory hides.

Be patient, dear friend, and a song of the soul
We will sing to your heart till *Life's* glory appears,
For no heavy tides to your ear surge and roll,
But the blending and meeting of two living spheres.

Mount thou as a bird with a new song to sing,
Thou art done with the old, tune your harp-strings anew,
Mount upward in triumph on life's fearless wing,
Cleave the body asunder, God's light shineth true.

Thou need not, friend, be borne to realms afar,
Nor wilt thy soul be cradled in soft sleep;
The spirit-world, more bright than sun or star,
Is filled with love that rarest vigils keep.

Its atmosphere pervades all earthly gloom,
With dust and clay your life is done at last,
Your soul awakes to newer song and bloom,
The odors of sweet flowers are o'er you cast.

Lilies and roses, pansies bright for thought
Of friends below, whose love is fond and true,
These precious blossoms in your life inwrought
Will bring soul-powers ever fresh and new.

'T is but a moment now, and all the pain
Will cease to be—the turbulence at rest,
Thou art awakened to thy heavenly gain,
The soul transfigured feels divinely blest.

And always life to life and love to love abide,
While song for song and bloom for bloom arise,
God's glory shining from the heavenly side
Outlives the outward clay that only dies.

All hail! thy song, like that of sun-bathed lark,
Rises triumphant for life's richest dower.
The answer comes for which thy soul did hark,
For thou art *free* in this supremest hour.

* The spirit-name given Mr. Ashton by Ouina some years ago.

BENEDICTION.

May the unfolding presence of that which is life fill every heart with the divine joy and benediction of this hour.

Original Essay.

CLOSING THE WORLD'S FAIR ON SUNDAY.

OBJECTIONS TO SUNDAY OPENING ACCOUNTED FOR AND CRITICALLY CONSIDERED.

BY M. W. H.

NO. II.

In the foregoing number I have, I believe, presented facts which sustain the charge made that the leaders in this movement for closing the Columbian Exhibition are acting from motives which, when subjected to a little logical sifting, show them to be *pretentious, selfish* and *totally unworthy* of acceptance as a justifiable basis upon which to argue that an aggregate of millions of people from all nations must be compelled to submit to the restraints of an *American* institution, which is made an instrument of robbing them of their rights, for no better ultimate outcome than that of thus aiding to display and emphasize *American* theological cant!

But the evidence to show the *hollowness* and *insincerity* in these pleadings and petitions for holy observance of the Sabbath on the World's Exposition grounds is not all in yet. The most *emphatically condemning* proof of all I will now bring forward. It is constituted in admissions and confessions—taken from a vast mass of testimony given to the world by men who have made their reputation and given the testimony here produced while identified with the religious denominations which throughout their history have practiced the observance of Sunday as the Sabbath, and are now contending for the enforcement of said custom at the coming Exposition in Chicago. I would emphasize the fact that this testimony I am about to present is all from their own side:

The *leaders* in this "holy" crusade against Sunday desecration at the World's Fair assert that their movement is inspired by "a *zealous loyalty to the claims of the holy Sabbath.*" Even though this assertion were true, yet it would also be true that said motive could not confer any authority or right to force their particular modes of religious thinking and doing upon their neighbors, though it would be a pleasure to us to contemplate their fidelity to their convictions of right as evidenced in their own practice among themselves.

But, readers of THE BANNER, no such pleasure can be ours, for the plea of these men who are engineering this scheme for compulsory Sunday observance is really but one huge farce. I declare not hastily here, but deliberately and intelligently, I know that what I have said is *true*. The *leaders* of this Fair-closing enterprise have been drilled and trained in schools of sacred literature, sacred history and church history. Thus, too, the writer of this paper has been trained—trained in these same schools presided over by Sunday-observers, and drilled in the same literature and history. I *know* just what the *leaders* in the Fair-closing crusade know—and *they* know just what *I* know—that from the beginning of the book of Genesis to the end of the book of Revelation there is not one single verse, line or word in the Bible that places any sacredness whatever upon the day we call Sunday, or first day of the week. They *know* that Sunday is not, and never was, the Sabbath. They *know*, even if only moderately well read in the history of the world's religions, that the day called *Sun*-day took its name from the ancient pagan custom of sun-worship practiced on that day. They *know* that the first law that was given to the world and to the church for the observance of *Sun*-day was proclaimed by a Roman Pagan emperor—himself a sun-worshiper—in honor of the "venerable day of the sun," and that when he afterward united himself and his pagan subjects to the early Christian church, his Pagan Sunday institution became intrenched behind the imperial power.

The church by its own example, and by religio-political decrees, invested the day with the only Christian sacred significance it ever had; and it has maintained this all through its history from the fourth century down to our times—though in an incomplete degree—by *baseless Bible arguments* on one hand, and by *civil penalties* on the other.

Among the many thousands of readers of THE BANNER are there any who will doubt the charge here made that our learned theological advocates of compulsory Sunday observance *know* that the Bible argument for Sunday sacredness is a baseless *sham*? To all such doubters I would say: First search the Bible for any proof that it attaches any sacredness whatever to the first day of the week, commonly called *Sunday*. Second, read and reflect upon the scholarly admissions of scores of representative men among evangelical Christians, a few of whose names I here present. Their candid confessions to the truth that the Bible furnishes no evidence whatever to sustain the Sunday institution, justify the serious charge I have made that the pious plea for a "Bible Sabbath" at the World's Fair is only a *pious pretense*.

Here are a few authorities whose testimony sustains the above charge of insincerity: Neander, Church Historian; The Augsburg Confession; Dr. Buck's, Theological Dictionary; Dr. Scott's Commentary; The Encyclopedia of McClintock and Strong; The Methodist Theological Compendium; Richard Watson's Theological Dictionary; Dr. Heylyn; Dr. C. S. Robinson; Luther Lee, D.D.; Lyman Abbott, editor of the *Christian Union*; Rev. Clark Braden, a much-learned and much-noted theological debater, and a prominent public advocate of Sunday observance; Bishop Jeremy Taylor; *The Inter-Ocean*; *The Christian Standard*; *The Christian at Work*; *The Watchman*; *The*——well, I could keep on in extending this list, not knowing where I would stop; so I will only add to the testimony on the point here under notice, that the united testimony of all eminent Roman Catholic authorities stands as a solid denial of any divine authority for sacred observance of Sunday, "except the divine authority conferred upon and abiding with the Church"—their church. Roman Catholic ecclesiastics offer *one thousand dollars* in cash to any Protestant clergyman or lay man who will show any Bible authority for *their* practice of observing Sunday as the Sabbath.

Finally, in this connection, I quote from the *Morning News* (Chicago) as follows:

"The Rev. John R. Grow, of the Hyde Park Baptist Church, preached on compulsory Sunday observance yesterday morning. He said he was opposed to it, and traced the Sunday law to Constantine's famous law enforcing the observance of the venerable day of the sun.

"Touching the closing of the World's Fair, he said the way to exhibit Christianity at the coming Exposition was not by means of a compulsory closing of the Fair—which would drive the people on excursions into the country, to the parks, or to the saloons—but by presenting visitors a living church, whose vitality comes not from the State."

To this sentiment all readers of THE BANNER can respond with a hearty Amen.

The Inspiring Animus of the Enterprise Here Considered:

I will complete this paper by stating facts which will show forth the grand ultimate object sought for and kept ever in view by the *leaders* in this enterprise for closing the great Exposition on Sunday. *This great Sunday-closing scheme is intended as a means for reaching a much greater and grander end*, which lies away beyond the time and place allotted to the forthcoming Exhibition in Chicago; therefore the problem of the outcome of the scheme in question assumes an aspect of interest and importance it could not possess if the solution to said problem would affect, in its results, only the city of Chicago during the summer of 1893.

What is this great end or object hoped for?

Anticipating here the above question which may come up in some minds, I will now present facts of serious import to every patriotic liberty-loving American citizen.

By means of a mass and multiplicity of evidences too great to state in detail here, the fact is established that there exists here in America *among our Protestant churches* an organized enterprise for uniting Church and State in this country, and for establishing here a national religion and a national hierarchy. This ambitious project first assumed an organized form in the shape of a society which bears the high-sounding title "The National Reform Association"—whose avowed object, as published to the world, is to secure an amendment to the Constitution of the United States for the purpose of placing all—what *it* shall declare to be—Christian laws, institutions and usages on an undeniable legal basis in the fundamental law of the land. This is all that the Roman Catholic papacy ever had, *and it is just what* it did have—power to place religion on a *civil* basis, by which power ecclesiastical decrees, customs and institutions were bound on every citizen by civil law. Are our national Legislature and our American citizens ready now to endorse this ambitious enterprise? No! and they never will endorse it *except by gradual approaches over successive steps*. This the National Reform Association well knows; therefore it has adopted the policy of gaining slowly, little by little, all it means to acquire according to its published avowal. To induce our State and National legislators to commit themselves to the principle and work of religious legislation, even in a small way, is now an object of primary importance with this Reform Society; for if the precedent for legislating for the purpose of establishing *any* religious law, custom or usage is once secured, then who shall draw a line of limitation beyond which our legislators may not go on the religio-political road upon which they will have set out. So our zealous but patient national reformers have been seeking to secure the desired precedent by asking Congress to enact *one single religious law*—a law for the national observance of Sunday as a day of rest and worship! With a view to securing this much desired Sunday law the American Sabbath Union—an offshoot of the National Reform Association—was created and organized several years ago.

But the Sunday Reformers found by two unsuccessful trials in Congress that even this petition for *only one* national religious law was too great an enterprise to begin with in starting out to establish a national religion in direct violation of the national constitution, which explicitly forbids all Congressional religious legislation.

With courage undaunted by past failures the two religio-political parties above named are *now* seeking to induce Congress to commit itself to the principle and work of religious legislation on a scale immensely smaller than that involved in the act of legislating religion for a whole nation. They now make the modest little request that Congress will, for the space of a few weeks, during the continuance of the Fair in Chicago, throw its influence in favor of a Sabbatic observance of Sunday—*not over the whole nation*, not over the whole city, even, but merely over the few acres of ground and Exposition buildings thereon to be devoted to the Exhibition. Modest little request, we repeat. But ah! the granting of it would be *religious* legislation, nevertheless; *and would constitute that long-desired precedent* which would be the little entering wedge to commence the ruinous work of splitting apart equal religious rights and our fundamental law, the union of which in this free land, during the hundred years of our national existence, has conferred upon us a spiritual enlightenment, prosperity and progress never equalled in the history of any other nation.

This, readers of THE BANNER, is the grand and stupendous object in view of the ambitious ecclesiastical workers in this Fair-closing enterprise; namely (and we have their own words for evidence), to establish a national religion and graft it upon our fundamental law—the Constitution of the United States; the accomplishment of which audacious scheme being impossible to perform by a single grand effort, they resolve to gain their end by *successive steps*. And the first step is to induce our national legislators to perform some legislative act, even if only on the smallest possible scale, which shall constitute a *precedent* for religious legislation. This World's Fair closing project will, if successful, serve as that imperatively necessary precedent. *And this success in closing the Fair is intended as the stepping-stone to the long-wished-for National Sunday law*, which, as we have seen, could not be reached without an intervening step in the form of some smaller religio-political enterprise lower down on the scale of religious legislation. I here introduce the testimony of one of the most active, able and experienced of the many hard workers for a national Sunday law—Mrs. J. C. Bateham, Superintendent of the Sabbath Observance Department of the Woman's Christian Temperance Union. In making her report at the great convention held in Boston last November, she said:

"We have been holding the question of a national Sunday law in abeyance, that we might devote all our energies to the closing of the World's Fair. We expect that that question will be settled next April in favor of the Sabbath, *which will be greatly in our favor in securing the passage of a national Sunday law.*"

Of course it will! This comparatively humble-looking little scheme in Chicago will, if successful, be made the basis for another grand effort to induce Congress to enact a national law contrary to the explicit restrictions of the Constitution, which forbids such legislation. The national Sunday law, when secured, will be made the stepping-stone for reaching *other* religio-political objects *still further up*, till, step by step, the grand and glittering goal long sought will be reached—a national religion will have been established by national law in accordance with the present expressed determination of the National Reform Association! Religious liberty will have come to an end, and every man's religion will then be dealt out to him from the national government, which will have been transformed into a veritable hierarchy; and from the seats of its central power its rulers shall decree to every man what he shall believe and practice in things pertaining to God; *and then woe be to the dissenter* who dares, for conscience sake, to protest against any of the theocratical dogmas which shall issue from the *throne of the great American Theocracy.*

Thus, in outline, I have pictured the religio-political power to which thousands of our ecclesiastics aspire, and which they are hoping to gain by bringing their combined influence to bear upon our State and national legislatures, till step by step they reach the goal of their ambition.

By the aid of facts, and by the logic evolved from a combination of the facts, I have tried in this article to sustain the following propositions:

1. That on its *own merits alone*—or demerits rather—the project of closing the Columbian Exposition on Sundays ought to receive from every fair-minded and patriotic American citizen emphatic disapproval; because (1) Sunday closing of the exhibit would be an infringement upon the civil and religious rights of those who would find themselves shut out. (2) That the plea for the *employés*, whose service would be required in case of Sunday opening, is *insincere*, and therefore unworthy of consideration. (3) That the demand for shutting everybody out of the Fair in order to exhibit American religion by displaying the badge of that religion—Sunday-keeping—is but a *vain, proud, hypocritical display of modern American Pharisseeism.* (4) Because the plea of reverence for "God's holy Sabbath" as a motive for Sunday closing is a *holy* pretense, because they—the leaders in this Sunday-closing scheme—know and confess that their "Lord" never appointed or instituted the Sunday Sabbath.

2. That the real significance and importance of this enterprise for closing the forthcoming International Exhibition on Sunday is expanded into vast magnitude by virtue of the relation which that project sustains to another and greater and grander enterprise—the most audacious scheme ever concocted in the wide domain of American dominion—a conspiracy (1) to destroy the blood-bought liberty which is the priceless heritage of every American citizen—the liberty to enjoy, unmolested, the profession and practice of his religion in accordance with the dictates of the conscience and reason which his Creator has given him: (2) To erect on the ruins of our liberties a gigantic system of religio-political despotism—a huge American hierarchy which shall reverse the car of human progress and roll it back toward the middle ages of superstition, darkness and degradation.

3. That this *lesser* enterprise of closing the Chicago Exhibition on Sunday is designed to serve as a means for attaining the greater end I have described.

Let Americans awaken to the danger which lies couched in this local and prospectively brief international affair to occur next year in the city of Chicago. Viewed intelligently in its portentous relations to our future national welfare, that brief event of only the one-half year allotted for its existence, looms up before us *big with destructive possibilities!*

New Publications.

SHAKSPEARE'S PLAYS. Revised edition. Cloth. Royal octavo, pp. 877. London, Eng.: J. Burns, 15 Southampton Row.

The above comes to us as a revised edition, but wherein the revision consists we are not informed. All we have to guide us in ascertaining this is the following preface, which, it is said, was "spoken to a sensitive":

"Good people: That my work hath found favor in you, I am satisfied; yes, pleased. There is much in it that I would change. While my imagination was quickened from another life betimes, and filled my fondest hope of the soul's future existence, I did not have that which in your day proves the soul's immortality: hence my desire to aid you in removing the stubborn doubt that dims the eye of the soul, and makes man reckless."

Following the above is this quotation from the original version:

"For night's swift dragons cut the clouds full fast,
And yonder shines Aurora's harbinger;
At whose approach ghosts, wandering here and there,
Troop home to church-yards; damned spirits all,
That in cross ways and floods have burial,
Already to their wormy beds are gone."

To which this couplet is appended:

"How changed the thought that knowledge brings,
I am a ghost, that never to a wormy bed hath been."

From this we conclude the revision is in correcting certain passages and giving what has since been learned to be a more truthful view of the after-life of earth's inhabitants.

OLD TESTAMENT STORIES Comically Illustrated. By Watson Heston. The Stories being Humorously Told, and Hard Facts Given Concerning the Origin and Authenticity of the Old Testament. Long 8vo, pp. 395. New York: The Truth Seeker Co.

Commencing with Genesis, all the leading events, commands and teachings capable of having their inconsistencies shown by the artist's skill, are made the subjects of pen and pencil. A glance at any one of them will convey more impressive and enduring views of the ridiculousness of supposing the crudities therein contained entitled to the worship and reverence of mankind than scores of pages of argument. There are two hundred full-page engravings, and the same number of letter-press.

"SECRETS OF THE CONVENT."—This is the title of a new work recently issued from the press by Hudson Tuttle. It deals with the secrets of convent life and the mysteries of the Catholic religion, and is couched in narrative form which holds the interest of its reader from the first page to the closing line. The author claims that what he has related are facts that have come to his knowledge; such being the case, one is appalled at the recital of unrighteous deeds perpetrated in the name of religion. This little volume contains much food for reflection and earnest thought on the part of all who love their fellowmen and long to see them freed from the bondage of churchly superstition.

Hypnotism—Brazen Professional Assurance.

To the Editor: In a late issue you published some sensible criticisms on a bill before the New York Legislature prohibiting any persons save diplomated physicians from practicing hypnotism. If these gentlemen were learned and experienced in this matter there might be some possible pretext for such a bill, yet even then I would not approve the principle involved. But the plain fact is that the ignorance of the great majority of such physicians as to hypnotic healing is profound, and they are wholly inexperienced. More than this, there is not a professor of hypnotism in any medical college in the State, no text-books to be studied in their curriculum, no means in any of their schools of gaining that knowledge indispensable to make their practice anything but a hazardous blunder. Not one physician in five hundred ever saw hypnotism practiced in sickness. Up to a late date most of them despised it, under its old name of animal magnetism. Yesterday they tried to get "doctors' laws" against magnetic healers, treating the whole matter with a brutish contempt, and refusing, as those who "having eyes see not," to recognize the cures of skilled magnetizers; to-day they baptize the thing they despised with a new name, and would gain the exclusive right of trying to do what they do not know how to do.

By name, not by sight, I know four letters of the Greek alphabet, and am quite as competent to be a professor of Greek in a college as are the large majority of the diplomated doctors of that great State to practice hypnotic healing.

I doubt not there are eminent and excellent medical men doing their best to understand this psycho-physiological healing power; to such all due honor; but in the present darkness of professional ignorance, this bill is only an evidence of brazen assurance and learned folly.—G. B. STEBBINS, *in the Religio-Philosophical Journal.*

The *New Nation* sapiently remarks that the anti-public coal-yard decision of the Massachusetts Supreme Court to the effect that municipalities may sell coal to citizens in the *gaseous* form from pipes, but not in the *solid* form from carts, is attracting wide attention. Quite singular, to be sure.

For Over Fifty Years

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

For the Banner of Light.

PHILOSOPHIES.

Given through the Mediumship of Mrs. H. S. Lake, by Spirit Walt Whitman.

We gather great hopes, and we scatter them;
In the soil of the soul we plant the possibilities of better things;
Knowest thou the way of life and its ending?
Wherefore parley on the way, and discuss it?
I am with you, and of you,
And my life, and my hope, and my being,
Have borne burdens, and been bared to the storm;
Feel me, and know me, and believe in me.
Lo! I am a spirit, for your discernment,
The touch of my palm would thrill you,
And fill you with new life and courage.
Down deep in the abyss of being am I,
Waiting for the terrible torch-light of triumph,
Which will sometime burn to tatters the veil that conceals me.
I am emancipate, as one day all will be,
Now glory to the highest in heaven, and on earth!
Let us come together in sweetest accord,
Open wide the gateway of feeling,
Unlock the doors of the spirit,
And sensing what is, and what ought to be,
Let us pass on together, born anew and begotten.

Some souls stagger and fail,
Shall I, therefore, ruthlessly rush over them?
No, I will gather them tenderly,
And in my heart I will hear them,
I will know what it is to love and be loved!
God made us to be, and to befriend each—
I am part of the law, and a parcel—
If to day I am here, and to morrow am not,
Will you not sense my soul-presence?
And sometime repeat:
"Oh! that I could call back the voice, and the eye,
The word and the hand of my friend!"
To be lost in the crowd, and to linger around,
This is it to be known and unknown.
I would your power were mine—mine yours;
An equal exchange would make void these distinctions.
Come, friends, to the front, and fare with us,
We are one of you and for you,
And to do what we did, and be as we were,
This was "the way, the truth and the life,"
Its discernment.

Boston, Mass., June 4th, 1892.

Spiritual Phenomena.

A Reminiscence of Charles H. Foster,

WHOSE WONDERFUL MEDIUMSHIP ASTONISHED THE WORLD.

To the Editors of the Banner of Light:

The publication of the book entitled "The Salem Seer," written by Mr. George C. Bartlett of this city, (which book I have carefully perused,) calls forth an avalanche of reminiscences relating to Mr. Foster, which I am sure the readers of THE BANNER will enjoy. I first became acquainted with Charles H. Foster, the grand medium, while attending a séance at his rooms, in company with Olé Bull, Prof. Vincenzo Botta, Mrs. Botta, and Olé Bull's son, Mr. Alexander Bull. Mr. Foster's wife was also present at the séance referred to. After a few moments' pleasant conversation, the most marvelous demonstrations of Mr. Foster's wonderful powers began, and before the séance was brought to a close every person present must have been satisfied of an *invisible* human intelligence surrounding us, which the most confirmed skeptic could not deny. Many of your readers are undoubtedly aware that Olé Bull was a native of Norway. The great violinist was born in the city of Bergen on Feb. 5th, 1810, and, long before the Rochester rappings had been heard of, Olé Bull had been a firm believer in the power of spirit-return. As a composer of music Mozart was his *beau ideal. He frequently remarked that Mozart's spirit was his guide*, and had been constantly by his side when he was playing the violin from the twenty-fourth year of his age. He often used to remark that "Mozart was his religion."

During the evening wonderful tests were given to Olé Bull and his son through Mr. Foster, at times causing no little excitement. These tests, for the most part, were given, I think, in foreign languages, and about matters connected with Olé Bull and his family, of which it was quite impossible for Mr. Foster to have had any previous knowledge. On one occasion during the evening, Olé Bull's son became so much affected by the many strange tests that we were obliged, with some difficulty, to induce him to keep his seat. Olé Bull, himself, was also intensely interested. During these developments Prof. Botta and his wife remained quiet spectators, when suddenly Mr. Foster turned toward Mr. Botta, remarking: "There is a lady spirit present for you, sir, who tells me she is an aunt of yours. She carries in her hand a beautiful flower, which she calls '*Marguerite.*'" Prof. Botta made no reply, and Mr. Foster continued: "The lady tells me that her name is *Marguerite*," and then, suddenly placing his hand to his forehead, Mr. Foster said: "How strange! Why, she tells me that she was born and died in the village of *Marguerite.*" Here were the names of three *Marguerites*, each one representing a distinct entity, and each one explaining itself clearly. For a moment Prof. Botta seemed staggered with astonishment, and the learned gentleman unhesitatingly and at once confirmed the facts as they have been presented. Said the Professor to me: "Yes, it is true. I had an aunt by the name of *Marguerite;* it is also true that she was excessively fond of flowers, and that the *daisy* (which in our language is called *Marguerite,*) was her favorite flower, and during the season of flowers a *Marguerite* was almost constantly pinned upon her dress. It is also true," continued the Professor, "that my Aunt *Marguerite* was born in the little Italian village of *Marguerite*, and her spirit passed out in that same little village; and," said he, "the most astonishing part of this is that the village of '*Marguerite*' is in an isolated spot among the mountains of Italy, and few Italians are aware of the existence of such a village, or of its locality." Prof. Botta was formerly a member of the Italian Parliament, and for many years has occupied a prominent position as a teacher, scientist and philosopher in one of our foremost New York institutions of learning. He is a man who stands very high as a profound scholar and deep thinker.

Several days after the extraordinary experience with Foster I met Prof. Botta in a Broadway stage. Our conversation immediately turned upon the events of the evening with Foster, the medium. Prof. Botta fully endorsed his previous statement, simply adding that he considered what he saw and heard in the séance-room of Mr. Foster to be an *occult* force, the cause of which was to him incomprehensible, and as yet unexplained by scientific research.

One afternoon Mr. Foster called at our Musical Institution, and invited myself and family to drop in upon him at any time that suited our convenience; adding that it would give him great pleasure to sit for us "without money and without price." Knowing something about Mr. Foster's generous nature, I invited a friend of ours—a very prominent New York lawyer, and one of the most astute masters of the modern languages whom I have ever met—to accompany us. The gentleman was no less a personage than the Hon. James D. Reymert, who for a long time sat in the House of Representatives at Washington as a member from Wisconsin. Hon. Warren Chase, our dear and recently departed friend, was also present. Judge Reymert is still living in Los Angeles, Cal., and is ready to attest to this statement. Anticipating writing this letter for the columns of THE BANNER, I sent a letter to Mr. Reymert, requesting him to refer to the tablets of memory and call up, if possible, our mutual experience with Charles H. Foster. Judge Reymert immediately answered my letter, confirming my recollections of our sitting with the medium. The Judge wrote some fifteen questions in various languages on bits of paper. These questions were written and folded while Mr. Foster was engaged in mending a kid glove. I watched him closely while the Judge was writing the questions, and he (Foster) did not even look up from his work, and seemingly paid not the slightest attention to what the Judge was about; the questions were placed upon the table, and, as the Judge remarked, in a moment after he could not have distinctly recalled any particular question which he had written. Placing each one of the little pellets of paper to his forehead, Foster answered them all with surprising rapidity.

I will simply specify *one*, which will give an idea of correct replies to them all. Mr. Reymert had a brother, a seafaring man, who lost his life by being wrecked on the coast of Norway in 1842. The particulars of this sad incident were graphically described by the wonderful medium, and signed most unmistakably in the own handwriting of *Mr. Reymert's spirit-brother.* All the other questions were also satisfactorily answered. It is only a few days ago that I received an autograph letter from Judge Reymert, affirming in the strongest language the above statement. One more remarkable example of Foster's occult powers, and I will close this already long letter.

A dear little relative of mine named Benjamin Franklin Parsons, one of the sweetest, the most loving and gentle creatures I ever knew, was accidentally drowned in the harbor of Gloucester, Mass. Mr. Foster gave a most minute description of dear little "Bennie's" death. It happened in this wise: The little fellow was out with his father in a small boat. A sudden squall of wind upset the frail bark, and father and son were thrown into the water. The father was saved, but dear little "Bennie's" pure spirit passed to the spirit-life. All the particulars of the sad accident were as clearly and graphically described by the medium as if he had been present during the terrible scene.

I received a letter a few days since from Prof. James of Harvard University, who is connected with the Society for Psychic Research. He writes me that he had some experience with Foster, which was, as a whole, unsatisfactory. I am sure if Prof. James, or any other investigator, could have had my experience with Charles H. Foster, as well as that of mutual friends who were present, he would not be disposed to deny the facts of positive yet unseen human intelligence, which, as Dr. Johnson remarked, "If no *mortal* can comprehend or explain, it must be the power of something *more* than a mortal." It seems to me that there is entirely too much *prejudice* existing in the minds of so-called intelligent investigators, and that their verdict is too often a foregone conclusion; and it also seems to me that the old French saying, "*Honi soit qui mal y pense*" (Evil to him who evil thinks) is especially applicable to the majority of *so-called* scientific investigators as to the phenomena of Modern Spiritualism.

As Mr. Bartlett, in his intensely interesting book, remarks: "Life is short, and we are passing away, and a man like Foster should not have been allowed to die so little understood, or his power been so lightly treated by scientific men"; and Mr. Bartlett adds: "As there is no one who has ever seen the century plant bloom the second time, so no one has ever known but one Charlie H. Foster." "Foster stood apart from all men distinct and alone. It is true, to a great extent, that humanity is alike, but I wish to convey the idea that while he was like others, he was peculiarly unlike *all* others. He was extravagantly dual. He was not only Dr. Jekyll and Mr. Hyde, but he represented half-a-dozen different Jekylls and Hydes. He was strangely gifted; and, on the other hand, he was woefully eccentric. He had a heart so large indeed that it took in the world: Tears for the afflicted, money for the poor—the chords of his heart were touched by every sigh. Like a child, he seemed to have no forethought. He seemed to live for to-day, caring nothing for the morrow. He would take no one's advice, simply because he *could* not." The last time I saw him he was in the Danvers Asylum, where I gave a musical entertainment to some five or six hundred patients. He in conversation with me seemed as rational as ever, but he was not, although he evidently enjoyed the music. He was in the asylum but a brief period, when he was taken out and cared for by Colby & Rich of THE BANNER, and other friends, at the home of his aunt, until his final demise. The effect of our music upon this large number of unfortunates was magical. I recollect during the evening, as my daughter Annie was playing a beautiful piece upon the piano, one of the lady patients made a rush toward her. At the same moment half a dozen of the attendants started in pursuit of the harmless creature. Upon seizing her she quietly remarked, "I was not going to hurt Miss Watson, *I only wanted to kiss her.*" Shortly after this episode, Mr. Foster called at our cottage home in Beverly, Mass. I was absent at the time, much to my regret. My wife, however, stepped out to his carriage and invited him and his aunt, who accompanied him, to go into the cottage and rest, at the same time asking him how he felt. Without replying, he turned to his aunt, and repeated the question, saying, "*Aunt, how am I?*" He soon after passed peacefully away.

At the obsequies, Mr. W. J. Colville delivered a beautiful and most impressive invocation, which must have brought the minds of all who heard it into close communion with the higher realms of spiritual being. The invocation was followed by an address of singular power and pathos, in which many of the leading traits of Mr. Foster's character and many of his phases of mediumship were most appropriately referred to. In substance the speaker spoke as follows:

"The life of Charles H. Foster is a most valuable and interesting psychological study. He was an unusual man, as his gifts were unusual. He was extremely sensitive to his every surrounding, and might fitly be compared to an Æolian harp, which responds at once to every breeze. Such natures are peculiarly apt to suffer and go astray, while they are with equal readiness made responsive to the highest and holiest influences. They cannot be judged by ordinary standards. They belong to the exception—not to the rule—and were they not thus singular, they could not do the *special* work they were born to accomplish. Chas. H. Foster was a medium for such varied manifestation of spirit-power, that almost every one who went into his presence received something peculiarly applicable to his own condition. His facility in describing spirit-forms and giving tests of spirit-identity was truly marvelous. He was lionized everywhere. Class distinctions in England were all forgotten at the approach of that stupendous mystery of spirit-telegraph which made the learned noblemen bow in the presence of a power mightier than rank, wealth and even death. Mr. Foster's last hours were beautiful to remember. A calm followed the tempest; the skies cleared; the music of the spheres sounded in his ears; spirit-friends kind and wise clustered around his bed, and welcomed him with open arms into their fairest state of being. All the spirits who had been helped by communicating through him, and all the mortals who had been blessed through his grand mediumship, threw upon him the healing balm of grateful thought and bore his spirit aloft on pinions of loving recognition. He has passed to a home in comparison with which all earthy dwellings look poor indeed."

Among the assemblage of friends which filled the house at 14 Williams street, from whence Mr. Foster's spirit took its flight, were the Rev. Fielder Israel, ex-Alderman John B. Bettis of Salem, Abbott Walker of Hamilton, John R. Bassett, Caleb Buffum, and Luther Colby, editor of the BANNER OF LIGHT. His interment occurred at "Harmony Grove Cemetery," Salem, Mass.

Mr. Foster passed to the better land on Dec. 15th, 1885, aged fifty-two years two months and twenty days. J. JAY WATSON.

255 West 43d street, New York City.

June Magazines.

THE COMING DAY. (London, Eng., Williams & Norgate.)—Editor John Page Hopps, in a brief homily on "The Resurrection," has this to say regarding the growing tendency to adopt spiritual truths:

"What a glorious and delightful hope! There is no death! and this hope [knowledge] will prevail. Even the intense believers in the old creeds are unconsciously breaking away from the old clinging to the body, and are, inconsistently enough, ignoring it. There were remarkable testimonies to this after the death of Mr. Spurgeon. Dr. Angus, at a special service the day before the funeral said: 'To-morrow we shall follow to the grave what is mortal of our leader. What is immortal is not here. And poor Mrs. Spurgeon wrote: "With me it is absolutely necessary that I keep looking up: He is not here, he is risen, is as true of my beloved as of my beloved's Lord. To-day he has been a week in heaven."'"

CASSELL'S FAMILY MAGAZINE.—The delightful serial story, "Out of the Fashion," reaches its conclusion, and new chapters are given of "Formed for Conquest." Mr. Baker contributes a descriptive sketch, "In Picardy and Artois." Three complete stories are given. "An Old Piece of Stitchery" will please ladies, and "Expression in Animals" all readers, old and young. New York: Cassell Pub. Co.

OUR LITTLE ONES.—Of the many fine illustrations, two are specially so, though all are excellent: "The Strawberry Boy" and "Posies." The reading matter is entertaining, and adapted to the comprehension of young minds. Boston: Russell Pub. Co.

THE QUIVER.—The opening article is on "Lighthouses, and Those who Attend Them," by G. Holden Pike; the serial "Through Devious Ways," which is getting very exciting, is approaching its last chapters; "Sea Lavender" and "A Corn-Colored Kitten" are pretty stories; other good points are noticeable this month. Cassell Pub. Co., New York.

THE LADIES' HOME JOURNAL contains its usual excellent quality and variety of reading in prose and verse, including nearly twenty special departments, each well filled. As a whole the issue has never been excelled. Philadelphia: Curtis Pub. Co.

JENNESS-MILLER has for its leading papers "Sense and Art in Dress," by Mrs. Miller; "Mme. Marchese at Home," by Mme. Kate Potter; "How and Why I Whistle," by Mrs. Shaw, and "Helping Hands Outside of Prison Doors," by Miss Linda Gilbert.

THE HOUSEHOLD gives its readers a detective story, "Craig's Little Daughter"; one of a diamond in the rough, "That was a Close Shave"; "Legal Talks," and instruction in various matters of value to "home bodies." Boston: 50 Bromfield street.

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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 C. O. D. Orders for Books to be sent by Mail, must invariably be accompanied by cash to the amount of each order. We would remind our patrons that they can remit us the fractional part of a dollar in postage stamps—ones and twos preferred. All business operations looking to the sale of Books on commission respectfully declined. Any Book 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 an order to have the paper sent for any stated time, free of charge, 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 impersonal free thought, but we do not endorse the varied shades of opinion to which correspondents give utterance.

☞ No notice will be taken of any letter or communication which does not come authenticated by the name and address of the writer.

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

Banner of Light.

BOSTON, SATURDAY, JUNE 18, 1892.

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 Bosworth Street, corner Province Street,
(Lower Floor.)

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

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

COLBY & RICH,
PUBLISHERS AND PROPRIETORS.

ISAAC B. RICH, ...BUSINESS MANAGER.
LUTHER COLBY, JOHN W. DAY, ...EDITORS.

☞ Communications for publication must be addressed to the EDITORS. All business letters should be forwarded to the BUSINESS MANAGER, in order to receive prompt attention.

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

SPECIAL NOTICE.

We have decided to offer those of our patrons, who feel disposed to labor for the extension of the circulation of THE BANNER, **a pecuniary incentive,** namely: **until further notice we will accept Clubs of six yearly subscriptions to the Banner of Light for $12.00.** *We ask for the united efforts of all good and true Spiritualists in its and our behalf.*

Specimen copies will be furnished gratuitously to canvassers and to those who wish to utilize this paper.

COLBY & RICH, *Publishers.*

Special Notice.

There will be no Public Circle meeting at this office on Friday, the 17th inst.—that being a legal holiday.

Circles will be held as usual on Tuesday, the 21st, and Friday, the 24th. On the last named date will be held the closing Circle of the season—it being the custom of our spirit-band to conclude their yearly work on the last Friday in June.

Due notice of the reöpening of these Circles in the fall will appear in these columns.

The Proofs of Progress in Society.

The editor of *The Arena* remarks in the June issue of that independent and progressive monthly, on the new forms which the higher life is finding for manifestation, many of them outside of the boundaries of the organized church. He dwells with satisfaction on the gradually improving conditions of human society. The channels for mutual brotherly aid and sympathy, as he believes and asserts, are being deepened, and the links of interdependence are growing more strong. The word "neighbor" has a broader significance. Selfish limitations are being submerged by the exuberant overflow of the altruistic spirit. The barriers erected by man are melting away, and letting the currents of divine and human love mingle more completely. Man is restless until he finds God, and he so often fails of this because of losing his way among the mazes of scholastic theology. Human systems have only constructed by-ways that lead upward, instead of showing the divine indwelling.

But notwithstanding all the anxiety respecting the great drift and tendency—notwithstanding that poets and mystics and quietists have by a more profound insight excelled theologians in their interpretations of the divine character—the world is more truly religious today than at any time in the past, says the editor of *The Arena.* That divine electricity called love is pulsating more and more through man's nature, and manifesting its redundant energy. It overflows the distinctions of caste, religion, nation and race. There is abundant compensation for the carrying away in the current traditional beliefs and ecclesiastical sanctities, in the unveiling of higher ideals, the vitalizing of thought and character, and the clearing away of the rubbish that has almost hidden the divine lineaments of man's nature. Religious advancement is to be seen in the increased emphasis which is given to those living realities about which men cannot differ.

The Seventeenth of June,

A legal holiday, falls this year on Friday of this week—therefore the BANNER OF LIGHT ESTABLISHMENT will remain closed on that date.

☞ In report of Salem testimonial—page seven—the name of the lady composer *should* read Miss Rosa McKlen.

Sunday in the Right Light.

The observance of Sunday has never been discussed with such candor and courage since it became a question of general interest as it recently was in a lecture by President Andrews of Brown University to the senior class in that institution. He laid down the proposition in the first place that the basis of the Sabbath obligation does not lie in the sacredness of any given day as opposed to any other day—that there is nothing to be honored in one day, but that a certain proportion of our time is to be honored; that it is plainly taught in the New Testament that the obligation does not arise from the fourth commandment. He said the attitude of Christ was to show that the Old Testament Sabbath was to be done away with. In the New Testament the first day is not given any prominence as a day of rest. There was no command anywhere to refrain from work. Christians carried on their business just the same on the first day of the week as on any other, down to the time of Constantine, though they ceased from work to a great extent on the seventh day.

President Andrews declared the old-fashioned New England Sunday absolutely a creation of man, and not of either the Old or New Testament. The Old Testament Sabbath was a joyous day, its main purpose being rest. The old New England Sunday was a crucifixion of the flesh. The speaker confessed that it came near making him an infidel. It was, he said, the devil's day to him, rather than the Lord's day. He said repression is not Christianity. Puritanism was a dreadfully narrow manifestation of Christianity, and we are suffering from it now. The Sabbath never was meant to be a sort of mustard plaster to torment mankind.

The only obligation to observe the Sabbath, said President Andrews, comes from the proved usefulness of its observance. If it had not been found to be useful, it would never have been retained. Men, brutes and machinery can do more work, and do it better, in six days than in seven. Its observance increases the closeness and blessing of family life. It is the only day on which the working-man can be at home with wife and children. It is the only day on which many can find time for reading and reflection.

As to the proper observance of Sunday, President Andrews said the primary thought is rest. It is a duty for such as can devote Sunday to spiritual uses, but they should not enforce such uses on others. We have no right, said he, to inhibit by law any of those who wish to go down the bay on Sunday. All art galleries and free libraries should be open on Sunday, and those who object to this do not know what poverty is; and just so long as ministers object to such things, they will gain no hold on the laboring people. This is just the class they fail to reach, while on the contrary they were just the ones that Christ did get hold of.

It was on these grounds that President Andrews advocated the opening of the World's Fair on Sundays, but not all day. He would have it opened at noon for the rest of the day. It might not be well to have the machinery department open, but all the art galleries and everything of that nature should be open by all means. To his student auditors he said we should teach the real value of this observance, and not go back to the fourth commandment. We should teach the necessity of breaking up the ordinary round of labor. And we should secure such observance in all legitimate ways. We should preach, visit the sick, do good to others, and do anything and everything to elevate ourselves and mankind.

Now all this, coming at the present time from a Baptist clergyman and the head of one of the oldest educational institutions of the country, is liberal beyond the speaker's sect or profession. It is spoken most opportunely, too, when this Sunday question is opened by the World's Fair discussion. It is in touch with the tendencies of the time, and spoken by one who possesses the ability to vindicate his views and maintain his position.

Able Arraignment of the Vaccination Humbug.

As all THE BANNER readers know, Wm. Tebb, Esq., of London, Eng., has been for years the "Moses" of the anti-vaccination cause in Great Britain, and every reason exists to predict that the earnest and self-devoting efforts of this gentleman and his coadjutors in England will *win* the fight, eventually, against medical bigotry and official stupidity alike—so that the practice of imparting disease to *healthy* persons by law, and against their solemn protest, will be swept away by the rising tide of an awakened national conscience.

As an example of the clear-cut style in which Mr. Tebb shows up this medico-legal monstrosity, we copy from the *St. James's Gazette* (London), of May 27th, '92, the following resolute epistle *vs.* vaccination, which carries with it its own lesson, and ought to arouse alike the attention and abhorrence of the thoughtful *everywhere*, regarding this pestilential relic of "therapeutic" barbarism:

The Interim Report of the Royal Commission on Vaccination.

To the Editor of the St. James's Gazette:

Sir: Having devoted much personal attention to this important question during a period of more than twenty years, and read the comments in the *St. James's Gazette*, may I venture to ask permission to state my views in your columns at this particular juncture?

Surprise has been expressed in certain journals at the condemnation of the existing laws by the Commission on two particular points: 1, The practice of cumulative penalties for non-vaccination: 2, The punishment of recalcitrants as malefactors. This surprise could hardly have been experienced by those who have taken the trouble to read the evidence presented to the Commission, or by those who are cognizant of the accumulation of facts showing the failure and evils of the Jennerian system. It would occupy too much of your space to go into the details of this many-sided question; but I may observe that the fundamental basis upon which the Vaccination Laws were originally established has, in this latest inquiry, been completely overthrown:

(*a*) That vaccination is an absolute protection against smallpox. This protection was promised by the promoters of the Vaccination Bill of 1853, upon the unanimous opinion of the entire medical profession; and when further powers were demanded in 1867 to render the law more stringent, Lord Robert Montagu, who introduced the bill, reâffirmed the original promise, and declared it to be absolutely certain that after vaccination no person should ever be attacked by smallpox. It is almost needless to say that no director of a smallpox hospital, none of the official witnesses before the Royal Commission, no member of that Commission, nor any well-informed physician, holds this view of vaccination at the present time. The utmost that is now claimed is, that smallpox is mitigated by vaccination; but, inasmuch as no one can tell into which of the several varieties of smallpox a particular unvaccinated case would develop, it is obvious that scientific evidence on the point is unattainable.

(*b*) The second dictum of the founders of the vaccination laws was that the operation is of a benign character, and free from peril. Hundreds of pages of evidence have been brought before the present Commission to show that loathsome and incurable diseases, including leprosy, have been introduced into healthy persons at the point of the lancet, and it cannot be doubted that, if these facts had been known forty years ago, the Compulsory Law, which was enacted without previous inquiry, could never have been passed.

The concessions unanimously recommended by the Commission, though gladly accepted, will, allow me to say, affect only a small minority of the opponents of vaccination. The insurrection in Keighley, Leicester, and other places where the law has for some years been a dead letter—and where vaccination is almost obsolete—has been carried on against a single penalty for non-vaccination. One representative witness after another, after testifying to the sinister results of vaccination in their families, have declared before the Commission that, no matter what the final decision of the Commission may be, no amount of coercion will ever induce them to submit their children to the like perils again.

The interim report admits that many of the recalcitrants who have undergone criminal punishment are well-conducted and in other respects law-abiding citizens. *Coercion is, therefore, the attempt to crush out the honest convictions of good men by means of physical force.* Such attempts have failed in the past with Quakers, Catholics, and Jews, as well as with anti-vaccinators. At any rate, the indefeasible right of a parent to protect his defenseless offspring from danger remains; it existed before Acts of Parliament, and will survive them. The struggle against the law will be maintained with swelling numbers until permanent deliverance is secured.

I am, sir, your obedient servant, WILLIAM TEBB.
Devonshire Club, St. James's, May 25th.

Stebbins on Hypnotism.

We republish from the *Religio-Philosophical Journal* in our present issue the very concise and truthful statement from the pen of Giles B. Stebbins in regard to the position of the medical faculty concerning the laws of *mesmerism*—latterly called *hypnotism.* This article should be written in letters of gold, that all might clearly read its lines and become enlightened upon a subject of grave import. It forces the truth so plainly into the faces of the diploma doctors in the different States, that we should think it would cause them to blush with shame at the contemplation of their own weaknesses.

Thousands have been hurried into the spirit-world through the practical ignorance of the so-called medical school in regard to hygienic laws. Spiritualism through its inspired teachers is trying to correct the abuses visited in this line upon human beings through the "bookishness" and superstition of the past. Thanks to the Spirit of Progress that is abroad, a new and glorious light is dawning upon the world, and medical monopoly and power are beginning to wane.

The "Good Time Coming."

Unlike St. Paul, we believe woman has equal rights with man, in all that goes to make up humanity; and that she should stand at the right hand of man his equal—and *will*, when selfishness and its kindred vices shall have become things of the past. We do not expect to live on this mundane sphere when that glorious epoch shall arrive, but the world of spirits is working with tremendous power to bring about this auspicious result.

With our knowledge of the past, the present, and the future, we have not the least doubt that the inhabitants of the celestial world have the power to right all wrong; that wars will cease, and that the whole human family will walk hand and hand with the immortals.

When the peoples of earth shall become clairvoyant, clairaudient, clairvolent; when kings shall not rule by misnamed "divine right"; when "priestcraft" shall be unknown; when all human beings shall become their own kings, their own queens, and their own priests: *Then* the MILLENNIUM, so long foretold by seers, will become a glorious reality.

☞ There are people in this world hard to satisfy under all and every circumstance, no matter how honestly and carefully you answer their queries. A certain class of professed Spiritualists are no exception. Indeed, they are oftentimes more hypercritical than those who are simply investigators. We are induced to make these remarks solely in consequence of (as a specimen) an episode that recently occurred in our counting-room. A gentlemanly-appearing individual called, and inquired of one of our clerks for information as to "who was the best medium in the city to consult." The clerk politely handed him quite a number of cards, with the remark that such-and-such were considered good mediums. At length the individual said, "Can you give me Mrs. Floyd's address?" The clerk quietly answered, "No, sir; that medium does not advertise her locality, nor inform us where she resides, therefore we are unable to give you the information desired." Soon afterward the chief clerk came in, when the said individual accosted him. The clerk went to his desk, and took therefrom a memorandum-book containing *many* addresses of individual Spiritualists, but he could not find Mrs. Floyd's address therein. Then the individual remarked, "The other man refused to examine that book," etc. Our clerk, who is a reliable young man, informs us that no such refusal was made.

This episode leads us to suggest to all our public mediums—whether they advertise or not—to leave their addresses at this office, for reference, in order that our clerks may not be censured, as they often are, without the slightest cause. It should be understood that we are always willing, and so are our clerks, to accommodate every one who calls at our office for information in regard to the localities of mediums in this city, or elsewhere.

☞ We are pained to note a statement in the latest number of London *Light* to the effect that W. Stainton Moses (M. A. Oxon), its talented editor, has been smitten with an affliction of the eyes—much the same as was the late Prof. Henry Kiddle. He still continues at his post by the aid of friendly amanuenses, readers, etc. We trust he may yet be able to surmount this sad condition, and be restored to his old-time self again. Spiritualism has too few workers of his stamp among its editors to spare even one from the number.

☞ We shall print in our next issue the full report, made specially for THE BANNER, of an able address delivered by MISS S. LIZZIE EWER, of Portsmouth, N. H., at New Bedford, Mass, titled **"Spiritualism; What It Is Doing, and Is Destined to Do."**

☞ Our thanks are returned to S. M. Pearson, Stratham, N. H., Mrs. Farnsworth of Connecticut and Mrs. S. M. Ingraham, Windsor, Vt., for offerings of flowers for our Free Circle-Room table.

True and Deserved Recognition.

The Woman's Christian Temperance Union of Oneonta, N. Y., in appreciation of the services of our and their friend, Mr. George H. Smith, editor of the *Evening News* of that place, have presented him with a book by Henry Drummond: "The Greatest Thing in the World," with suitable sentiments inscribed on the fly-leaf. These ladies present the book because its sentiment expresses their thoughts to him better than they believe they could do it otherwise—conscious that it supplies the motive power of his work, and feeling that he has been given his present responsible position in order that he may do great things in love.

His reply in the *Evening News* is cordial and grateful. He says that unless fallen creatures are helped on *this* side of life, they will inevitably carry their infirmities with them to the other shore. Knowing this to be the fact, he feels inspired with greater power for their salvation now. It is our manifest duty, he adds, as it certainly is to our benefit, to look on the bright side of all things at all times. This fits us better to endure the darker side, if not to dissipate its shadows altogether. We are under all circumstances to make the best of everything. It is the only safe and healthy rule to go by, and the only one that can bring us even the smallest measure of the happiness we are all in quest of.

"Few know until they have tried the experiment [says Editor and Brother Smith] what tranquil delight steals through the being from having made an effort and sacrifice to right another's wrong, to help carry another's heavy burden, to share another's sorrow, by the proffer of active sympathy. We are made social beings by nature for that very purpose. It is that which expands and enriches our lives and furnishes our natures with the resources of growth. How much easier, too, to speak the gentle word that brings peace and rest to others, to carry comfort to the afflicted and distressed, to show charity and love to the erring and vicious, to make roses bloom around us where noxious weeds would otherwise grow. The gladness which this spirit brings to one is incomparably deeper and more satisfying than any of the joys of sense and the delights of selfishness. And we then find neither time nor opportunity to become soured or disappointed, while life has no shadows which we cannot drive away."

Vacation Time.

The blazing summer is with us at last! To save doctors' bills, undertakers' fees, and expenses for cemetery lots, take your folks to the seashore, the mountains, etc. Among these resorts Maranacook Lake, in Maine, seventy miles beyond Portland, affords *superior* advantages; there you can inhale the purest, coolest, breeziest air, sniff the fragrance of the woods, and enjoy the music of the happy birds.

While in the country the very best paper to peruse is the BANNER OF LIGHT.

Those of our readers who may wish to combine extended phenomenal investigation, communion with spirit-friends, and the listening to eloquent and thoughtful discourses, with the ordinary pleasures of country and seaside life, should look over our List of Spiritualist Camp-Meetings, where they will find mention of many popular resorts which offer all the advantages just named.

Notice.

The picnic of the Children's Progressive Lyceum of Boston will be held at Downer's Landing on Wednesday, June 22d. Tickets for sale at the boat. All Spiritualists are invited. See Boston papers for boat time of leaving wharf.

☞ Dr. H. B. Storer, the President of the Onset Bay Association of Spiritualists, in alluding, some time since, to the subject of materialization—about which there has been so much controversy, *pro* and *con.*—truly said:

"Do we value these manifestations simply because they gratify the curiosity, or, under favorable circumstances, our affections? This is incidental. Personal affection is important, and curiosity is well enough; but the most important object in investigating this phase is to learn whether spirit is that vague and shadowy stuff of which dreams are made, or whether it is in reality a potent force, whose elements may be combined for a definite purpose, and shaded down from their spiritual fineness into the coarse and dense condition that characterizes the elements of matter. Not alone materialization, but phenomena of every kind, are only valuable because of their power to instruct us. *They are the object lessons by which we are to arrive at a knowledge of the truth.*"

☞ The President of the English Spiritualist Alliance in 1885, when promulgating his ideas for an International Confederation of Spiritualists, urged all to "ensure, if possible, tender, delicate and careful treatment of our mediums as instruments, the accuracy and value of which largely depend on the treatment to which they are subjected. We must see to it that our circles are so guarded as to be inaccessible to the merely ignorant, who desires only to air his ignorance and not to diminish his stock by acquiring knowledge; to the prejudiced, who only cherishes his prejudices; to the mere wonder-hunter, who has no higher motive than a shallow curiosity to know what this new thing may be."

☞ The good friends in spirit-life who take a deep interest in our welfare, often bring us words of cheer, as well as strengthening influences, and assure us that, notwithstanding the inharmonies which selfishness often engenders, we shall continue to successfully carry on the good work which we have been delegated to perform for many years, until our mission on earth is completed; and when it is, we shall look back with satisfaction from our home in spirit-life, knowing that we have not lived in vain.

☞ Mr. Alfred Russel Wallace of England, in his recent letter to Mrs. Besant, the theosophist, shows how a true Spiritualist should stick by his guns, and seek only to learn more about, and show how humanity can be benefited through a right interpretation of our facts. We endorse Prof. Wallace's views *in toto.* We don't want the cream of Spiritualism adulterated with the skim-milk of Theosophy. We have been over the whole ground repeatedly with Mr. Olcott, Madame Blavatsky and others.

☞ Augustus Russ, Esq.—a prominent member of the Boston bar—who recently passed to spirit-life from this city, was a legal gentleman who to great professional acumen added genial personal qualities which endeared him to all. THE BANNER publishers have long known him in a business capacity, and fully endorse the many and well-merited tributes to his memory which his associates and others have so freely and tenderly bestowed.

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

Phenomena—from the Daily Press.

Clairvoyance in Church.

On the morning of May 30th, Mrs. Dufort, an elderly French woman, while walking on the tracks of the Old Colony Railroad at Fitchburg, Mass., was struck by a train and instantly killed.

On the evening of that day she presented herself to one of her former neighbors, a Mrs. Beaudin, who, to a reporter of the *Mail* of that city, said:

"The first thing I know I felt a hand on my wrist. I stopped rocking, and was so frightened that I dared not move. Then I heard my name, Emma, called in French. I recognized the voice as that of Mrs. Dufort's. Looking up from whence the voice came I asked, 'Is that you, Mrs. Dufort?' The answer came back clear and distinct 'Yes.' I was greatly frightened and started to leave my seat; to turn away. The hand pressed my wrist, and at the same time I was told in assuring tones to stop and not be frightened, as she would n't harm me. She then told me to go and join the crowd that was watching over her and kneel down and pray, and it would end her sufferings, saying, 'You know I have died without seeing my children. For my sake kiss them for me.' That was all I heard."

Being asked if she had heard or seen anything since then she replied:

"Yes, in the church during the funeral services last Wednesday morning. I was sitting in a pew during the obsequies, when I saw a hand, Mrs. Dufort's, raised over the coffin, beckoning to me. It affected me so that Dr. Jandron of Worcester, who sat near me, had to assist me from the church."

Children Rescued Through a Vision.

Two boys, Leo and Max, respectively four and one-half and three years old, children of Mr. and Mrs. Karnow, residing at 78 Sixth Avenue, New York, were missed from their home on Tuesday of last week. The father made strenuous search, but failed to find them. He finally reported the matter to police headquarters, and hoping that the children would be picked up, waited at the station until morning; then, upon reaching home, he found his wife pacing the floor in agony. At his urgent request she lay down at near daylight for rest. At six o'clock he was about to renew his efforts to find his children, and was about to leave, when his wife called him in an unnatural tone of voice, and going to her, he found she had risen, and was nervously dressing herself.

"Papa," she said, simply, "baby is crying for me. Do n't you hear him? He 's locked in the closet of the vacant house across the way. Leo is holding him."

Though having no confidence in his wife's vision, to humor her he led the way to the vacant rooms. An examination of the second and third floors revealed nothing, but on the fourth floor they heard the cry, coming from a closet: "Mamma! Papa! I want dink."

The spring latch was thrown back. In another moment little Max was in his mother's arms. Sure enough, his elder brother, Leo, had been holding and consoling him through the long night.

They had suffered greatly, and in another half day would have died. Leo assisted himself out, but little Max did not stir till his mother took hold of him. It was some time before he revived.

The children, says *The World*, had been playing in the vacant rooms, and went into the closet, thoughtlessly closing the door after them. The spring latch caught, and they were prisoners.

Anonymous Advice.

Some no doubt well intentioned, but *anonymous*, party in this city has just vouchsafed to us his opinion by letter as to how a spiritualistic newspaper should be edited.

We do not object to his stating his views, but must inform him, with thanks, that our experience—continued for over fifty years—*ought* "to stand us in hand" in the present crisis. We would further inform him that at the early age of twenty years we edited a paper, and have been in the editorial mill ever since.

We never went to college, but got our education *in a printing-office*, which has supplied this country with better and more competent editors than any literary institution extant. "From the 'case' to the editorial room" has been the motto, and still is, of men who *know how* to successfully edit newspapers.

Our partner in THE BANNER, Mr. Rich, was a practical printer; that is what makes him a successful business man. Mr. John W. Day, our editorial associate, was a practical printer, and therefore is a practical editor. The late B. P. Shillaber (our personal friend), the noted editor and author, was a printer, and set type with us on the Boston *Post* many years ago; and it gives us much pleasure to add, that the dozen compositors on *The Post* in that day, under the excellent editor and practical printer, Col. Charles G. Greene, *subsequently became editors of papers* in different parts of the country!

Our anonymous adviser, above alluded to, will therefore do well to deliver his advice to parties of less experience in the editorial field.

Queen Victoria

Became the sovereign of Great Britain when she was a lovely girl of eighteen summers. History points to no ruler who has had a more prosperous reign. Prince Albert, her husband, was a noble man, a friend of the United States, and at heart a Spiritualist. After he passed to spirit life he controlled many times Mrs. J. H. Conant, THE BANNER medium, in private. He always averred that if he could only have her in England, he had no doubt that he would convince the Queen at once of his presence by communicating facts only known to himself and her. We have not the least doubt the statements of the Prince were true, as he gave us many points in regard to both countries, which were always in the interest of peace.

The Bell and the Duke.—A curious coincidence with regard to the death of the late Duke of Clarence has, it is said, come under the notice of the London correspondent of the *Manchester Courier.* It is as follows: There is a superstition that when "Big Ben," the clock at Westminster, strikes irregularly at midnight, evil will befall the Royal House within three months. At twelve o'clock on the night of Nov. 14th, the members of a political club within a stone's throw of the Houses of Parliament were astonished to hear the quarter chimes sounding simultaneously with the hour strokes, and to note that "Big Ben" struck thirteen times. The event was commented on, and the day being a critical one in the illness of Prince George, his name was—happily incorrectly—associated with the evil omen. Twelve weeks after, to the very day, *his elder brother died.*

"Discovery Day."—America, it seems, is about to supplement her other holidays with one, the objects of which are clearly set forth in the above words. It is announced as quite probable that the bill which has been passed by the House of Representatives, making the 12th of next October a legal holiday, will become a law. By it the President is directed to issue a proclamation recommending the observance of the four hundredth anniversary of the discovery of America, and the public schools of the country are especially designated as suitable places for the public demonstrations which shall be made. The opportunity which will be afforded to inculcate American principles, a love for American institutions, in short, to make it a great American day, is a splendid one.

Condition—not Place.—While Swedenborg's language is, generally, to the last degree laden with theological terms and similitudes, we submit that the following excerpt (stripped of these excrescences) carries with it the same lesson which the returning spirits of our modern day so emphatically proclaim: *i. e.*, that *heaven* is a condition rather than a location:

The Lord is in heaven, not only in common to all, but also in particular to each individual there; for every angel is a heaven in its least form; and from as many heavens as there are angels, heaven in common exists.—[*Divine Providence*, 31.]

HALL'S JOURNAL OF HEALTH contains No. 5 of "Talks with Dr. Mandeville," the subject of nerves being continued; "Emetics" and their utility; "Lumbago," and its remedies; "Offensive Breath" and methods of treatment; "The Sunday Question," etc. New York: 340 West 39th street.

"My Beautiful Elm," a sterling poem contributed to THE BANNER by MRS. EMMA ROOD TUTTLE, will appear in our next issue. It will bring a sympathetic tear to many a mother's eye.

☞ Sunday, June 12th, Rev. M. J. Savage delivered, in the Church of the Unity, Boston, a sermon (the last before the summer vacation) on "The Temporal and Eternal," wherein he held the ground that the *unseen* world is the only *real* one, and that substance is but the shadow of the everlasting. We hope to revert to this eloquent discourse at a later date.

☞ A report of the spirit's answer to a very important question may be found on our sixth page: in regard to physical sensation in an amputated leg or arm, going to prove that the *spirit* limbs are intact, and are acted on by the nervous centres. We have known this to be a fact for years.

☞ A Philadelphia doctor refused to leave his breakfast table in answer to a call, so the daily press says, even after he was told that it was a matter of life or death. The woman died, and yet there is no punishment for the doctor. But if it was not criminal neglect, what is?

☞ Spirit Joseph P. Hazard, late of Peacedale, R. I., reported at our Public Circle June 7th. His remarks will appear on our sixth page in due course.

Donations

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

Amounts received since last acknowledgment:

Mrs. C. W. Whitney, 50 cts.; Mrs. H. M. Hannah, 50 cts.; John H. Allen, 50 cts.; C. J. Crosby, $2.50; J. C. Brown, 50 cts.; Mrs. J. V. Bean, Jr., $1; Mrs. Menevia Carter, 50 cts.; Ed. S. Varney, $1.85; M. W. Bailey, 50 cts.; Smith Cook, 50 cts.; Martha Tisdale, 50 cts.

☞ On our eighth page will be found a brief abstract of the reply made by Walter Howell to Rev. Madison C. Peters's recent bigoted onslaught on Spiritualism. At time of going to press we are in receipt of a note from Mr. Howell, for which we have room only in outline. Mr. Howell complains, with justice, that the New York *Herald* afforded good space to the Rev. P., but refused to give the other side a hearing; which we would remark parenthetically is the "regular" course which the self-sufficient daily press of the entire country—with some honorable exceptions—continues to follow in the premises.

"I think [says Mr. Howell] that any paper opening its columns to an attack upon our phenomena and philosophy should, in all fairness, give us an equal space for a courteous and intelligent reply. This *The Herald* did not do. I offered them an article answering the Rev. Peters, which the editor declined without explanation. Other papers have been importuned, but without success up to the present date."

Reported—at Last!—Unlike the Harvard College Committee, or, later, the Seybert Commission on Spiritualism, the Johnstown (Pa.) relief commission has just finished its work and rendered a *definite* account. The sum of nearly $3,000,000 was disbursed in caring for the victims of the flood, burying the dead and restoring the town. The great deluge occurred three years ago the 31st of May.

Book Borrowers.—A writer in London *Graphic* rightly characterizes this class in the community as being "generally lazy people, who will not take the trouble to go and buy a book for themselves if they can get it from a friend for nothing. I really do not see," he says, "why a man should lend his books, any more than he should lend his chairs or his dining-room table."

A LARGE FACTOR of the sales in the fine china stores in June is for bridal gifts and engagement cups and saucers. Jones, McDuffee & Stratton's exhibit this June exceeds that of any previous one. Their cut glass department and lamp department are particularly interesting to admirers of the beautiful.

☞ Decoration Day was fittingly observed in Middletown, N. Y., by a parade, and an eloquent oration by Hon. Luther R. Marsh. *The Orange County Press* says: "The address was a masterpiece of oratory—proper and fitting in every respect for the day and the occasion."

☞ F. W. Smith writes us from Rockland, Me.: "There is a grand field here for a good clairvoyant healer or speaker. Who will help us to get one? It must be a man of good moral character."

☞ A Children's Progressive Lyceum is about to be organized at Summerland, Cal.

Do n't fool with Indigestion. Take BEECHAM'S PILLS.

Spiritualist Camp-Meetings for 1892.

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

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

Lake Brady, O.—The Ohio Confederation of Spiritualists will dedicate this new spiritual resort on Sunday, July 24th, 1892. The exercises for the summer will begin July 24th, and continue until Aug. 28th.

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

Onset Bay, Mass.—The opening day will be June 19th.

Liberal, Mo.—The Second Annual Camp-Meeting of the Liberal Spiritual Association commences Aug. 20th, and closes Sept. 19th.

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

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

Clinton Ia.—The meeting at this place will open July 31st and close Aug. 28th.

Chesterfield, Ind.—The next camp-meeting will commence July 21st, and continue to Aug. 15th.

St. Paul, Minn.—The Northwestern Spiritualist Association will hold a camp-meeting beginning July 1st and continue over Sunday, July 24th.

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

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

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

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

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

Pine Banks Grove, Malden, Mass.—Spiritualist meetings will continue every Sunday during the season. [These are not connected with any other outdoor meetings in this vicinity.] Dodge & Logan, Chelsea, Mass.

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

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

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

FOR NERVOUS EXHAUSTION USE HORSFORD'S ACID PHOSPHATE. Dr. H. C. McCOY, Algona, Ia., says: "I have used it in cases of dyspepsia, nervous exhaustion and wakefulness, with pleasant results. Also think it of great service in depressed condition of the system resulting from biliary derangement."

NEWSY NOTES AND PITHY POINTS.

THE FIELD OF MIND.

Honor him whose hands are sowing
Seed for harvest in their time;
Reverence those whose thoughts are growing
Up to ultimates sublime.
In the stone that waits the turning
Of some curious hand, from sight,
Fiery atoms may be burning,
That would fill the world with light.
Let us, then, in reverence bowing,
Honor most of all mankind,
Such as keep their great thoughts plowing
Deepest in the field of mind. —*Alice Cary.*

When you hear persons condemn the bridge that has been the means of conveying them to success in material life—they having no further use for it—set such down as extremely selfish individuals, who would sacrifice their best friends in order to secure pecuniary gain.

Whatever contradicts my senses I fail to see, and never can believe.—*Roscommon.*

Such is justly the wise man's position if unbiased reason "at headquarters" is allowed to coördinate the reports which the outposts of the senses render to the sensorium.

SEASONABLE!

A base ball flew o'er the fields one day,
A tennis ball passed near by;
"Why, where are you flying so fast away?"
The tennis ball paused to cry.

"A pitcher brought me to this," he said,
"A temperance one, at that;
He hurled me forth with an aching head—
I 've just come off the bat."

Then the tennis ball laughed in a boisterous way,
As though he would burst his jacket;
"Then here we part, I 'm sorry to say,
For *I'm* going off on a racquet."
—*New York Evening Sun.*

"Old Boy" entreats the Boston *Transcript* to tell him where he can obtain a copy of some of the old-time school books, such as "Lovell's United States Speaker," etc. No doubt in the callow days of his youth, when bathing was fine and fishing superb, this same individual wriggled in the school harness, and was *confident* the "Old Boy" had a hand in the making up *all* text books whatsoever!

It is a sad weakness in us that the thought of a man's *death* hallows him anew to us; as if *life* were not sacred, too.—*George Eliot.*

Who builds on less than Man's Interior Shrine,
Doth cheat himself the while of Truth and Love Divine! F. N. P.
Cape Haitien, Haiti.

A plan is on the tapis to establish a regular line of American steamers to Europe—the ships to start from an eastern point of Long Island and touch at the nearest point of land east of the Atlantic. Connection from New York and London to the points of arrival and departure will be by rapid railway trains. The ocean transit will thus be made in much less time than heretofore.

COMING—BUT NOT HERE!

Oh! the good time is a comin', and I hope to see it start,
When the sermon and doxology won't be so far apart;
An' the chap with the collection box won't strike one piece of tin,
An' they'll get a man to glory without whippin' of him in!

It will be with us some day,
For we kinder hear it hummin',
But it 's mighty far away,
An' it 's mighty long a-comin'!
—*Atlanta Constitution.*

Even burglars should read the newspapers. A Pittsburgh "cracker" recently broke into a bank just after it had failed.

One of the graduates of the Boston University School of Medicine, James Richard Cocke, is totally blind, yet he has taken his degree of M. D. with exceptional honors. He is considered as one of the brightest of the members of the class of '92.—*The Boston News.*

Dr. Cocke has been a Spiritualist medium for a number of years—and that 's how and why! Bro. *News.*

The strife of life
Is ever rife;
This fact is sad to know.
When will mankind
Become refined?
Does anybody know?

ORAL, NOT WRITTEN.—You want a job in my store, hey? Have you any recommendations from your last employer, my boy?"
"Nuthin' in writin'. But he said he was very glad to part with me."—*Chicago Tribune.*

H. L. Green, editor of the *Freethinkers' Magazine*, has brought out a new edition of the "Bruno Monument" picture, and has materially reduced the price. Address him at Buffalo, N. Y.

A STRANGE VARMINT.—*City Politician (genially)*—"Howdy-do! Glad to see you! What is the *Vox Populi* in your neighborhood just now?" *Farmer Bumpkin*—"We do n't know what it is, but we 're goin' to have a big hunt to morrow an' try to capture the blamed thing. It killed eighteen chickens for me, a calf for John Hornback, and one of the Simpson twins last night. We think the varmint escaped from the circus that was over at Dinkeyville day before yesterday."—*Ex.*

JUNE.
[*Stanza Two.*]

Her eyes are deep as heaven's blue,
Now languishing, now laughing;
Now whispering: Oh, be true, be true—
And now divinely chaffing!
The dimple in her milk-white chin,
So she but smile, discovers
A pit they all might tumble in
And be done for—her lovers.

Moses Hull writes to inform us that his loss by fire was not near so great as was supposed; the most of his magazine and nearly all of his book plates came out of the fire unscathed. The printing-office and bindery are very large concerns, and everything in them went with the flames except Mr. Hull's property. Mr. Hull quotes and believes the text, "And he shall give his angels charge concerning thee."

Prof. Huxley thus sums up his aims of life:
"To promote the increase of natural knowledge, and to forward the application of scientific methods of investigation to all the problems of life, in the conviction that there is no alleviation for the suffering of mankind, except veracity of thought and of action, and the resolute facing of the world as it is when the garment of make-believe, by which pious hands have hidden its uglier features, is stripped off."

Archdeacon Farrar says there is room only for two more monuments in Westminster Abbey, and this space is reserved for those to Gladstone and Tennyson.

Better than grandeur, better than gold,
Than rank or title a thousand fold,
Is a healthy body, a mind at ease,
And simple pleasures that always please,
A heart that can feel for another's woe,
And share its joys with a genial glow,
With sympathies large enough to enfold
All men as brothers, is better than gold.

The late D. C. Densmore is credited by one of our correspondents with the suggestion that editors are the true doctors for *pen* difficulties, and can heal these infirmities even more effectually than the doctors do physical maladies.

Letter from Miss Judson.

To the Editors of the Banner of Light:

The Rubicon is passed, and the bridges are burned behind me. In other words, I have given up my home in Minneapolis, Minn., and am fairly engaged in the itinerary work that my guides have given me to do.

May 22d I spoke for the grandest cause in the universe in River Falls, Wis.; May 29th in Ellsworth, Wis.; June 5th, in Hudson, Wis.; June 12th in Red Wing.

Everywhere I find earnest Spiritualists, who welcome me to their homes and hearts, aid me in securing a hall, and putting notices in the local papers; and invite their church friends and neighbors to come and hear the good news

"That the so-called dead are living,
That there is *no* endless hell."

With best wishes for the dear BANNER—long may it wave—I am,
Yours for pure Spiritualism,
Red Wing, Minn. ABBY A. JUDSON.

CAMP NOTES.

Opening Day at Onset.

Do not forget to enjoy a June day at Onset next Sunday, June 19th. Tickets, round trip from Boston, $1.75, good Saturday, Sunday and Monday. Public services on Sunday morning and afternoon.

The publications of Messrs. Colby & Rich, spiritual books and papers, will be for sale at the bookstore in the Headquarters Building during the season. Be sure to register your name there on arrival, and get your inquiries about rooms, board, etc., answered by the intelligent lady in charge.

Cassadaga, N. Y.

[Reported for the Banner of Light.]

The annual picnic of the C. L. F. A. convened yesterday for a three days' session. Despite the many disasters in our vicinity by flood and fire, and the naturally depressing effect of the same, there was a goodly attendance, and the hope and encouragement which our demonstrated philosophy alone can give, beamed upon every face, like sunshine through clouds.

The extension of the Auditorium not being completed we assembled in Library Hall.

Chairman H. D. Barrett opened the session by a few well-chosen and earnest words of greeting—speaking of the changes that have come to each individual soul during the year which has passed on swiftest wing, bringing us together again ere we are aware of its flight. He adjured us to lift our banners higher, and to see to it that the coming year be a successful one in the interests of truth and spiritual growth.

Our revered co-worker, Mrs. H. T. Stearns, gave an invocation which expressed the outreaching of an earnest soul toward the good and the true, and to a full realization of the fraternal relationship and coöperation of the two worlds—the seen and the unseen.

Mr. John T. Lillie sang "My Angel Friends Are Near" in a manner so soulful and touching that it brought tears to many eyes.

Mrs. R. S. Lillie gave the discourse of the afternoon, voicing words of greeting from the other side of life, expressing thankfulness that through all the disasters, disease and afflictions of the past year we had been spared to return to this centre—this spiritual home to which souls on both sides of life had been looking forward as a gateway opened to increased power and possibilities of spirit—added numbers giving added strength to both sides of life: These larger gatherings being as quickening showers, bringing forth abundant blossoms and fruitage.

We have been taught to believe in a God—in an overruling power which orders the affairs and events of the universe. We have been shocked and startled by the agonies and throes of the past, which no human intelligence could foretell or avert, and have been led to ask for a solution of this problem of life, Why and wherefore? If there be an overruling power, if there are guardian souls, why are they not able to avert these terrible events? It is only from the spirit side of life—a comprehension of the laws of cause and effect—that the cleansing, purifying process of these upheavals and catastrophies, which have been the sequence of natural law, can be perceived; and when we can look confidently to the continued life beyond, that we can say "Father, thy will be done."

This line of thought was amplified by many illustrations. We were encouraged to press forward in the promulgation of the truths which had gladdened our own souls, and to lift the dark clouds which are hanging over the souls of others of earth's children.

Much was said in relation to the work which had been carried forth by this particular camp. She said we had been successful because we had taken hold spiritually, and she adjured us to keep the spiritual uppermost—for we know not how far the torchlight of truth can send its rays out into the barren desert.

Another song by Mr. Lillie, a feeling benediction by the speaker and the audience dispersed, satisfied that the work of the season had begun auspiciously.

The annual meeting of the Cassadaga Lake Political Equality Club was held immediately after the lecture. Mrs. Mary Ramsdell was duly elected as President of the same for the ensuing year, Mrs. May Coville, Vice-President, and Mr. H. D. Barrett, Secretary. This Club has done excellently in the line of study of parliamentary laws and other subjects necessary to the intelligent use of the ballot.

In the evening a dramatic entertainment was given by Lily Dale amateurs, led by Prof. and Mrs. Simpson. The drama was entitled: "The Rose and Shamrock." Charley Wildrick, Frank Agnew, Prof. W. Mansfield, Ed. Griswold, Prof. H. D. Barrett, Geo. Allen, Ernest Wilcox, Hattie Graham, Miss Kate Peate and Miss Libbie Turner were the enactors of the different characters.

To-day (Saturday) conference was held in the forenoon, and was entered into with much spirit by Mrs. Stearns, Mr. Sprague, Mrs. M. A. Leslie, Mrs. Lillie, Mrs. Carpenter, Lyman C. Howe and others.

Mrs. R. S. Lillie spoke this afternoon to a goodly number of attentive listeners. Calling for a theme for a closing poem, Mr. Lyman C. Howe proposed "*Denton*" as the subject, than which nothing could have been more opportune. It called out Mrs. Lillie's best gifts of inspiration, and was indeed the crowning success of the day.

The auditorium has been enlarged, the hotel improved, and many other improvements made in the grounds—sanitary measures, etc.—some particulars of which will be given THE BANNER later.

Mrs. R. S. Lillie and Lyman C. Howe are to speak to-morrow.

Notwithstanding the many hindrances and sickness among the people who have usually assembled here, the numbers in attendance have been nearly as great as last year. *More anon.* GLEANER.

June 11th, 1892.

Temple Heights, Me.

To the Editors of the Banner of Light:

Penobscot Bay and its coast have long been recognized as one of the loveliest spots to be found in Maine. People who have been fortunate enough to have seen the far-famed bay of Naples, on the coast of Italy, have likened our beautiful Penobscot to it, though many declare that the former suffers in comparison.

Of late years visitors from the cities, wishing a place in which to sojourn during the summer, have found all they could desire in the quiet little towns situated on our beautiful, changing bay. Summer cottages and hotels dot the coast on every side, adding greatly to its attractiveness.

One of the most picturesque of these small resorts is Temple Heights, which lies directly at the foot of Mt. Percival. One cannot imagine a more delightful drive than that known as the shore road. On one side is the broad expanse of water, and on the other the grand old mountain, fit emblem of our rocky Maine. Delightful groves and exquisite scenery may be had without leaving the immediate grounds. To the north are seen the villages of Stockton and Searsport. Next Sears Island, and beyond, hills and mountains, standing blue against the sky, while Islesboro stretches miles to the south. All this is enhanced and beautified if only the sightseer will take the trouble to climb Mt. Percival, for the surroundings are really magnificent from that point of view.

The cottages at Temple Heights are very attractive.

A substantial wharf has been built, and the smaller boats land daily during the season. No better place for boating and fishing can be found. Only six miles away is Belfast, where there are all the facilities of a city. To those in quest of a pleasant place for rest and quiet, Temple Heights offers every inducement. In the square is one of the finest and purest springs in this section.

Yearly the Spiritualists hold at this delightful spot a camp-meeting, which attracts a large gathering of people. Last season a good seized auditorium building was erected, in which the meetings are held. This season the meetings will begin Aug. 12th and continue ten days. Good talent has already been engaged to address the people—among the speakers will be J. Frank Baxter, the well-known lecturer and test medium; A. E. Tisdale, trance speaker; Oscar A. Edgerly, Mrs. H. S. Lake, and last, but not least, Mrs. Abbie Morse of Searsmont, Me., one of the old pioneer workers, always faithful and true. Our well-known, genial President, Mr. G. H. Rich, will bid all welcome who care to come. S. E. D.

Ho for Lake Brady, O.!

The Spiritualists' new camp-meeting grounds between Kent and Ravenna, at which beautiful resort our Annual Lyceum Union Grove Meeting will take place Sunday, June 26th, 1892, on which occasion THE HON. SIDNEY DEAN will deliver the principal address of the day. For thirty years this eloquent divine was a prominent minister of the Methodist Church; he now is an able advocate of Modern Spiritualism.

Children's Lyceum Exercises: Consisting of songs, recitations, calisthenics by the scholars of both Lyceums, and instrumental music by the Lyceum orchestra.

A special train will leave Cleveland from the Union dépôt (C. & P. R. R.), at 8:30 A. M.; Euclid Avenue, 8:40; Woodland Avenue, 8:45; Newburgh, 8:50; Bedford, 9, standard time. Tickets for children and adults at 25 and 50 cents. Everybody cordially invited. Come, friends, from all the surrounding towns and make this the grandest rally of the season.

CHAS. COLLIER,
I. W. POPE, } *Committee.*
CHAS. L. WATSON,

Devil's Lake, Mich.

It is announced—by the proper authorities—in *The Better Way* that the Spiritualists' Camp-Meeting of southeast Michigan and northeast Ohio will be held on the south shore of this lake from July 28th to Aug. 8th.

The grounds are conveniently reached by way of C. I. & M. R. R. all along the line from Cincinnati to the lake, and cheap fare is offered by the road.

There are good hotel accommodations, and a pleasant grove to camp in.

Moses Hull and wife and others will be speakers. Mediums will be hereafter announced.

Liberal, Mo.

The second annual encampment of the Liberal Spiritual Association will open Aug. 20th, and close Sept. 19th, 1892. The following speakers are engaged:

Prof. J. R. Buchanan, M. D., Mrs. Anna Orvis, Lyman C. Howe, Mrs. R. S. Lillie, Willard J. Hull, Mrs. Jennie B. Hagan-Jackson, Henry Frank, Hon. A. B. French.

Edgar W. Emerson and other mediums of note will attend.

VIEWS WE ENDORSE.

When a Christian minister strays from the path of rectitude, his brethren of the cloth solicit a stay of judgment in favor of the cause—Christianity—the latter not holding itself responsible for the wrong-doing of the individual, or to be paralleled with his acts. Will our Christian friends mete out the same consideration toward Spiritualism when one of its thousands of mediums goes astray of its principles or disgraces himself or herself?—*The Better Way.*

Come—Follow—Reign.—Progressive states of the soul.

Some only *Come*, they believe and wait, they find peace, they rest; others love, and so they not only come, but *Follow*. Others conquer: conquer sin, conquer self, conquer the world, and so they *Reign.*—*Lady Bowyer, in Medium and Daybreak.*

I used to be told as a child that what was good for my father was good enough for me. It is n't; the day has gone by when that can be pleaded against the cause of progress. "Do let us be a bit like other people," said an old lady to me when I wanted to do something which she did n't understand. It was the crowning aspiration of a well-spent life. But the time has gone by for that. We do n't want to be like other people when we see that other people are wrong. We want to sift the truths, to winnow out the chaff, or, to vary the metaphor, to apply the refiner's fire. This is being done all around us.—*Light, London.*

Does it mean grief or vulgar display when there is a procession of fifty or a hundred carriages through the streets on the way to the cemetery? Here, again, is a touch of barbarism. It was very common among barbaric people to burn everything that belonged to the dead. His house, furniture, clothing, and property of every sort were burned, and the family left stripped and poor. *Do we not to-day frequently approach very near to that by expenditure* for the sake of display, that we may say we have given a great funeral?... How shall we dispose of the bodies of the dead?... *I would choose in my own case, if I might, cremation.*—*M. J. Savage.*

The human being never gets nearer to the condition of the wild beast than when he is consumed with envy and jealousy. It matters not whether his jealousy refers to matters of love or that of position and influence. The untruthful are always jealous of the truthful, and try to drag them down to their own level. They misrepresent every act of charity into designing intrigue, and smirch the fair fame of justice with the dark colors of their own souls. Jealousy is the wild beast that attempts to rend whatever stands in its way.—*The Summerland, Cal.*

A journal is often accused of bias in regard to giving personal notices—of mentioning the comings and goings of some, and omitting others. This accusation is entirely wrong and unjust. The faults are with the people, and not with the editor. He is always willing and even anxious [to give the information which often these grumblers themselves withhold]. ... Furnish us with the items; ... you will find us as ready to "notice" one as another. *Our object is to give news.*—*Fox Lake (Wis.) Representative.*

It is refreshing to hear occasionally that a train-robber or burglar is shot down. And it is rather agreeable to learn that a grain speculator, or a combine, that lays plans to run up the price of wheat or corn, is cut down "in the pit," and is forced into bankruptcy. The people do n't mourn much when a stock speculator is crippled by the natural laws of trade.—*Hartford (Ct.) Times.*

What Has Happened:

BORDEAUX, *June 14th.*—The British steamer *Petrolia*, lying off the harbor at Blaye, twenty-four miles northeast of this city, blew up this morning, and it is thought that twenty persons have been killed. The disaster was due to an explosion of gas that had formed from the petroleum comprising the vessel's cargo. Several vessels lying at anchor near by were set on fire by the flaming oil, which had floated from the *Petrolia*, and were burned to the water's edge.

Pallacio has fled the country, and the latest revolution in Venezuela is squelched.

An explosion of shells occurred June 13th (morning) at the magazine of the U. S. Navy Yard, Mare's Island, Vallejo, Cal., whereby twelve sailors of the ironclad *Boston* were blown to atoms, and much damage done in the immediate vicinity.

Chicago, Ill., was visited June 12th (afternoon) by a tornado which killed eight persons, wounded fifteen others, destroyed thousands of dollars' worth of property, and created intense terror and excitement in the streets of that metropolis.

The western deluge still continues. The great Missouri is a raging mass of waters; and, at last accounts, the ambitious Mississippi had encircled, and was threatening to flood the city of New Orleans.

June 12th, terrific thunder-storms prevailed in Spain; *the churches* proving to be the most unfortunate among the public buildings: In one of them, at Melias, during mass, ten of the worshipers were instantly killed by a lightning bolt, and twenty-eight others seriously injured.

Movements of Platform Lecturers.

[Notices under this heading must reach this office by *Monday's mail* to insure insertion the same week.]

Mrs. Nettie Holt-Harding, platform test medium, will accept public engagements. Address 14 George street, East Somerville, Mass.

Dr. F. H. Roscoe of Providence gave an interesting and instructive lecture in Masonic Hall, Newport, R. I., Sunday evening, June 5th, on "Home and Its Influence." He was to deliver the closing lecture in the course last Sunday.

There was a large gathering at the Portman Rooms, Baker street, London, Eng., on Monday evening, May 30th, to welcome Mr. G. Spriggs, the well-known medium, of Cardiff, on his visit to England after many years' absence in Australia.

Mrs. Helen Stuart-Richings ministered to the Union Society of Spiritualists of Cincinnati, O., last Sunday morning and evening, and will continue to do so during June.

Mrs. Ada Foye will remain in Chicago, Ill., visiting her family and resting during June. Her permanent address is P. O. Box 517, Chicago, Ill.

G. H. Brooks has accepted the Chairmanship of the Haslett Park (Mich.) Camp again—for the summer of 1892. His present address is 144 North Liberty street, Elgin, Ill. A letter from him will appear next week.

DR. T. J. YARROW, 1335 N. Broad St., Phila., writes:—"I can't speak too highly of your **ALE & BEEF "Peptonized."** As a Nutrient Tonic in cases convalescing from FEVERS and other Wasting Diseases it has no Equal." For Sale by Druggists. Send for Circulars.
The Ale & Beef Co., 267 W. 17th St., New York City.

CLUB RATES.
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Will be sent to Clubs of Six Yearly Subscriptions, until further notice, for
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Use Dr. Stansbury's Elixir of Life
FOR a Spring Tonic and Renovator. A certain universal remedy. Half size, by mail, 50 cents. Liberal terms to Agents for twelve the best selling Remedies known. For Circulars, Terms and Testimonials, address DORNBURGH & WASHBURNE, Olmstedville, N. Y.
For sale by COLBY & RICH. is Apr. 16.

Cottages at Onset.
FOUR furnished Association Cottages, centrally located, near the Temple, five rooms each, will be let to responsible parties for $60 for the season. Cheapest rents at Onset. Apply to MRS. H. R. J. BULLOCK, Onset, Mass.
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CONTENTS.—Bishop and Priest. The Joslyns. An Idyl—The Portrait. Seminary of the Sacred Heart. Betrayed and Disappointed. Taking the Veil. Robbed of their Daughter. Convent Life. Punishment. Life in a Convent Cell. Scheme of Deliverance. Possession of the Keys. Rescued from the Jaws of Death. A Conclusion Desirable and Otherwise.

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SPECIAL NOTICES.

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

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

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

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

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

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June Weddings.

By Steamer "Europa," from Hamburg, we have landed 124 packages; by the "Catalonia," from Liverpool, 36; by the "Norseman," 15, and by the "Martha Davis," from Hong Kong, 76, including the best productions of the potteries of those countries.

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Message Department.

ON TUESDAYS AND FRIDAYS

Of each week Spiritual Meetings are held at the Hall of the Banner of Light Establishment, free to the public, commencing at 3 o'clock P. M., J. A. Shelhamer, Chairman.

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

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

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

☞ Natural flowers are gratefully appreciated by our angel visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spirituality their floral offerings.

☞ Letters of inquiry in regard to this Department must be addressed to COLBY & RICH.

Questions Answered and Spirit Messages

GIVEN THROUGH THE TRANCE MEDIUMSHIP OF

Mrs. M. T. Longley.

Report of Public Séance March 18th, 1892.

Spirit Invocation.

Oh! Thou Universal Light, thou Omnipotent Over-Soul, overshadowing all things with the glory of thy presence, infilling all life with thy potentiality and strength, we may not comprehend thy power, but its majesty, its splendor and its intelligence we behold on every hand. Nature's works are permeated with thine influence and thy might. Suns and systems of worlds roll in space, pursuing their matchless track, because they are charged with the glory, the light and the activity of thy supreme vitality. We know that thou art ever with us, because the human heart could not perform its functions without thy presence. Man could not pulsate and respond to the activities of life wert thou not infilling his entire being with consciousness and animation, and the universe itself would be as naught without thee. Though we may not understand thy life and works, because thou art infinite and we are finite, yet we may gain a glimmering of them and a realization of thine immensity and thine intelligent power; for we may read the lesson of the stars and understand something of thy truth; we may scan the earth and its revealments, gazing upon rock, or bird, or even a blade of grass, and behold the glowing, teeming truths which these put forth to the conscious, thinking mind; we may study humanity and seek to read the mysteries of human thought and action, gaining some knowledge of these wonderful powers and activities, and know that thou art Jehovah; that thou dost dwell in all things, and that we as thy children are a part and parcel of the Eternal Goodness, and may in time develop spiritual character and nobility of thought and purpose such as may reveal our relationship and likeness unto thee.

We thank thee for the blessings that are ours. We praise thee for all things in life; the darkness and storm as well as the beauty and sunshine, the perplexities of human life as well as its prosperity, because all these experiences and conditions go to make up the great sum of human life, of consciousness and of positive force. For all things we praise thee; and we ask that we may be permitted to join with thine angels this hour in sending forth such spiritualized influences from our lives as shall be uplifting and strengthening unto human hearts.

QUESTIONS AND ANSWERS.

CONTROLLING SPIRIT.—You may now present your questions, Mr. Chairman.

QUES.—[By Geo. W. Hatch, Coffeyville, Kan.] *Is the spirit of man ever separated by amputation of the fleshy limb of the living body? I have observed at times that the living man acknowledges that he feels pains in the toes or foot, when, in fact, his leg has been a long time amputated. The same experience is also met with in the case of a lost arm.*

ANS.—The spirit-body of a human being is intact—that is, it grows with the growth of the physical form. Magnetic emanations of a refined and yet substantial character proceed from the life of the physical body, and these go largely to make up the structure of the spirit-body. If a mortal loses an arm or a leg by accident, or by a surgical operation, the corresponding member of the spirit-body is not severed, nor is the spirit deprived of such a member, but the work goes steadily on of creating or building the body which the spirit is to occupy after it has sloughed off the material form.

While the physical limb remains, and the individual is in a strong and healthy condition, the corresponding member of the spirit-body will receive the magnetic emanations and also the other elements necessary for its vitality in larger degree than it will after the physical member has been separated from the body and gone to decay, because the entire body will have to supply that member of the spirit body in order that it may also be complete in its formation. Consequently, the member or limb of the spirit-body will not receive that full amount of magnetic force and of substantial elements which it might if the physical body were complete and strong and well.

This fact may perhaps explain why in some cases the individual who has lost a limb complains of numbness, pain or some uneasiness in that part of the physical body which was once a living member of it. It is, perhaps, the limb of the spirit-body which suffers, not receiving the full complement of magnetic force and nerve aura that it requires for its sustenance and complete formation.

There have been instances, however, before the severed limb has decayed, where the uneasiness experienced by the spirit-member is produced by the confinement of the physical limb which has been buried. Until it has gone completely to dust, that physical member contains within itself certain elements and magnetic forces which belong essentially to the spirit-body. Now, if that limb which has been laid away is in a cramped condition, it may be that those magnetic forces do not free themselves readily and gravitate to the spirit-body which requires them, hence the uneasiness in the limb of the spirit-body. We have known of such instances, and they are facts that might well be studied by minds claiming to be scientific in their training and research, because they belong alike to the spiritual and the physical nature of humanity.

Q.—[By C. V. Lively, Island Park, Ia.] *What is the difference between impression and inspiration? How do you interpret them? and how distinguish one from the other? Is impression founded on the same basis as inspiration?*

A.—There are two classes of inspiration. A human being on earth may be inspired by an individualized intelligence, unseen or seen by the mortal eye, and receive direct impulses, knowledge or mental activity by the operation of that conscious entity upon his brain. A spirit may approach a sensitive, and inspire his brain with high thoughts, and with the desire to express them in external life, the medium giving utterance to these thoughts in speech, or by the mechanical means of writing. A human being, whether known to be a medium or not, may be sufficiently sensitive and susceptible to external forces and influences as to be able to respond to and reflect the thought and the ideas of such individualized intelligences who approach him, and he may also be sensitive or susceptible enough to respond to the great sea of inspiration, if we may so call it, which he comes in contact with in the universe, and that stimulates the properties of his own mind, calling forth the quality of mental power which he may possess, but which has perhaps remained inert within him.

In the latter case, for instance, a sensitive may walk forth to view nature, and to behold a glorious prospect. Scenes of surpassing grandeur unroll before his gaze; the heavens above his head are resplendent in their beauty; the earth spreads a green carpet, dotted with fragrant blossoms; the mountains uprear their grand heights before him, whose craggy peaks pierce the azure sky; streamlets roll by at his feet, each pearly drop of which reflects the glorious brightness that is shed upon it, and the soul of the watcher expands within him. He is lifted above the clod of material life; he feels the impulse and the pinions, so to speak, of his spiritual nature; he is inspired not only by the scene of loveliness which nature opens to his vision, but with the spiritual power, beauty and grandeur of life which is intelligence itself, and which permeates the prospect about him, so that he pours forth in song, perhaps, in some beautiful measured rhyme, or in some impassioned speech, the high and burning thoughts which are flaming within him, quickened into activity and expression by the inspiration and the power of the moment. There is no particular impression in this except the general impression made upon the poetic or susceptible mind by the prospect before him.

On the other hand, a sensitive may, as we have said, be lifted in thought or spirit high above the materialities of mortal life, and be brought into a receptive condition of mind and body so as to feel the influence and the action of spirit intelligences upon and around him. His mind, too, is quickened to respond to the activities of these spirit intelligences, and they infill him with the inspiration of their presence and of their thought, so that he begins to unroll before his audience the grand pictures photographed upon his brain by these spirit attendants, and to give utterance to the glorious thoughts impinging upon his mind which emanate from the mentality of these spirit-operators. This is inspiration.

Impression may find its being at the same root from which inspiration springs, since all action of spirit produces impressions, inspirations or influences, according to its line of work. Impression, as generally understood, is a direct action of individual life upon individual life. You may gather impressions from the individuals whom you meet on earth, although they may not say anything of a special character to you, because you are acted upon by their general atmosphere, by the character which they may present at the time. So you may receive impressions upon various subjects from spirit-intelligences who approach you. You may be moved by impulses to do certain things, or to say special words, and this result may have been produced by the impressions which have been brought to your mind independently of the action of your own brain concerning matters with which, perchance, you are acquainted, or concerning subjects with which you are unfamiliar. However, one who is inspirational by nature, who gathers grand influences from the atmosphere, spiritual and physical, will certainly be impressional, because the larger spiritual perceptions will have been unfolded to a great extent, and these always include the smaller, and therefore the inspirational include the impressional at all times.

INDIVIDUAL MESSAGES.

Olive G. Palmer.

[To the Chairman:] A company of spirits have visited your circle to-day from Oakland, Cal. We have promised ourselves this for some time, for we are taking a great interest in spirit-communion, and desire to extend its usefulness through our means, if we possibly can. Not that we understood it when we were here, for our lives were narrow and limited in regard to a comprehension of life outside of the body. We believed in a future state; but how different that old belief seems to what the reality is! Now we wish to have our friends—yes, the whole world—know of that future state, of the great spirit-life, of the homes and the reünions there, and of the means which those who live in that world employ in coming back to reach friends on earth, in order to assist them in their search for the truth.

William is with me to-day, and he sends his greeting to friends. He wishes them to feel that there is no death in reality. The common clay goes back to the common dust, but the soul lives on in a human frame that is very much like what we had on earth.

George also desires me to speak to his friends at home, and to say that he is not dead.

Indeed, they might all say the same, for our friends put us away as if we had no part in this outward life, and that we, if we have any living consciousness at all, are far away, unknowing and unmindful of the things that interest those who still dwell on this side. That is not so. We are interested in them, and we have interests on the spirit side, too, cares and duties to look after, work to do day by day, and we have a strength and power to do this work and to perform our duties that is greater than anything that came to us on earth.

The deacon says, "I will, if I can, come back to the old friends and give them personal knowledge of this great life. It would be a blessed work to me, because I find it is of truth, which is of God, and no better service can I perform than that of my Heavenly Father. I do not know," he says, "as I shall be privileged to accomplish much in such a way, but nothing could please me more, and if any friend in Oakland or near by would care to have me speak to him, let him do his part in providing the way, and I will do all that I can."

We bring our love to all who are here. We feel strongly attracted to the dear ones of earth, and we will do our best to help them up to the higher life. Olive G. Palmer.

Lorena J. Beeson.

I come from a long distance from here. I have had no difficulty in coming to-day, though I have tried to come before, but could not speak through your medium. I say that I come a long distance, but I mean that speaking in earthly language. I lived in Albion, Ia.; that is in Marshall County.

I have lived for a good while in the spirit-world, and sometimes that seems a long way to me from earth, and then, again, it seems very close. I come in the light aerial car in which I travel from place to place. It floats through the atmosphere, and I have no difficulty in stemming the currents that pass here and there, because I am always attended by a wise, good spirit who understands how to navigate the air-car and how to control the aerial forces.

I was a young girl when I went away, only fifteen years old. I know it was in October that I passed on, because I had my birthday in the early part of the month. I believe it is eleven years since I passed to the spirit-world, so you see I have had time to travel about, to study, to grow, and to learn many things, although these ten or eleven years seem but little more to us than as many months do to you. Time passes very quickly, and we have so much to look after, so many things to do, so many places to see and studies to follow, that we never feel time drags with us.

For some reasons I was sorry to go to the spirit-world. I had dear ones here on the earth, a kind father and a loving mother, who were sad that their daughter should pass away; yet I think they felt it was better for me, and that it was well with me in the upper land. Sometimes I came very near to them, and I could bring sweet flowers and spirit influences, which I think lessened the sadness and made them feel more reconciled to that which had come. I want to say that I have been happy. I have had stronger powers and better mental activity than I had here, and I think it was all well that I should pass away as I did.

You have had a bad storm here, and I know all about very bad storms out there in Iowa; they sometimes have dreadful weather. But in the spirit-world I have never seen anything like this. All that we have where I live that seems like a storm is a gentle moisture that is just enough to veil slightly the various objects, the trees and the flowers; but the light shines through it and turns everything to splendid colors. We never mind the moisture; it makes us feel strong and happy, and it makes the flowers smile and everything look bright and beautiful. That is all we have in that way, and that only comes to refresh and to revive.

I want to send my love to all the dear ones I have known. I want to tell them that I have not forgotten any one while I have been studying in the spirit-world. I have been taking up music and trying to follow its compositions and understand its harmonies. I feel that I do know a great deal more than I would have here; but I see such grand musicians in the spirit-world who understand so much, that my knowledge seems very slight. Tell my friends I have never forgotten them, never ceased to love them, and that I always think of them with joy and happiness, for I know they will come to me some day in the beautiful home of the spirit-land.

[To the Chairman:] My name is Lorena J. Beeson. Would you like to know my father's name? [Yes.] It is Henry M. Beeson.

Grace Hamilton.

My friends live in Brattleboro, Vt., and that does not seem very far from here. I thought perhaps if I came to this place they would hear of my visit, and it might please them. It seems to me that if I was here and had a friend who had been away in some distant place for a long time, and I had not heard from her for years, I should be very happy indeed to receive a letter from her, or from any one else that wished to make herself known, and to send me her love. That is the way I feel in coming here.

I have been silent a long time, but not because I wanted to be. I would have liked to send my love, sympathy and remembrance to my friends every day of their lives in a way that they could receive them consciously. I have sent these to them, and I think they have felt the influence as coming from the spirit-world. Perhaps they did not understand how or what it was, but I think it has had a little effect in their lives, and sometimes it has cheered them up, even when the darkness was upon them, and made them feel a little stronger to bear the ills of life.

To-day I am happy to gain the power to manifest a little and to tell my friends that I have not been idle although silent during these years. I have found work to do on both sides of life. There was one that held me very closely here on the mortal side, and I felt that I could do some good by keeping with that friend and trying to bring an influence. I think I have done a little something, and I have also had employment on the spirit-side which was congenial to me.

My friends know that I was interested in the training of little minds, and on the spirit-side I have had an enlargement of that work such as I did not think of when here. I have been privileged to enter a beautiful school where little ones are trained, and where the best influences are brought in order to develop their love of the beautiful things of life, objective and subjective. So I am happy in my work, but I have often thought if I could only express my love to my mortal friends, I could be still happier.

I am Grace Hamilton.

Phœbe E. Brooks.

There seems to be a time for everything; a time to sing, a time to pray, and a time for the human spirit to express itself according to its light. This seems to be the time for me to speak through this medium. Perhaps no other spirit could manifest at just this moment, but I can because I feel that it is my opportunity.

This is not the first time I have been back through mediumship, and every time I come I think I have left a little something of the old life, of the old personality, of the old conditions that held me to earth, and have gained a little more of the spirituality that I have aspired to in the other world.

It did not take me very long after passing from the body to realize my condition. In the first hour of my entrance to the spirit-world I was confused in thought, and could not realize just what had happened to me, but I was confused in mind over many things before I passed from the body. Questions of a religious nature that ought never to have troubled me settled on my mind, and kept it in a whirl, so that I suppose I expressed myself in very strange ways. But it did not take me long to rise out of that fog, because there were so many to help me, so many good, kind friends who came to show me the light, and to help me to realize the true spiritual life. Long ago I was freed from all those conditions, and I have been trying to inform myself and to cultivate myself in the spirit-world since that time. I come back here to-day to say this that my friends may know of it.

Changes have taken place with my friends since I went to the other life. Some have joined me, and have thus entered the spirit-light, and found the fulfillment of their aspirations, dreams and hopes; but there are those still lingering along on this side who may be helped by getting a word from one they have known in times past, and if they can understand that the mists and shadows that trouble the mortal, and that settle on the mind, are swept from the spirit in its upward journey in another life, it may give them hope and comfort in pressing onward, and looking forward to the time to come.

[To the Chairman:] Call me, sir, Phœbe E. Brooks. I was the companion of Orson Brooks, who lived in Denver, Col.

Hiram E. Felch.

[To the Chairman:] Good afternoon, sir. [Good afternoon.] I always did feel at my best when in the company of bright and beautiful womanhood, and I find so many pleasant, gentle female spirits about this platform this afternoon that it does me good to be present and to try to manifest to my friends.

I see familiar faces right here in this Circle-Room, and I am happy to meet you, friends, because this glorious spiritual life, which is coming to me stronger and stronger every day, makes one who tries to throw off the crude conditions feel sympathetically and fraternally united with his friends and neighbors, and, indeed, with the whole world.

Now, I do not make so much distinction between man and man as I did when in the body; for, although there is a difference between the various classes, some being very ignorant and unrefined while others are highly cultivated and well informed, yet I can see better than ever before that all belong to the same family, and that it is pretty much the circumstances and environments that make up the difference. Perhaps if those who are away down in the scale had had the same advantages, conditions and environments, prenatal as well as post-natal, they would be occupying as high a position as do the more exalted and refined.

I am studying up these things on the spirit-side, and I am studying, as I have been from the first, the conditions and the laws of spirit manifestation, of phenomenal mediumship, and all that brings the two worlds together, and closely unites the inhabitants of the spirit-world to the inhabitants of this earth. There is more and more to learn, I find. Sometimes I think I have about come to the end of a study, and have acquired all the knowledge I can on that question, when, all of a sudden, new lines, new forms and new conditions open before me that I never thought of, and I have a new track to commence on.

I come because I feel so fraternally united to my friends on earth. I want to give them my greeting, to tell them that I remember them, and that I have a warm feeling of fellowship for them. I want them to know that the good work is going on all the time, the truth of our glorious Spiritualism is advancing, and new minds are taking it up, new thoughts are being developed, there is growth, and I think that we have every reason to be encouraged and not to be disheartened.

I want to tell my friend Maynard that I would like to give him a private communication. I have something to say concerning his affairs. I do not mean his financial affairs, for I am not going to tell him how he can make a few thousand dollars, more or less, but I have something I would like to say to him concerning private matters, and I would like also to tell him how he will find the spirit-life after he gets out of the body. I speak of this, and if he has a mind to hunt me up a medium and let me come, I shall be very much pleased.

I have a good many friends in Boston, and some of them are in this establishment. I want them to feel that I bring my greeting to them and my good will.

I am Hiram E. Felch.

Mrs. Felch wishes me to tell her friends that she also is satisfied with the spirit-life. She finds a good deal that I have not found, and I have found some things that she is not interested in; but there is enough in the great spirit-world to interest and instruct every one in all directions, so that there is life and beauty and all the good things needful for each individualized being.

I do not know as there is anything more for me to say. My friends know very well that I was interested in Spiritualism and its manifestations before I went from earth, and they may feel certain that I am no less interested in it now.

Ella Lyon.

[To the Chairman:] I lived in Fall River. I have tried to come here I don't know how many times, but I never could get near enough to say anything that you could hear. I used to come and speak my name and say where I lived, thinking you might get it and write it down, and say that such a spirit had come; but I would find every time that my message had not been received on this side. To-day I have more power.

My name is Ella Lyon. I went from the body because of weakness from overwork, I think. I had to work hard for my living when I was here. Every day brought so much to do, and it seemed to take my strength away little by little until I grew weak and sick and full of pain. After a while I passed to the other world, and then I was taken to a bright home, all draped in white, like billowy clouds it seemed to me. That home was surrounded by a great garden full of fragrant flowers. Every breath was full of perfume, and every breath seemed to give me new strength and life. I drank it in until I was filled, and could look around me and go about and find what a blessed place it was.

There were many friends there, too. Some of them had hard lives of pain and labor on earth, but they did not seem to be suffering there. They did not seem to be tired out, nor were they as ignorant as they had been here, for they had been to school, and had come into the presence of good and kind teachers, who helped them to learn and grow strong and happy.

So you see I had everything to repay me for giving up the mortal life. It did seem hard to give that up, though I had to work so every day; but I did not know where I was going, and I wanted to hold on to that which I did have.

Now I am so pleased that I can come here to say this. Perhaps it will encourage some friend who has to struggle along, and to bear the burdens and pains of this life, and perhaps it will bring a gleam of hope and something better and brighter to look forward to. I am sure if it does I shall be made happy, though I have tried so long and so many times to come.

Tell my friends I bring them my love, and that their friends in the spirit-world remember and care for them. There are pleasant little homes in that life, full of sunshine and flowers, and I think they can all have one of these bright homes if they only try to do as well as they know how while they live on earth.

Report of Public Séance March 22d, 1892.

QUESTIONS AND ANSWERS.

QUES.—[By J. F. H., in the audience.] *Has phrenology anything to do with the character of the life of an individual while in his earthly body, considered from a spiritual standpoint?*

ANS.—The phrenological structure of the brain has, we think, much to do with the life and character of a mortal, or rather the appearance of the phrenological structure of the brain will show to the earnest student the mental qualities of an individual thus studied.

The various organs of the brain are developed simply by and through the expansion or unfoldment of the various qualities of the individual. One who is combative by nature, and cultivates by his attitude and action this quality, will develop the organ of combativeness in his cranial structure to that extent that one who is familiar with the study of phrenology will easily perceive its great development. So with one who has large ideality, for instance. He is of a dreamy, poetic or artistic nature. He is aspirational and even spiritual in his tendency, and this quality of mind or spirit being cultivated and fostered, shows external evidence of its existence by the formation of the brain, or of a certain locality of the brain. Thus with other organs, whether they be of the higher spiritual nature or of the lower material or animal nature. Their development, cultivation and indulgence certainly show signs of their existence in the external formation of the brain, and this is what we call the study of phrenology.

Q.—[By Mrs. C. W. Whitney, Chicopee, Mass.] *From whence really originated the word "reverend" as applied to the clergy as spiritual leaders; also the word "evangelical" as applied to theological views? I know these words have a regular stated meaning, but is there anything in them beyond that—any superior spiritual light to guide humanity?*

A.—The title "reverend" comes from the word reverence, no doubt, or to revere. We are wont to revere that which seems to us to be of an exalted nature, that which appeals to our spiritual life, that which tends to strengthen and to elevate our interior qualities and aspirations. We have reverence, then, for all those things that help to make up the line of a better life, to call us out to something higher and nobler than that which we have had in the past.

That portion of humanity that has been wont to follow the teachings of the clergy, and to depend upon them for their religious instruction, have come to regard the latter as something high, noble, above the common humanity, and thus the clergy have been revered by these followers. Consequently in addressing a clergyman it has become the custom to give him the title of "reverend," showing what his calling is, and also as a mark of deference to his position.

The word "evangelical" is undoubtedly derived from a consideration of the work of evangels. What is an evangel? It is a minister of light, mercy and benevolence; therefore, whatever is evangelical should partake of these qualities; it should be a light-bearer to mankind; it should bring hope and mercy to the forlorn and the suffering; it should bring an illumination of the spiritual qualities and nature to all seekers after light and truth. Evangelism, then, should be a system of religion which appeals to the spiritual life of man, calling him out from the darkness of material things into the sunshine of that which is exalted and pure, and above the selfishness of the outer life. Evangelism should teach man of his inner nature, of those qualities which are a part of his being, which belong to the diviner life, to the more abiding life that is above and beyond all mortal, temporal things existing when the form of clay has gone back to dust. If we can look upon this word in its right interpretation, we shall see that whatever is calculated to impress the human mind with a knowledge of the divine, of the larger, broader existence belonging to the spiritual state, is of an evangelical nature, and whatever is calculated to appeal to the human heart through the tender ministrations of love and good-will, and the exercise of the broadest justice to all, is of an evangelical nature, since it is the evangel of hope, of peace and joy coming to the human family to assist its rise upward from a lower condition or stratum of existence, from ignorance and pain, to that higher, broader plane of noble endeavor, of happiness and of spiritual peace.

INDIVIDUAL MESSAGES.

Judge Edwin Flint.

[To the Chairman:] I give you greeting, sir. I am a stranger to you, but in my life-work I was accustomed to meet strangers and to make myself at home with them.

This is a strange experience to me, something wonderful, something very grand, too, because it seems to thrill my entire being with a new life to realize understandingly that spirit outside of the mortal clay can manifest its intellect and its memory through another organism, that an individual spirit can manipulate a foreign brain as the performer plays upon an instrument, causing it to respond to his touch. This is very wonderful to me, and I come, sir, with the thought of gaining an experience for myself which shall be of usefulness to me in my new work on the spirit-side.

I am not unfamiliar with New England, for the bracing air of the Green Mountain State gave to me in my earlier years a vitality which never departed from me while I lingered on the earthly plane; but, sir, my later days were passed in the West, where perhaps my most active work was accomplished, and so I tell you that I hail from Mason City, Ia. I have been known in that locality, and I trust that friends will recognize my coming to you, and understand that I come not only to reap experiences for myself, but to waft to them a thought and influence which will be helpful to their spiritual lives.

I find in the other country many new laws to study, somewhat differently understood and applied to what the legal enactments of this world are. I find there is a high jurisprudence there which the student may follow and in time comprehend, incorporating its principles into his life, and finding himself only the larger man and the broader nature in consequence. I am not idle, but I have taken up a work and a research which I feel will be of benefit to me as a man and as a citizen, for we have a republic and a citizenship in the spirit-world that is highly gratifying to the advancing mind, and I feel very much at home in that other life to which I have gravitated through the unerring action of Nature's law.

Will you kindly inform my friends that I have a fellow-feeling for them, that in yielding up the physical frame I did not part with all the qualities of my nature—I did not yield up memory and consciousness, nor the affection which I held for my friends? These remain with me, and manifest themselves even stronger than they did while I was here. I feel that I may perhaps gain power through such an experience as this to visit my friends, come closely in person, and perhaps find avenues through which I may waft to them something of a spiritual influence and force from my spiritual life. If it be possible for me to reach any friend in private communication, it will be delightful to me, and I trust helpful to him. I shall certainly avail myself of such an opportunity, and I hope that my friends of earth will be willing to afford one to me if it lies in their power.

I will not speak of my earthly career, of its influence and achievements, nor will I speak of the material accumulations which came to me through years of practice and labor. These belong to the earth and to the past. If they can be utilized for good works—and I feel that at least a portion of them will be—I shall gain strength from that, and feel that my life has not been in vain. If any student can gather new vital force of intellect and physical life through any means that I have left, I shall feel doubly repaid for the years of service spent on earth.

You may record me, sir, as Judge Edwin Flint.

William McCullough.

[To the Chairman:] Good afternoon. [Good afternoon.] I am told to step right in and say my say. I am very glad to do so, for I would like the folks to know that I can come around and make myself heard. It seems a great thing to a spirit to find that he can, after giving up the body, step round among earthly places, and sometimes make his voice heard so that it will be understood.

Have you ever been to Calais, Me.? [No.] Well, then, you don't know much about the place. I suppose you Boston people would think that that was about the jumping-off place; but we people down there in Calais don't feel that way at all, and I can tell you there is some pretty good life and activity in the old place way down in Maine.

Well, that's where I come from, and I would like to have the friends and neighbors of that town know I've come up here to Boston to send them a word of greeting from the spirit-side. Tell them I am strong and happy, and full of life, and ready for work. I've been doing some kinds of work since I went over. I'm not in the manufacture of footwear, as I was on earth. I'm not dealing in leather stock, or anything of that kind; but I find plenty to do to take up my time, and somehow the weeks and months slip away into years before I realize that they are going by.

I met a good many friends on the spirit-side. They all looked very natural, just as they used to, but more as if they enjoyed life, as if they didn't have so much of care and troublesome things to attend to, and it seemed just like a good home-coming to me.

Well, I left friends on earth, but I know they will stay there their allotted time and then pass on, and that we shall be united again on the spirit-side—those of us that have any real friendliness of feeling for each other. So I feel satisfied that everything is coming along about for the best.

My name is William McCullough. I thought I would just come around and let myself be known and heard, for it might wake up some of the friends to ask: "What is this? what does it mean? Can spirits come back and talk? Can the dead return?" I want to tell them: Yes, the dead can return. Sometimes they can make themselves heard, and sometimes they cannot; but they keep a pretty close watch on what is going on on this side, and I think they know about the things of life as well as and a little more than those that call themselves alive.

INDIVIDUAL SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK.

Mar. 22 (Continued).—Nancy Blake; Dr. W. G. Smith; Jennie Arlington; Abram Likes.

Mar. 25.—Capt. John Lawrence; James C. Dunn; Olive Sargent; Dan Maginnis; Elizabeth Bowman; Will C. Blyther.

Messages here noticed as having been given will appear in due course according to routine date.

June 3.—George Cummings; Achsa W. Sprague; Mrs. Mary Cheever; Abbie M. Tyler; Annie Phillips; Father Henry Fitz James; Charles C. Dudley.

June 7.—Joseph P. Hazard; George W. Wilson; Grace Bonick; Daniel Purington; Richard Larkin; Nellie Peters; Mary A. Searle.

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Banner Correspondence.

Massachusetts.

SALEM.—A correspondent writes: "Miss Amanda Bailey's testimonial in Cato's Hall, on Sunday night, June 5th, was well attended, and the audience appeared to thoroughly enjoy the entertainment. The opening chorus—Mozart's 'Gloria'—was finely rendered. Then came the quartet, 'Waiting to Welcome,' by Miss Bailey, Mrs. Hall, and Messrs. Kenney and Gardner—the home quartet. Mrs. W. S. Butler of Boston, who has trained many children in the Progressive Lyceum, which she herself established, was next introduced. She thanked the audience for their liberal support this evening of a most worthy object. She brought with her a number of the children from the Lyceum, and their excellent singing, marching and recitations, attested their conscientious training, combined with natural ability.

Mrs. Barnes, President of the Ladies' Aid Society of Boston, spoke of so training children that they shall be fitted to become useful and helpful members of society when they become men and women—making particular allusion to the trammels of creed which environ too many as they emerge from childhood, but who should be permitted to think for themselves, and follow the new light that may come to them.

Miss Sadie Lamb, the fine contralto vocalist and pianist, rendered valuable aid—as she and Mr. Kenny had done at the very successful entertainment on the previous Friday evening at the Ladies' Aid Parlors in Boston.

Miss Rosa McKlerrom gave grand readings of her own composition. She is the author of the beautiful song 'Peace, Be Still,' which Miss Bailey sang, and with which she has so often charmed audiences. Mr. Kenny and Mrs. Hall effectively rendered 'The Wounded Soldier,' and Mr. Penhall sang 'Come Unto Me; I Will Not Forsake Thee.'

At the close Mr. Mead, the treasurer, handed Miss Bailey an envelope containing $35, the door admission receipts, for which Miss Bailey gratefully expressed her appreciation.

The local Ladies' Aid Society furnished an elegant collation to the Boston talent, who had kindly come over from Lynn, where they had assisted in an afternoon service."

Another correspondent, writing of the above occasion, says: "The visiting participants in the exercises were Carl Leo Root, recitation; Gracie Scales, song; Bertie Newton, piano solo; Mrs. Carr and daughter, duet; Mrs. Brown, reading; Mabel Waite, song; Amy Barbier, song; Josie Smith, song; Miss Lamb, song; Mrs. Barnes, remarks."

Ohio.

KENT.—John Davey writes: "The to me strange occurrences known as 'Spiritual Phenomena' are looked upon by some as hallucination. Others attribute them to mesmeric influence, others, still, that in forming a circle some sort of electric current is produced, on which the minds of those present can operate in an interchangeable manner. The ignorant and lower order of clergy dispose of them on short notice, by branding them 'The works of the devil!'

I am not a Spiritualist, but for some little time have been studying this strange something. It has been developed in our town in some few families, who have kept the facts concealed from the general public, for fear of being branded as Spiritualists.

I am desirous of knowing all the facts connected with this peculiar power. The phenomena *do exist*, but by what or who they are produced is the problem I am endeavoring to solve.

If I can prevent it, no person nor power shall ever mislead me by fraud. Judging from what I hear, there must have been quite a 'jug full' of fraud passed off on the public by professed Spiritualists. But though fraud may exist it is no argument against the real; indeed, the spurious itself is a partial proof of the basic real. As before remarked, I *know* the phenomena exist, and I confess they look to me like intelligent spirit. I shall proceed with my investigation, and whatever proof I obtain, I shall be ready to confess to the world."

New York.

NEW YORK CITY.—The questions and subject presented on the morning of Sunday, June 5th, at Carnegie Hall, to be answered and spoken upon by Mr. Howell, were: "At What Time Does the Spirit Leave the Physical Body?" "Is the Spiritual Body a Material Organic Structure?" "Buddhism and Christianity."

He contrasted the materialistic and the spiritualistic theories, and showed how the evolutionary theory led naturally to the formulation of the idea of the spiritual body being the refined and attenuated animation or extract of the physical body, and while admitting the help given to the materialistic mind by this hypothesis, he must differ with this view and conclusion, and claim the actual fact to be that "there *is* a natural body, and there *is* a spiritual body," not will be, and the real body or the spiritual man has nothing atomic, material or organic in the sense we use those terms.

It was set forth that for a time after the body parts with life, that is, ceases its functions, the magnetic cord still holds the spirit bound to it from a few hours to three days, according to the condition of the physical powers. If much depleted by disease, or old age, the time is short; if these powers are strong and physical vitality great, the release is not likely to be at once; but when the proper time arrives the spiritual accoucher severs the umbilical cord of the new-born spirit, and it enters upon its new career. Some are conscious during this birth or passage, knowing all that occurs on the physical and upon the spiritual side in his own case. Others are in a state of coma for a time, longer or shorter, in some cases for an age.

"Buddhism and Christianity" was treated at length and in an interesting and lucid manner, the various diverging tenets contrasted, and their many harmonies shown. The historic fact was mentioned that Roman Catholic missionaries visiting India for the first time found temples and ceremonials so like their own that they concluded the devil had been there before them and established a travesty on Christianity and called it Buddhism. All religions in their age were the best for the people of that day, and were as much of truth as the mass of the people could receive, and each succeeding religion was an advance in some respects, or unfolded some further truth or desirable principle.

The afternoon meeting was of much interest. Both the Fox sisters were present, and raps loud and varied gave response to mental questions from individual members of the audience, several of which were acknowledged as accurate. Several messages were written for inquirers, and one especially was very excellent as a test to the one receiving it, Prof. ——, for more than thirty years a teacher in the New York schools. He had sent his young son to Europe, and had just read a letter from him telling of homesickness and a desire to return. He was about writing the young man in reply, urging him to remain to get the many advantages for which he had gone. No one knew of these things, much less the medium, Mrs. Fox-Kane, who wrote in her usual way from right to left, and with the left hand, "Tell your son as you intend, to remain and be contented." This was signed by one he recognized as in the spirit world.

Mrs. Milton Rathbun gave an able and interesting address in the evening. It was highly appreciated, as are all the efforts of this faithful and earnest Spiritualist.

Mr. Howell speaks in Bradbury Hall, Brooklyn, all the Sunday evenings of June, and in this hall mornings and afternoons. R.

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

Passed to Spirit-Life.

From Foxcroft, Me., May 21st, Mrs. Luella B., wife of J. H. Vague, at the close of her 38th year.

Her patience, cheerfulness and hope during a long period of suffering never deserted her. For a few of the closing years of her life she was blessed with a knowledge of the communion of spirits. To her it was not a misty theory but a reality.

Mrs. Vague was a lady of refinement, cultivated taste and pleasing personality. On the Etna camp-grounds at the spiritualistic gatherings she attracted much attention, and thousands of hearts have gone out to her in sympathy. Her gentle manners, vivacious spirits and amiable disposition won for her hosts of loving friends.

The faithful husband, who has borne the burden of life so patiently, the venerable parents and sister of the deceased, share in the common feeling of sympathy, and have the consolation of her wide circle of acquaintances in this season of bereavement.

Funeral services were conducted by Mrs. N. J. Willis of Cambridgeport, Mass., who came in response to a telegram to assist with words of sympathy and consolation in the closing scene of a remarkable life. †

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

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Feb. 13. tf

5000 BOOK AGENTS WANTED FOR DARKNESS AND DAYLIGHT or LIGHTS AND SHADOWS OF NEW YORK LIFE

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Apr. 2. 13w

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Mar. 19. 26w*

SOUL READING, Or Psychometrical Delineation of Character.

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

Address, MRS. A. B. SEVERANCE, 1300 Main street, White Water, Walworth Co., Wis.

Apr. 2. 6m*

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May 28. tf

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Apr. 9. 13w*

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Apr. 16. 1y

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June 4. 26w*

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June 6. 1y

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Mrs. S. S. Martin, 55 RUTLAND STREET, Boston. Séances Sundays and Thursdays, at 2:30 P.M.; Wednesdays at 8 P.M. GEORGE T. ALBRO, Manager. June 18. 2w

J. K. D. Conant, Trance and Business Psychometrist. SITTINGS daily from 10 A.M. to 4 P.M. Séances every Sunday evening at 7:30; also Friday afternoons at 2:30. No. 11 Union Park, Boston, Mass., between Shawmut Ave. and Tremont street. Will hold Public or Private Séances. June 18. 1w*

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Miss A. Peabody, BUSINESS, Test and Developing Medium. Sittings daily. Circles Sunday, Thursday evenings, and Tuesday afternoons at 3 o'clock. Six Developing Sittings for $4.00. 1041 Washington street, opposite Davis street, Boston. June 18. 1w*

Mrs. Webb, ASTROLOGICAL MEDIUM from New York. Consulted from May 10th until June 22d at 354 Columbus Avenue, Boston. 9 A.M. until 6 P.M.; and Tuesday and Friday evenings. Readings, $2.00. May 14.

Prof. Henry, READER of Life and Character. Advice on any matter. Answers any question. By mail or consultation. Fee $1.00. Send date of birth and sex. Tests, by mail only, 10 or 25 cts. Parlors 243 Shawmut Avenue, Boston. 3w* June 4.

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

Mrs. Hattie A. Young, TRANCE, Business and Developing Medium. Sittings daily. Ladies 25c., 50c. and $1. Gentlemen 50c. and $1. 22 Winter street, Room 16, Boston. 4w* May 28.

Mrs. M. E. Johnson, BUSINESS and Test Medium. Hours 10 A.M. to 9 P.M. Circles Thursday and Sunday evenings, 8 o'clock. 41 Winter street, Room 6, Boston. June 18.

Mrs. Fannie A. Dodd, MAGNETIC PHYSICIAN and Test Medium, No. 233 Tremont street, corner of Eliot street, Boston. June 18. 1w*

DR. GEORGE B. EMERSON will cure the sick and dying at any distance without medicine by sending $5.00, money order, by telegraph or express. Address, by telegraph or express only, No. 5 Bowdoin street, Boston. June 18.

Miss Helen A. Sloan, MAGNETIC Physician. Vapor Baths. No. 178 Tremont street, Boston. May 21.

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

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MRS. J. C. EWELL, Inspirational and Medical Physician, 542 Tremont street, cor. Hanson, Boston. May 7. 8w*

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Subjects.—Modern Interpretation of the Bible; Mediumship, Its Laws, and the Reliability of Spirit-Communications; Re-Incarnation; Alchemy, Magic or Fanaticism, Which? Mind-Reading, Psychometry and Clairvoyance; Spirit-Healing the Highest Mode of Treatment; Magnetized Paper; "Social Freedom" an Obstacle to Spiritualism; Animals Susceptible to Spirit-Influence and Disease; Influence and Disease Imparted to Children; Church Prejudice, Bible in Schools, Religion; Materialization, Spirit-Photography; Infidelity, Capital Punishment; Reasons Why Spiritualists do not Organize, and the Ultimate Results of their Teachings.

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

THE SCIENCE OF IMMORTALITY. A Lecture by PROF. W. F. PECK, delivered at Cassadaga Lake Camp-Meeting Aug. 11th, 1888. This splendid Lecture should be in the hands of every Spiritualist in the land. It has been put in pamphlet form by COLBY & RICH, and will be sent to any address on receipt of 10 cents.

Miscellaneous.

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Rates $60, $75 and $90 a month, according to location. Communications should be addressed to GEORGE D. DESHIELDS, Manager Baltimore and Ohio Hotels, Cumberland, Md., up to June 10th; after that date, either Deer Park or Oakland, Garrett County, Md. 6w May 14.

Glen Cove House, Onset, Mass. C. A. RING & CO. THIS favorite House will be ready for guests on and after June 17th, 1892. The finest location in Onset, and strictly first-class. Terms moderate. 8w June 11.

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MRS. JENNIE CROSSE, Business, Test and Medical Medium. Six questions answered by mail, 50 cents and stamp. Whole Life-Reading $1.00. Magnetic Remedies prepared by spirit-direction. Address 87 Church street, Lynn, Mass. June 11.

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A PERFECT Liver and Kidney Renovator and Blood Purifier. Cleanses the entire system from all Biliousness and Blood Poisons from Malaria, etc. And cures Headache, Backache, Side and Stomachache, Diarrhœa, Dysentery, Pains in the Limbs, Lameness, Numbness, Constipation, Piles, Worms, Dyspepsia, Consumption, Nervousness, Weakness, Kidney and Bladder, and all other urinary ailments, etc. Also, Rheumatism, Neuralgia, and in fact almost all the various ailments of humanity.

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In the above-named Songs the words are by MRS. W. H. CROWNINGSHIELD. Music by H. P. DANKS. For sale by COLBY & RICH.

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

I will write Biographical and Predictive Letters (from the above data). Also advice upon any matter, in answer to questions, in accordance with my understanding of the science, for a fee of $1; Consultation fee $1; at office, 296 Tremont street.

Nativities written at prices proportionate to the detail demanded. Address OLIVER AMES GOULD, Box 1664, Boston, Mass. July 19.

Antiquity Unveiled. Ancient Voices from the Spirit Realms Disclose the Most Startling Revelations, Proving Christianity to be of Heathen Origin.

The first of this series of communications was received by Mr. J. M. Roberts, at that time editor and publisher of *Mind and Matter*, in March, 1880. It was from Potamon, a Greek philosopher of the Alexandrian school, who, born into earth-life A. D. 250, passed from it in the year 315.

The communications continued to be received until 1886, under the direction and superintendence of Aronaman, the presiding spirit of the band, whose ministrations to Mr. Roberts began as early as April, 1878. Mr. Roberts was a man of fine education and marked ability as a lawyer, and through these communications became a great student in ancient religions, making extensive researches therein, as will be seen by his notes and comments in this volume, generally in full corroboration of the truth of its contents, and of the identity of the communicators.

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THE SALEM SEER. Reminiscences of Charles H. Foster. BY GEORGE C. BARTLETT.

The author, in his preface, writes as follows: "Charles H. Foster was undoubtedly the most gifted and remarkable spiritual medium since Emanual Swedenborg. Since the death of Mr. Foster I have been frequently importuned by his friends, and by many prominent Spiritualists, to give my experiences while with him. Having been associated with him for a number of years, I had the privilege, and took advantage of thoroughly testing his peculiar gifts. I have rather reluctantly consented, and give in this volume a plain statement of facts and descriptions of many séances held in different parts of the world, thinking that this record may be of service to investigators of these phenomena in the future. I sincerely hope that this book will stimulate practical and scientific men to such investigations."

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CONTENTS.—Development of Mediumship by Magnetism; Directions for Taking Terrestrial Magnetism; Communication from My Father through Mrs. R. S. Lillie; Communications from Spirit-Friends through Wm. A. Mansfield; Introduction to "Poor Cain"; Poem: "Poor Cain." Pamphlet, pp. 32. Price 30 cents. For sale by COLBY & RICH.

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New York Advertisements.

DR. DUMONT C. DAKE, 231 West 43d Street, New York City, MAGNETIC Specialist for Nervous and Chronic Diseases. Complicated Cases Cured when other methods fail. Patients at a distance successfully treated. DR. DAKE *has no peer* in his especial mode of practice. Send for Circular.

TO THE FRIENDS OF SCIENCE. I take pleasure in stating that I regard Dr. Dumont C. Dake as one of the *most gifted* individuals I *have ever met* in the way of *Psychometric* investigation and *Diagnosis*, as well as Spiritual powers. May 21. PROF. JOSEPH RODES BUCHANAN, M.D.

J. W. FLETCHER, Trance Medium, CAN be consulted at 268 West 43d street, New York City. Hours 9 to 4, and Tuesday evenings. Public Séance Thursday evenings, admission 50 cents. Mr. Fletcher appears at Adelphi Hall at 3 and 8 P.M., on Sundays. Letters answered. Jan. 2.

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THE TRUE CHRISTIAN RELIGION. BY EMANUEL SWEDENBORG, containing the UNIVERSAL THEOLOGY of the Church of the New Jerusalem. 982 pages (5¾x8¾ inches), good paper, large type, bound in black cloth. Mailed prepaid for $1.00 by the AMERICAN SWEDENBORG PRINTING AND PUBLISHING SOCIETY, 20 Cooper Union, New York. 13teow Mar. 12.

Mrs. H. L. Woodhouse, No. 980 Sixth Avenue, New York, CLAIRVOYANT Examination for disease by lock of hair or personal contact. Magnetic Treatment given. Business Communications with accuracy and fidelity. Fee for diagnosing, Two Dollars. 8w* May 28.

Mrs. Stoddard-Gray and DeWitt C. Hough HOLD Materializing Séances Sunday, Wednesday and Friday evenings; Tuesday and Saturday, 2 o'clock. 323 West 34th street, New York. 4w June 4.

DR. HENRY ROGERS, MEDIUM for Independent Slate-Writing, and Spirit Portraits in Crayon and Oil, now located at 1556 Broadway New York, between 46th and 47th streets. Apr. 30.

PILES Remedy Free. INSTANT RELIEF. Permanent cure in 10 days. Never returns; no purge; no salve; no suppository. A victim tried in vain every remedy has discovered a simple cure, which he will mail free to his fellow sufferers. Address J. H. REEVES, Box 3190, New York City, N. Y. Oct. 10. 1y

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NEW AND BEAUTIFUL SONGS, With Music and Chorus. BY C. P. LONGLEY.

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

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Pneumonia Ointment. Positive Cure for PNEUMONIA and all Local Inflammations.

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Also enough ingredients will be sent by mail to make five or six bottles, sufficient for one month's treatment, on receipt of $2.00 per package, for the following diseases: Dyspepsia, Liver and Kidney Trouble, Diabetes, Liver Complaint, Stone and Gravel, and all Nervous and Lung Troubles. Also Spring Bitters.

J. A. SHELHAMER, Magnetic Healer, May 2.—† 8½ Bosworth Street, Boston, Mass.

The Writing Planchette. SCIENCE is unable to explain the mysterious performances of this wonderful little instrument, which writes intelligent answers to questions asked either aloud or mentally. Those unacquainted with it would be astonished at some of the results that have been attained through its agency, and no domestic circle should be without one. All investigators who desire practice in writing mediumship should avail themselves of these "Planchettes," which may be consulted on all questions, as also for communications from deceased relatives or friends.

The Planchette is furnished complete with box, pencil and directions, by which any one can easily understand how to use it.

PLANCHETTE, with Pentagraph

Banner of Light.

BOSTON, SATURDAY, JUNE 18, 1892.

MEETINGS IN BOSTON.

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

First Spiritual Temple, corner Newbury and Exeter Streets.—Spiritual Fraternity Society: Lecture every Sunday at 2½ P. M.; School at 11 A. M. Wednesday evening Social at 7½. Other public meetings announced from platform. Mrs. H. S. Lake, speaker. T. H. Dunham, Jr., Secretary, 177 State street, Boston.

Arcade Hall, 7 Park Square, near Boylston Street.—Public meetings every Sunday at 10½ A. M., 3 and 7½ P. M. Lecturer, W. J. Colville. All seats free. Collections.

Eagle Hall, 616 Washington Street.—Sundays at 11 A. M., 2½ and 7½ P. M.; also Wednesdays at 3 P. M. F. W. Mathews, Conductor.

College Hall, 34 Essex Street.—Sundays, at 10½ A. M., 2½ and 7½ P. M. Eben Cobb, Conductor.

Veteran Spiritualists' Union.—Public meetings will be held the first Tuesday of every month in the Banner of Light Free Circle-Room, No. 8½ Bosworth street, at 7½ P. M. Dr. H. B. Storer, President; Moses T. Dole, Treasurer; Wm. H. Banks, Clerk, No. 77 State street, Boston; Mrs. M. T. Longley, Corresponding Secretary. All individuals interested in the objects of the Union are invited to attend.

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

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

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

First Spiritualist Ladies' Aid Parlors, 1031 Washington Street.—Meetings are held at this place each Sunday. Developing Circle at 11 A. M.; speaking and tests 2½ and 7½ P. M. J. E. and Mrs. Loomis-Hall, Conductors.

K. of P. Hall, 241 Tremont Street.—Sundays meetings as usual, 10½, 2½ and 7½; also on Mondays at 1031 Washington street. J. Edward Bartlett, Chairman.

Alpha Hall, 18 Essex Street.—Spiritual Meetings at 2½ and 7½, with Developing Circle at 11 A. M. Mrs. Dr. Heath, Conductor, Office 8½ Bosworth street.

Chelsea, Mass.—The Spiritual Ladies' Aid Society holds meetings in Pilgrim Hall, Hawthorn street, afternoon and evening of the first and third Tuesdays of every month. Friends cordially invited. Mrs. M. L. Dodge, Secretary.

The Cambridge Spiritual Society. H. D. Simons, Secretary, 85 Franklin street.

The Boston Spiritual Temple held its annual meeting Tuesday evening, June 7th, at 52 Rutland Square—the President, William Boyce, in the chair.

The report of the last meeting was read and approved. The next report presented was that of the Treasurer, Geo. S. McCrillis, which showed the receipts for the season to be greatly in excess of the expenditures.

The Trustees of the "Moses Hunt Spiritual Temple Fund" reported that the money had been collected from J. T. Smith, and was now on deposit.

The Secretary, Mrs. L. C. Clapp, then read her annual report [from which extended document we present the following excerpts—all our space will permit:]

The meetings of the Board of Directors the past year have been well attended and harmonious, and all matters of interest to the Society have been carefully discussed and promptly dealt with.

During the eight months we have held meetings in Berkeley Hall on thirty-five Sundays with a good average attendance, and no decrease from the previous season—many new faces have been noticed from time to time in our audiences, and many new names added to our roll of membership.

During the month of October Mrs. R. S. Lillie occupied the platform; her work as a speaker and medium and the place she holds in the hearts of the Boston Spiritualists are too well known, and call for no further comment.

In December, through the kindness of Mrs. Lillie, Willard J. Hull made his first bow before a Boston audience from the platform of this Society. Though comparatively young in the lecture field, we found him a willing and unselfish worker for the Cause. His lectures were all thoroughly practical and instructive, and elicited words of approbation from all who were privileged to hear his able discourses.

Highly interesting addresses have also been given during the season by other well-known speakers, such as Mrs. C. Fannie Allyn, Mrs. Ada Foye, Mrs. M. T. Longley, Nellie J. T. Brigham, Jennie Hagan Jackson, Hon. Sidney Dean, Dr. F. L. H. Willis and J. Frank Baxter.

For test mediums we have had Ada Foye, Edgar W. Emerson, Joseph D. Stiles, J. Frank Baxter and Carrie E. S. Twing.

Mrs. Foye and Mr. Stiles have each tendered the Society a "Benefit Séance," and their kindness and generosity were warmly appreciated by the Board of Directors

Through the hospitality of Mr. Boyce and Mrs. Pope the society was privileged to tender pleasant receptions to Dr. Willis, Willard J. Hull and Mrs. Jackson.

The music for the Sunday meetings has been mostly contributed by J. T. Lillie, with piano accompaniments by W. H. Boyce; the cornet playing with which we have been favored by Mr. Boyce at intervals during the season has been thoroughly enjoyed and appreciated, and proved a valuable acquisition to our musical exercises. May 22d and 29th, owing to illness, Mr. Lillie was unable to be present, and Miss Amanda Bailey rendered the society efficient service.

An innovation of the past year has been the organization of a ladies' society as an auxiliary to the Boston Spiritual Temple, known as "The Helping Hand." The object of this society is to aid financially the directors of the Boston Spiritual Temple in sustaining its religious meetings. The ladies have been untiring in their labors, and the work accomplished by our young society has been a marked success. Everything has been so skillfully carried out that those who have attended and enjoyed these meetings did not realize the amount of work, care and anxiety that had to be borne by a few energetic ladies, but the result of their efforts was gratifying and surprising to those who listened to the annual report of the Secretary [which appeared in full in THE BANNER for June 4th].

Much credit is due to our worthy Vice-President, A. L. Knight, for the able and efficient manner in which he has presided as Chairman of all the Sunday meetings.

Our usual vote of thanks is due to the Board of Directors and members of the Society for their labor, time and generous contributions given in support of these meetings; and I may here suggest that the next step to be taken in the interest of this Society may be in the direction of a building that shall be our own, and in which our two societies can hold their meetings, and the building also be a revenue to our treasury. We are also indebted to the BANNER OF LIGHT for most generous recognition of our work, and the interest it takes in giving us ample space.

In closing, I desire to thank the President and Treasurer for their uniform kindness and courtesy to me in all matters upon which I have sought advice in connection with my duties as Secretary; and to you, our honored President, do I voice the sentiments of the full Board of Officers when I say that we all sincerely regret that the time has come when, according to our by-laws, your connection with the Society as its President must be severed. We truly realize how much care and attention you have given to the duties incumbent upon your office. We sincerely wish you many bright and happy years, and trust that we may have your hearty coöperation and wise counsel, though filling the honored position of ex-President.

After the reports had been accepted, the following officers were elected for the ensuing year:

First Vice-President, James H. Lewis; Second Vice-President, Col. W. D. Crockett; Secretary, Mrs. E. A. Pratt; Treasurer, Geo. S. McCrillis; Finance Committee: A. L. Knight, U. K. Mayo, F. W. Holbrook, F. D. Edwards, William Boyce, E. L. Allen, C. D. Marcy; Trustees: Geo. S. McCrillis, William Boyce, John S. Rogers, Eli W. Smith, Hebron Libby.

An especial vote of thanks was tendered to the Treasurer, and retiring Secretary L. C. Clapp, for the faithful performance of their duties.

Attest, L. C. CLAPP, *Sec'y.*

Arcade Hall.—On Sunday, June 12th, Mr. W. J. Colville was greeted with three large and appreciative audiences in Arcade Hall, 7 Park Square, which, despite the very warm weather, was comfortably cool at all the services.

Friends from various parts of the city and suburbs brought in a profusion of exquisite flowers, rendering a floral display that was quite imposing. The music in the evening was an attractive feature; solos were finely rendered by Miss Zelda Browne (soprano), and Dr. C. B. Davis (tenor).

The subject of the morning discourse was "Trinity in Unity—Universal in Nature." The speaker dealt not only with the universal sentiment among all nations as to a divine and human trinity of Father, Mother and Child, or Spirit, Mind, Form, but also with the scientific fact that three are absolutely necessary to make one manifest. Recent discoveries have led to the conclusion that there must be three atoms in every molecule, and that the rule of three is positively universal. The Unitarian protest against Trinitarianism was not intentionally so much a revolt against the doctrine of a Trinity in the Godhead as against other dogmas of theology, such as vicarious atonement, everlasting torment and similar conceptions derogatory to the character of the Infinite.

A trinity of three male persons is not the original, nor is it the correct idea of trinity, by any means. Still one can conceive of three distinct planes of deific expression, as one can realize three decidedly different planes of conscious operation in man. Passages in the New Testament which may be interpolations, notably, "There are three that bear record," etc., can have nothing to do with a positively world-wide conception of trinity in unity ages before the New Testament was compiled. To properly understand man it is necessary to consider human nature in its threefold aspect. Man's moral and intellectual dispositions are alike good, but the distinctly ethical sense differs from though it never discords with the rational, while form is the result of union.

Sex is universal, extending to the lowest mineral existence, and to the highest archangel. The problem of married felicity will not be solved till men and women know themselves equal, but not identical. To speak of God always as Father, and never as Mother, is to lend support to whatever favors man's tyranny over woman. The really natural exemplification of the trinity is the single perfect ray of white light expressed in the three primary colors, red, blue and yellow. These three are not at first separate, and then brought together to form a unity; the unity is first, and contains the trinity. We know of the three contained in the one only by learning more about the one.

Man must be considered first as a unity, then we may find the trinity in his constitution. The sevenfold constitution of man, as taught by Theosophists, is an endeavor to prove the seven lines revealed by the prism and the seven notes in the musical scale. Man is a rainbow and a complete scale when properly understood. The numbers three and seven are everywhere introduced in connection with whatever is divine and perfect, and we cannot escape, because they inhere in the very constitution of the universe.

In the afternoon two hours were occupied in answering the numerous questions handed to the desk. The questions dealt with various topics, spiritual and secular, and gave great opportunity for a display of inspirational versatility.

In the evening the lecture was on "Planetary Development," and was pronounced by many who heard it a very forcible and reasonable statement of evolution from a spiritual and scientific standpoint.

The meetings depend at this season entirely upon voluntary offerings for support, and with the exception of a handsome donation from one subscriber, the amount collected has been quite inadequate to meet the necessary expenses. If the large audiences made it a point to contribute on an average ten cents for each person, the amount collected would be more than sufficient. As there are many attendants who are not in a position financially to pledge any special amount, and who might be excluded by a door fee, the admission will continue free to all comers, and it is hoped and expected that next Sunday, June 19th, those who appreciate the meetings will, according to their means, be generous in their donations to the baskets.

The subjects of Mr. Colville's discourses next Sunday will be, at 10:30 A. M., "Balanced Wisdom—the Spirit of the New Education"; at 3 P. M., Replies to Questions; at 7:45 P. M., "The Millennium; "What Is It, and Are We Approaching It"?

Mr. Colville's Classes in Spiritual Science continue in session at 18 Huntington Avenue, Mondays, Wednesdays and Fridays, at 8 P. M., Tuesdays, Thursdays and Saturdays, at 2:30 P. M., and at 3 Tolman Place, Warren street, Tuesdays and Thursdays, at 8 P. M.

First Spiritual Temple.—Sunday afternoon, June 12th, the subject of the lecture by Mrs. H. S. Lake (in connection with questions) was, "Conscience and Compromise," in the course of the consideration of which it was said:

The thoughts enunciated will necessarily seem more or less obscure as presented from the spirit side, inasmuch as, upon the earth plane, there are so many peculiarities of understanding, and so much difficulty in coming directly in harmony with each other.

It has been said that conscience is the result of education; but if, by education, you mean the external training which custom, creed and discipline furnish, I should decline to agree with the statement, since there are notable examples—[some of which were cited]—in which the individual acts entirely at variance with all of these, oftentimes at the sacrifice of his life. He feels, sees and senses a course of conduct which, to him, is imperative, inasmuch as it is sanctioned by that inner sense.

Education, falsely named, except when it is the unfolding process due to long periods of spiritual exercise in material embodiment, is not conscience, nor is conscience the result thereof. It is rather what I would term accumulated spiritual energy. Varying, as it does, so largely in different organisms, there are—under a state of freedom of inquiry—widely divergent views in relation to moral conduct, which divergence must call for a compromise on the part of all who would secure harmony in social arrangements. Those who find strength to follow the promptings of conscience, furnish a focus for spiritual intelligences who desire to increase the light of the world. If you transplant these persons—as sometimes happens with the heretic—you detach this pivot of light from the earth-plane, and thus, possibly, retard the general development of the race.

To the light afforded by conscience are due those dreams of excellence and visions of better things which furnish the inspiration of the age and incite the individual to heroism and self-denial.

If, in the effort to express what is revealed by these inner apprehensions, motives are misunderstood and misrepresented, we should endeavor to modify the misunderstandings, and to compromise with the conditions, by furnishing larger fields of inquiry, and a fuller expression for the spirit.

Next Sunday Mrs. Lake's subject will be "Individuals and Institutions." School for children at 11 A. M. Social conference each Wednesday evening.

A Picnic will be held on Tuesday, June 28th, at Pine Banks, Malden. REPORTER.

Harmony Hall.—The Spiritualist meetings conducted by Mrs. M. A. Wilkinson were well attended last Sunday, although the heat was very oppressive. The hall is well ventilated, and away from the noise of the street, which makes it a desirable place for assembly.

In the morning marked power and harmony was manifest, and noticed by all present.

The afternoon meeting opened with an organ voluntary by Prof. Morris; then a service of song; David Brown led in prayer and remarks, and then gave a few good tests; Mrs. Jennie Wilson gave excellent tests; good delineations were made by Mr. McKenzie, Mr. Franks, Mr. Corliss, Mrs. Moody, Mrs. Wheeler, Mrs. Hughes, Mr. Tuttle.

Mrs. Julia Davis gave fine tests in the evening, as also did Dr. Sanders, Mr. Franks, Mr. Tuttle and others.

This Society give a social and dance the 30th of June in Typo Hall. VICTOR.

Mr. E. Tuttle held his Friday afternoon meeting last week, and there was a noticeable increase in number and interest. Next Friday being the 17th of June there will be no meeting, but the Friday following his meeting will be resumed in Harmony Hall. M.

Eagle Hall.—*Wednesday.*—After opening song and remarks, William Franks, Mrs. Wilson, Mrs. Mason, Dr. Thomas and Dr. Fernald gave excellent tests.

Sunday, 11 A. M.—The usual developing and healing circle; many being present. Invocation by Dr. Willis; tests by S. H. Nelke.

Afternoon.—Vocal duet by Mrs. E. H. Locke and Nellie Carlton; pleasing remarks by Dr. Blackden; tests by the Chairman, also poem, "Angel Friends." David Brown, Mrs. Wilson and Mr. Franks gave many tests.

Evening.—Opening song by Mr. Nelke; tests by Wm. Franks; song by Miss Sadie Lamb; tests by Mr. Nelke; remarks by the Chairman; written communications given to each and all during the service.

F. W. MATHEWS, *Conductor.*

The Ladies' Aid Parlor.—The developing circle was well attended on the morning of June 12th.

Afternoon.—Meeting opened with a song by Mrs. Mary F. Lovering, after which she read a spirit-message given her by her father, "Aaron Brown." Remarks by the Chairman, Mrs. Mary E. Pierce and Mrs. Holt, both of Lynn. Poem by Mrs. C. H. Clark. Tests and delineations by Mrs. C. Loomis-Hall, Dr. M. V. Thomas, George B. Emerson, and S. H. Nelke. Song by Miss Sadie B. Lamb.

Evening.—Duet by Mrs. Mary F. Lovering and Mrs. Sarah E. Young. Remarks by Mr. Quint. Tests by Mrs. M. E. Pierce, George B. Emerson, Miss L. E. Smith, and Mrs. C. Loomis-Hall.

The BANNER OF LIGHT is for sale at the door during each service. J. E. HALL, *Conductor.*

"Speaking about journalistic courage," remarked the snake editor, "I can name a paper which has more grit than any other, and one you would hardly think of, either." "What paper is that?" asked the horse editor. "Sand paper."—*Pittsburgh Chronicle.*

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MEETINGS IN NEW YORK.

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

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

Carnegie Hall.—Last Sunday, owing to the bitter and bigoted onslaught upon Spiritualism, made by Rev. Madison C. Peters of the Bloomingdale Reformed Church, in the *Sunday Herald* of June 5th, and in a discourse preached to his congregation in the evening, a synopsis of which appeared in *The Herald* Monday morning, Mr. Howell took for his subject this attack, giving a pithy, pointed and pertinent reply to the position taken by the reverend gentleman, overwhelmingly refuting him from his own or claimed authority, the Bible. Those who heard Mr. Peters last Sunday say that his lecture was a poor tirade of ridicule and abuse. Without facts of any kind to back his statements, he resorted to wild accusations and charges, and so far as could be seen from what he said, the clergyman never made any other attempt to investigate than to visit two or three fortune-tellers who advertised in the daily papers.

Mr. Howell called attention to the evidences of bigotry and inquisitorial persecution displayed by Mr. Peters, and the unchristian spirit as shown by the wish which he unblushingly sets forth in his lucubrations about the woman who "cut the cards" for him. Being asked by her to form a *wish*, he, a minister of the gospel of the meek and lowly Jesus, wished that "*she and all her kind might go to the bottomless pit.*" What a spectacle in this nineteenth century of Christian love!

Mr. Howell showed the logic of biblical Spiritualism, proving Modern Spiritualism, and the conclusion, if it is refuted, then of necessity biblical Spiritualism goes with it.

In the afternoon meeting the usual manifestations were given, and remarks of interest made by Rev. Mr. MacDonald and Dr. Wyman of Brooklyn.

In the evening Rev. Dr. Hicks of Florida favored us with a most excellent and eloquent sermon upon Spiritualism, taking his texts from the Bible, and showing that Spiritualists alone are able to understand that book, or get from it the truth living therein.

It has been determined to close the meetings of the First Society for the season with this evening, to reopen the second Sunday in September.

Next Sunday evening, the 19th, Mrs. Stoddard-Gray and son, DeWitt Hough, will give a séance under test conditions of physical and mental phenomena at our hall, which will undoubtedly be well worth attending. R.

Psychical Society.—This Society continues its interesting meetings at Spencer Hall, 114 West 14th street, until Wednesday evening, June 29th, when it holds its annual closing summer session and sociable. On that occasion it will have a pleasing program of music, addresses, tests, and refreshments. The first week in October it will resume its work for the fifth year. The remaining weeks of this month, therefore, (the other societies having closed on Sunday, the 12th) will be the only opportunities for the faithful and inquiring who will not leave town at once.

Although we have not, like other Psychical Societies of more ambition, published our proceedings in book form, we have regularly assisted the public to a better understanding of the philosophy of all philosophies, and comforted many by undoubted evidence of the continued life and remembrance of departed friends. Mr. Fletcher, well known in this country and abroad, has served us for a long time, under contract, and other mediums of modesty and honesty have unjealously tendered their services from time to time, among them Mrs. Mott-Knight, who by independent slate-writings has furnished many personal communications, with names, etc., where previous preparation was impossible. This at least is the conviction of the recipients themselves. We also have the promise of other and fresh phenomenal talent for the future, and the only trouble is how to avail ourselves of it all within the hours prescribed. We feel, therefore, that this Society, by its unselfish course, sociability and intelligence, has done, and will do, a good work for the Cause, and reflectively, for the mediums individually.

Among the excellent mediums for trance and clairvoyant tests remaining in the city, allow me to mention Mrs. Wakeman, who has returned to New York, and may be found by friends and inquirers, permanently, at 145 West 4th street, near Washington Square. J. F. SNIPES.

26 Broadway.

Adelphi Hall.—Sunday, June 12th, was the closing one of Mr. Fletcher's successful series of lectures begun in September last. It is a matter of pleasing interest to know that the lectures will open next season under the same auspices, beginning the last Sunday in September with Mr. Fletcher as the regular speaker.

This evening took the form of a complimentary benefit to the speaker. The program was a fine one. Miss Adella Sawyer rendered several fine dramatic selections; Prof. Rothmeyer played a Chopin Nocturne on the violin magnificently; Mr. and Mrs. Ward excelled in musical selections; Mr. Tebbatt and Mr. Myers were most happy in vocal selections; while Katharine Karmon recited "The Two Women" in a most touching manner.

Mrs. Fletcher graphically described the work that had been done during the year. Mr. Fletcher gave an amusing description of "A Psychical Evening," closing with "Aux Italiens." Altogether it was an interesting evening, and we bid good-by until September with best wishes from all for THE BANNER and its editors. A. E. WILLIS, *Sec'y.*

[Mr. Fletcher closes his office about July 1st, and will probably go immediately abroad. He will resume business at 268 West 43d street Sept. 15th, under the supervision of Mr. A. E. Willis.]

Good Cooking

Is one of the chief blessings of every home. To always insure good custards, puddings, sauces, etc., use Gail Borden "Eagle" Brand Condensed Milk. Directions on the label. Sold by your grocer and druggist.

OHIO.

Cleveland.—*Memorial Services.*—Royal League Hall was appropriately decorated Sunday, June 5th, with the regular Lyceum targets draped with white crape. The speaker's stand was graced with banners and cut flowers, and the platform with potted flowers. On the wall by the rostrum hung a long chart headed "In Memoriam—Our Friends in Spirit Life," inscribed on which were the names of two or three hundred friends and workers who have passed to the invisible. The exercises opened with music by the Lyceum orchestra and congregational singing, after which Mr. Charles Collier, the presiding officer, alluded to the day and object of this annual service.

Mr. Thomas Lees made remarks appropriate to the occasion, and briefly alluded to the early workers in the Cause in Cleveland.

Mr. I. W. Pope, after paying a high tribute to the workers in spirit-life, emphasized the idea that people needed to preserve in memory the workers yet living, and not wait until they had passed away before realizing their worth.

Short addresses were also made by Mrs. Effie Moss, Mesdames F. Mühlhauser, T. V. Cooke, Mary A. Moss, Mary Smith and Silas W. Edmunds. There was also an inspirational poem by Dr. Nellie Mosier. Appropriate mottoes and recitations were given by many of the scholars. A violin solo was given by Willie Kritch, and the exercises concluded with singing by the entire Lyceum.

The evening exercises were presided over by Mr. Silas W. Edmunds, Assistant Conductor of the C. P. L., formerly a school teacher, and a gentleman of highly mediumistic nature. After singing by an excellent quartet (Mrs. Lizzie Emerson, Isabella Pae, Samuel Russell and John W. Pae), Mr. Edmunds rendered an impromptu poem, and then called on the friends for brief addresses, to which the following persons responded: David S. Critchler, Mrs. Hopkins, Assistant Guardian, Thomas Lees and others.

During the speeches the orchestra and choir alternated, and Mrs. Emerson sang a beautiful solo, "Only Remembered by What They Have Done."

[The *Cleveland Plain Dealer* of Monday gave an excellent mention of the occasion.]

Thus ended the Ninth Annual Memorial Services under the auspices of the Cleveland Progressive Lyceum.

Spiritualist Funeral.—The funeral of Mrs. Josephine M. Ammon, on the afternoon of June 8th, in Cleveland, was largely attended. Mrs. Ammon was the only daughter of Mr. and Mrs. Thomas Saxton, a life long Spiritualist, and the arrangements of her obsequies were carried out in exact accord with the directions given by her shortly before her departure.

The *News and Herald* noticed the services in fitting terms and at considerable length, saying that at 3 o'clock a hymn was sung by the Lyceum choir: Samuel Russell, Mrs. Isabella Pae, Samuel Russell, Jr., Mrs. Lizzie Emerson and Miss Corlett, the piano accompaniment by Miss Agnes Pae. Mr. Hudson Tuttle in his address gave an exposition of the spiritualistic doctrine, adding a touching and tender tribute to Mrs. Ammon. Of her he said:

"The angels of light have received to their arms a divine and noble spirit. When Mrs. Ammon asked me to speak at this service she gave me for a text the words, 'There is no death.' That is a beautiful text, but I prefer to supplement it with this: 'A noble life.' Such was indeed hers whose translation to a higher sphere we are gathered here to-day, not to mourn but to commemorate. Your presence shows full well that she did a great work nobly and well. Her last words were, 'Be good and kind to the poor and unfortunate. The rich can take care of themselves.' She looked on the lowest and most unfortunate with pity and love. Her lips never uttered one word derogatory of a human being. For many years she went forth in the city and State to help the unfortunate, and many there are who have risen up to call her blessed. She never stopped to think what people would say of her. The only question was: 'Is it right to do this?' and the question once answered in the affirmative, she held to her course unmindful of comment or criticism."

Mr. Thomas Lees recited a poem entitled "The Beyond." The choir sung "Where the Roses No'er Shall Wither," and the services were concluded with a stanza of poetry received by Mr. Lees.

The occasion is regarded as one of the most important in the way of a presentation of Spiritualism at a funeral which has occurred in Cleveland for years. T. L.

MEETINGS IN MASSACHUSETTS.

Lynn.—At Cadet Hall, Sunday, June 5th, the closing meeting of the season was held. The exercises of the afternoon opened with singing by George N. Churchill, and an invocation by Mrs. M. C. Chase, whose control gave one of the finest lectures of the season, followed by Mrs. Julie E. Davis with remarks and excellent tests. Mrs. Brown of Boston and Mrs. C. F. Woods gave interesting remarks.

Mrs. Maggie Folsom Butler of Boston gave a fine address, and presented the President, T. H. B. James, with a beautiful Ordway rocker and hand painted tidy, from his many friends of the society. This took him by surprise, but he responded in well-chosen words.

In the evening L. L. Whitlock of Boston made a short address, which was well received, and Dr. Willis Edwards gave a large number of fine tests, which were all recognized. Mrs. Davis made interesting remarks, followed by tests which were of great interest. After remarks by Mrs. Chase, a vote of thanks was given to the President, thus concluding a highly successful season.

Dr. Willis Edwards opened his parlors on the evening of June 3d for a test circle in aid of the Children's Progressive Lyceum. It was well attended, proved a great success, and netted to the Lyceum the sum of ten dollars. Dr. Edwards is considered an excellent medium, and as such is highly appreciated. J.

Worcester.—Dr. Geo. A. Fuller closed his engagement here Sunday, June 12th.

Mrs. Clara H. Banks lectures here the 19th and 26th, these dates being the closing ones of the season.

The annual business meeting of the Association for election of officers, etc., will take place Wednesday evening, June 29th.

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

Lowell.—John A. Tucker informs us that the First Spiritualist Society of that city has just closed a season of unprecedented success. His letter in full will appear in our next number.

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

ILLINOIS.

Chicago.—The annual meeting of the First Society of Spiritualists of this city was held on Sunday, June 5th, at the close of the morning service, in Washington Hall, the Society's usual place of meeting. It is pleasing to report that the past year has been one of success in the work, and loving harmony among the people. The meetings have been well attended. The Sunday School is prosperous, whilst the "Band of Harmony," one branch of the work, is crowded to its utmost capacity.

The history of this, one of the pioneer societies of Spiritualism, is so well known that it is not necessary to enter into details bearing upon its past records. Suffice it that for upward of twenty-five years it has been in the vanguard of truth and liberty, and whether in sunshine or in shadow has unflinchingly gone on, bearing forward the standard of these glorious principles.

For the past sixteen years it has been the inestimable privilege of the Society to have for its pastor Mrs. Cora L. V. Richmond, whose life-long devotion to the work has made her name a household word wherever the truth is known. To her untiring instrumentality, to the great and wonderful teachings of her guides, and to the almost phenomenal bond of affection which exists between her and her people, must be attributed much of the success of the Society. Whilst only second to this has been the devotion and faithfulness of those who for so many years have been at the helm caring for its material interests. The Society gratefully pays a tribute of love to its (dare we say) venerable President, Dr. L. Bushnell, who for sixteen years has graced the Presidential chair, and by his genial and cheery manner (as well as in the more material matter of finance) has safely and wisely guided the little barque over many a breaker. Nor of him alone may we speak in terms of love and gratitude. To its Vice-President, Mrs. W. W. Chandler, to its Treasurer, its sturdy old war-horse, Mr. E. Slocum, as well as all its executive board, a tribute of acknowledgment and affection spontaneously goes out; for perhaps of no other Society can it be so truthfully said that all its movements have been characterized by the most perfect harmony and good-will.

Financially the outlook is encouraging, and if the coffers of the Society are not filled to overflowing, *it is* wealthy in that it can say at the end of each year, we owe no man aught save love.

The following officers were unanimously elected for the coming year:

President, Dr. Lewis Bushnell; Vice-President, Mrs. W. W. Chandler; Treasurer, Mr. Edward F. Slocum; Secretary, Mrs. C. Catlin; Trustees, Messrs. Wheeler, Hoffman and Ormsby. C. CATLIN, *Sec'y.*

KANSAS.

Topeka.—On the first Sunday in May two ladies of this city, Mrs. Lilian L. Wood and Mrs. Emma E. Hammon, advertised that they would hold services Sunday evenings in Lincoln Post Hall. They took turns, one lecturing one evening, followed by psychometric readings by the other; on the next evening the other would lecture, followed by psychometric reading by her colleague. There is no society connected with this work; they have hired the hall on their own responsibility, paying for it—admittance being free, and a collection taken up to pay expenses. They have had the largest audiences for the last six weeks that have ever gathered in this city for that length of time. Their meetings have been very interesting. They are both residents of Topeka, and have been for many years. This is a new movement, and one which, perhaps, may be followed by mediums in other places. They will continue services until hot weather commences, when they will attend camp-meetings. F. P. BAKER.

MAINE.

Lewiston.—The Spiritualistic Society of Lewiston and Auburn held an interesting meeting on Sunday, June 5th, at its hall. Mrs. L. F. Curtis presided. Exercises opened with a poem, after which her control, "Wild Flower," delivered a fine address. Mrs. Ellen Parker of Lewiston also gave a reading.

Dr. H. F. Merrill of Augusta then presented sixty-three tests, occupying about forty-five minutes in their delivery; all were recognized but five, and *these* were given by spirits whose relatives lived at a distance.

The next regular meeting will be on Sunday, June 19th, at 2 P. M., at the same hall, on Lisbon street. K.

RHODE ISLAND.

Providence.—The Spiritualist Association met June 12th in Columbia Hall, No. 248 Weybosset street, corner Richmond. (Progressive School at 1 P. M.) Mrs. Kate R. Stiles of Boston occupied our platform afternoon and evening, and gave two excellent lectures. In the evening her subjects were from the audience. She is a fine speaker, and was much appreciated. Her tests and readings at the close of both lectures were very correct.

June 19th a memorial service will be held at 2:30 and 7:30 P. M. Mrs. S. E. Humes, test medium, and other local talent, will be present.

S. D. C. AMES, *Sec'y.*

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"I know precisely how you feel; it is that nervous, irritable feeling; your back troubles you, and when you try to read a little, your head aches. Isn't that so? I knew it. Oh, bother the doctor! Get a bottle of *Vegetable Compound*, and take it faithfully, as I have done. I've been through this thing myself, but am never troubled now. Do as I tell you, my friend."

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The Veteran Spiritualists' Union.

To the Editors of the Banner of Light:

The regular monthly meeting of the Union was held at the Banner of Light Hall on Tuesday evening, June 7th, President H. B. Storer in the chair. The record of our previous meeting—the annual one held May 17th—was read and accepted.

The Committee on the Publication of a Spiritual Tract, received from a friend of the Cause in Canada, made a statement of progress, and will report at next meeting in full in relation to the Union during propaganda work.

Mr. Jacob Edson reported a case of need—one of our members and his wife, residing at Chelsea, Mass.—and the sum of fifty dollars was voted for them, to be paid in ten monthly installments of five dollars each; the first payment to be made immediately.

The Committee on the Celebration of the Anniversary of our Organization made their report, which was accepted, and the Treasurer was instructed to pay the amount of the bills, $32.03. The Clerk stated that since May 17th (the date of our annual meeting) the addition to our membership list to date is fifty—one, Mrs. A. B. Butterfield of Chelsea, paying the sum of twenty five dollars to become a life member. At the present date we have twenty-one life members.

M. T. Dole, our Treasurer, informed us that the collections at our Anniversary entertainment amounted to $26.00.

F. W. Jones reported a case of need—two sisters, Spiritualists, one a medium, residing at the South End. The Committee on Quick Relief—Mrs. John Woods and Mrs. M. A. Pope—were instructed to visit them, and relieve their needs.

"Veteran Spiritualists' Union Day" at the Camp-Meetings was brought up, and President Storer announced Saturday, the 23d of July, as the date for our meeting at Onset; Eben Cobb, who will have charge of the Sunapee Lake Meetings, gives us Saturday, Aug. 20th, for the Veteran Spiritualists' Union meeting there. Mr. Cobb is one of our Trustees; Mrs. Jane D. Churchill, Secretary of the Sunapee Lake Camp-Meetings, is one of our members, and was instructed at this meeting to coöperate with Manager Cobb in the furtherance of our work, procuring members, etc., at this Camp. President Joseph Beals, one of our members, has promised us a Veteran Spiritualists' Union Day at Lake Pleasant Camp; the date will be announced later on.

Remarks were made by Mrs. Dearborn, Jacob Edson, Henry Lemon, Jackson E. Hall, President Storer, M. T. Dole, Eben Cobb, and Lucy Barnicoat—some relating to the work of the Union, others in relating interesting reminiscences.

Our Historian reports the receipt of nearly fifty volumes, formerly owned by A. E. Newton, from Mrs. S. J. Newton; also several books from Mrs. Dr. Hayward—all of which will be a valuable addition to our Library. To our Museum has been added a finely-framed drawing by Mr. Milleson, 44x49 inches, of the guides of Mrs M. W. Leslie, as a loan to us. Also, independent slate-writings addressed to Mr. A. E. Newton by E. V. Wilson and Henry C. Wright in 1881, through the mediumship of Mr. A. H. Phillips and Dr. Henry Slade.

Our next meeting will be held the first Tuesday in July, the 5th, at the Banner of Light Hall. Some of our early members, who joined us in June, a year ago, are hereby reminded that their annual membership fee of one dollar is now due.

WM. H. BANKS, *Clerk.*
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