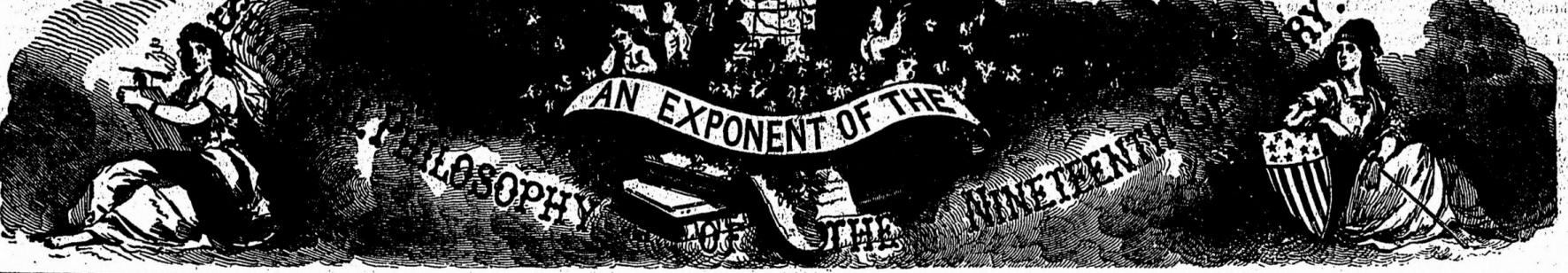


BANNER OF LIGHT.



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NO. 16.

Written for the Banner of Light. THE ETHERAL BLOOM OF LOVE.

BY WM. WELSH REED.

Oh! thou in whose heart is a magical power,
An influence far-reaching and pure,
Like the charms which unfold from a beautiful flower,
And the deepest affections allure:

We will place on thy brow the laurels of love,
With fragrance from heavenly bowers;
As beauteous and rare from the gardens above
They reflect something more than the flowers.

For 'tis not of the will that devotion is made,
Or the heart bowed low at a shrine,
Rare flowers of earth with their beauty must fade,
'Tis a language we cannot define.

While we love and admire through nature's wide field
All beauty attractive and grand,
There's an influence spiritual to which we must yield
As to rapture the thoughts will expand.

But affection's rare flowers eternally bloom,
And shed their sweet fragrance around;
They do not decay with thy flesh in the tomb,
But forever in heaven are found.
Newburyport, May 18th, 1894.

Glints from our Foreign Exchanges.

Translated for the Banner of Light,
BY W. N. EAYRS.

THE PREACHER'S DILEMMA.

The Duchess of Pomar publishes in her excellent journal the following interesting story. If it should happen not to be correct in its minutest details, it might, still, easily be a truthful recital of such an experience as is here recorded:

[From L'Aurore.]

"Some months ago, a certain number of the principal clergymen of a city in the East were discussing the subject of Spiritualism, and its presence within the church. One of them said to his neighbor:

"What are we going to do? Our church is infested by this doctrine; it is really as if it were worm-eaten by it. Several of our members regularly attend séances, and some openly assert that they believe in the communication of the spirits of the dead with those on earth."

"Well," cried one of the most eminent preachers, "why do not you preach a stinging sermon against Spiritualism, and severely reprimand those of your congregation who go to séances?" "I do not dare to do it," replied the first: "for recently I have talked with one of my deacons whose wife died a year ago. He is my friend, and I thought that with him I could speak confidentially. I told him that I had learned that several members of our church not only went to spiritual sittings, but even invited mediums to their homes, and were leading their families into the error—if it is an error. Then I asked him what I ought to do about it; and what answer do you think he gave me?"

"He told me that the best thing I could do was to go myself to a few of these séances, and that after a serious investigation I would be better qualified to judge of the truth or the falsity of the thing; for at present he did not think that I was capable of forming a correct opinion upon the subject."

"He added: 'If you were a general, and if a body of soldiers should approach your camp in the darkness, would you open your batteries upon them before you had found out whether they were friends or enemies? If you knew that an enemy was approaching to attack your intrenchments, and you had the opportunity to go in safety into their camp and find out their number and resources, would you be fool enough not to do it? Well, then, if Spiritualism is a friend of the truth, the church ought to find it and use it; for they say that, like dynamite, it breaks, at the first explosion, the heads of the hardest skeptics, and they return from their first séance thoroughly shaken and ready to confess for the first time that they believe in the immortality of the soul. On the other hand, if it is an enemy, the best plan is to explore its works, discover its weak points, so that if you have to fight it you will know where to strike."

"This reasoning," said the preacher, "seemed to me to be so logical that I was forced to accept it. I asked him, consequently, how I was to proceed to penetrate into one of these enchanted circles, and to study the matter without running the risk of putting myself under the ban of the church."

"Come to my house this evening," said my deacon, "and you shall be present at a séance in perfect safety."

"These words fell upon me like a clap of thunder out of a clear sky; for I had never suspected that Deacon Brown was guilty of the crime of having anything to do with Spiritualism."

"Don't be afraid, parson," said he: "I have not been trying to keep this a secret from you. I have simply been waiting the opportunity to broach the question. Now I am going to tell you what I have learned about this thing that is called Spiritualism. In the first place, it contains a great truth, and does not differ from simple Christianity. We Christians believe that the soul is immortal; the Spiritualists not only believe it, they know it. How? you ask. I will tell you."

"You know that a year ago I lost my well-loved wife. It was you who conducted the services at her burial. After the funeral, my little family and I went back to our home burdened with a grief that seemed too heavy for human

nature to bear. I confess to you now that, in spite of the eloquence with which you presented to me the consolations of the Christian religion, my heart was in despair; and feelings of rebellion rose within me, ready to break out in bitter words. Of course, time soothed my anguish a little, and I hoped that my wife was living, and that some day I should see her again; but this was only a hope. The thought of the far-away dwelling of the soul, of that country from which no traveler returns, was too much for my sad heart, and so grief continued to sit at my fireside until nearly two months ago.

"One evening about dusk, I was at work in my garden, when an irresistible feeling took possession of me that I must go to a séance that evening where I knew I should find some friends. Scarcely realizing what I was doing, I seized my hat and cane. I went to the house of the medium, who, by the way, is the wife of one of the first merchants of our city. My friends were already there, and the séance commenced immediately. There was no dark cabinet, nothing of the kind. The room was well lighted, and all the objects within it were distinctly visible. I received a message from my wife, who told me that it was her spirit that had prompted me to come here this evening. I said to myself, 'That is a thing that any one could say.' Then raps were heard, and, by means of the alphabet, this message was spelled out: 'Yes, I know that any one could have said that; but if you will have a sitting at home, with Sarah and Emma only, I will come and convince you.'

"When I got home I told my daughters what had happened, and what had been said to me. They looked at me with amazement. The next evening we had our sitting, and as we obtained nothing, my daughters said to me: 'We told you so!' The following evening we had raps, and these words: 'Be patient.' At the next, we received a long and affectionate message, and my daughters began to be interested. The development was gradual, and we were proud of it.

"In one of the messages my wife had told us that, if we would invite a medium for materialization, she would try to materialize herself, and last Thursday the medium came to our house.

"In the room in which we were sitting all objects were perfectly visible; the doors were locked, and the drapery between the two rooms was drawn. We remained in silence a short time, then, suddenly, the drapery was pushed apart, and a hand appeared. I ran to it, and seized it, and saw that it was the hand of my father, who died several years ago. The marks by which I recognized it were an injured finger, and a ring that bore my father's initials engraved upon it. This ring had been buried with him because the finger was too misshapen to allow it to be taken off. The medium, who was sitting near me, in full light, and conscious, said to me that the owner of that ring wished to know if I recognized it. I replied that I knew that it was my father's hand, and that I remembered the ring. My daughters also made the same assertion. The hand seized mine again, and then retired. The next moment after a woman opened the drapery and appeared fully to our sight. My daughters exclaimed together, 'Oh! mother,' and I recognized her perfectly."

"This is the story that Deacon Brown tells me; and now, gentlemen, what are we to do?"

"After a long discussion, the larger number thought that the best thing to be done was to make an investigation. Deacon Brown was consulted, and an evening appointed for the séance. All the reverend gentlemen were there, except those who, having reflected upon this step profoundly, had decided not to compromise their reputation for so unpopular a thing. The five who were brave enough to attend came to the conclusion that there was more of truth in the matter than they had expected to find, and they continued the sittings regularly for two months. Three of the five discovered mediums in their own families. Hence the dilemma. The question that they are asking each other now is: 'What are we to do?' In the face of this new light shall we continue to preach the old Orthodox doctrine, or, faithful to our convictions, shall we bravely take our stand for the new revelation at the risk of being treated as fools?"

"If we have the courage to declare ourselves, farewell to honors and titles, without speaking of what will follow. We shall be derided on every side, and men will say all sorts of evil of us because of the truth. But if we resolve the dilemma in any other way our consciences will condemn us, not because we are preaching an error, but because we are keeping back that part of the truth which is the true bread of life, instead of giving it to thousands of famished souls who are so constituted that they cannot accept the teachings of Christ by faith alone, but who ask for proofs."

THE ZOUAVE JACOB.

The *Revue Spirite* takes from *La France* of February this reference to the wonderful healing medium, Zouave Jacob:

One morning in the year 1866 the regiment of the Zouaves of the Guard, on its way to the camp at Châlons, halted in the great square of La Ferte-sous-Jouarre.

Before breaking ranks the band played, and in the crowd that had gathered to listen to it there was a girl whom her brother was dragging in a little carriage. A big Zouave, thin and brown, who was playing the trombone, went to him, and said:

"Is this child ill?"

"She cannot walk," answered the boy; "for

two years she has had to keep her leg encased in this apparatus."

"Take off that apparatus, then; she does not need it any longer."

The boy hesitated; then obeyed.

"Get up and walk," said the soldier to the child; and the little one got out of the carriage and walked.

This was the beginning of the Zouave Jacob's wonderful exploits in the art of healing.

The papers of the day made great fun of this: "We have homeopathy," said the *Charivari*, "now we are going to have trombone-opathy."

But Jacob had two defenders whom the ridicule of the *Charivari* could not move: They were Marshal Forey and Allan Kardec!

"The Zouave Jacob," said Allan Kardec, "has the gift of healing to a wonderful degree; and the cures which he effects are simply marvelous."

During the following year it is said that he cured four thousand sick people by simply taking them by the arm, shaking them, and bidding them to walk.

He was, of course, prosecuted for practicing medicine illegally, and the judges condemned him as they pleased; but he had faith, and continued his work, restoring the use of arms to the maimed, and legs to the poor.

Since then we have had Lourdes, Charcot and hypnotism, and I was asking myself what had become of my poor Zouave Jacob, when, last week, I found his name again in the papers. So, at the end of twenty-five years, they are still prosecuting him.

But at this last trial his lawyer asked this question:

"Is hypnotism to be considered as an illegal exercise of the art of medicine?"

The judges hesitated, and Jacob, now an old man with white hair, was left off with a fine of fifteen francs.

We must recall Voltaire and the story of Villiers and his miraculous water: 'It is certain,' said Voltaire, 'that Villiers did good; for, by selling the water of the Seine, he led men to temperance, and for that he is superior to the apothecaries.'

Perhaps Jacob cannot make the paralytics walk, but he prescribes no medicine; and consequently he is superior to the doctors."

The editor of the *Revue Spirite* adds:

"The Zouave Jacob gives no medicine, and yet he cures a large number of sick people whom the Medical Faculty have abandoned. We render our homage to the devotion of our healing mediums, and we hope that they will not much longer be tormented by the learned imbeciles who are so bitterly pursuing them as incompetents."

THE MINISTRY OF ANGELS.

The *New York Sunday Herald* continues its articles on Spiritualism and spiritual subjects. A very recent one was on "The Ministry of Angels." The *Herald* begins with saying that "the ministry of unseen beings is one of the most important doctrines of the Christian church; it is also one of the most neglected." And it expresses the opinion that a great many, even among the thoughtful, will be surprised to learn that the intervention of angels in human affairs is a very conspicuous element in the sacred books, and that hardly a great event is recorded there in which they have not been prominent actors.

If it is logical, argues *The Herald*, to assert that God has not withdrawn, but is as close to us to day as he was to those of the olden time, it is not less logical, and not more daring, to declare that his angels are our guardians as they were the guardians of our ancestors. No change has taken place either in our human needs or in his methods. What infinite wisdom and goodness decreed for our fathers holds good for us. If messengers from on high could visit Abraham, and make their presence known to Elisha, there is no reason to suppose that they are unwilling to come to our assistance.

The *Herald* refers to Spiritualists as those who believe in the continued love and helpfulness of the departed. It says they have revived the ancient faith, and boldly assert that heaven is within speaking distance, and that the consoling companionship of angels is one of the inalienable rights of aspiring souls. If Christians, says *The Herald*, had thoroughly believed the Bible, and accepted its revelations in this regard, Spiritualism would never have been born. There would have been no more demand for it than for a class of scientists who should announce their faith in the law of gravitation. It admits that Spiritualism's acknowledged membership makes a remarkable showing, so far as numbers and literature and influence are concerned, and that its unacknowledged membership is to be found in every church of every denomination, and in every village and hamlet throughout the earth.

And whatever it prefers to think of Spiritualists and their belief founded on knowledge, this great *New York* daily freely allows that they are "a necessary element of our present religious life, because they satisfy a spiritual longing which the church has either ignored or refused to foster. It confesses that they 'have appropriated one of the most excellent and needful truths, which, for some reason or other, our pulpits have thrown aside, and on that one truth have built an enormous structure under whose roof thousands and tens of thousands find shelter from the storms of life.'"

All this, as stated by *The Herald*, is true—impressively true to the last syllable. And it cannot be too frequently-tated by the press of the country, secular and religious. The ministry of angels—the intercourse of spirits incarnate and exorcinate—is the one knowledge that is capable of regenerating the human race. That a paper of *The Herald's* standing in the materialistic business life of to-day should feel to render testimony like the above to the claims of the New Revelation seems to me a matter worthy of special remembrance and acknowledgment, and in this direction these views are connoted by PALMIST.

Original Story.

THE MUSIC OF A DREAM.

BY HANFORD VEON.



My friend Hasketh was a violinist by profession. Until the events I am about to relate took place, he had always refused to tell me of his early life; but instinctively I felt that some great, unshared sorrow cast its gloom over his soul. However, his physical infirmities may have partially accounted for the dark and pessimistic view he took of most things. He had suffered from a long series of neuralgic attacks which had baffled medical skill. For temporary relief his habitual recourse was to morphine, which he used daily in great quantities, and which had at last become absolutely indispensable to his existence. Yet, despite the ravages of drugs and disease, he remained a man of superior intellectual attainments. However, his views on certain subjects always seemed to me to be very extraordinary. He had faith in the significance of dreams and omens.

One evening, when I was about to retire for the night, Hasketh abruptly entered my room. He was visibly excited and nervous, and he dropped into a chair with a deep sigh.

"I have had another dream," he explained, dejectedly.

"Well, what if you have? We have more serious affairs to groan over than our dreams, man. What is it about?"

"My friend," he replied, "let me explain that my dreams are not mere hallucinations—not the monstrous phantasms which are some times conjured up by indigestion; in a word, they are not the dreams of ordinary sleep. I shut my eyes, and doze off in a kind of trance; but never for an instant do I become unconscious of self. My reason remains normally acute; the sequence of events is natural and connected; my conception of my surroundings alone becomes changed."

"In my dream of three nights ago I found myself approaching a familiar suburban cottage, the residence of a friend whom I sometimes visit. It was in the night. I was about to ring at the door, when sounds of music fell upon my ear, and I paused to listen. My friend is an excellent violinist, and I recognized her playing. The melody, however, was new to me—a single weird and strikingly original strain, which impressed me particularly on account of its peculiar rhythm."

"The music was suddenly interrupted by a coarse, brutal laugh. I turned quickly around, and there, only a few feet from me, stood a man dressed in a very long overcoat, with a cape of a military cut. He wore a broad-rimmed hat, drawn down so as to conceal his features. His laughter seemed to put an end to the music; its fiendish significance even constrained me to open my eyes and rouse myself."

"In a few moments I had made a copy of the music. I was certain even of the key she played in—G minor. After humming over the melody several times I placed the manuscript in a drawer of the stand, and went back to bed."

"The next morning every note of the music had escaped my memory. I was curious to hear it again. I tuned my violin, and went to the drawer for the music, but lo! the manuscript was gone!"

"I felt that my dream portended some danger to my friend. All that day the impulse to go to her and warn her against the man was strong within me, but I resisted it. The next night I had another dream. But in order that you may comprehend its full significance I must relate to you a bit of my early history."

"Once I was as strong and robust as the average man. I was born of wealthy parents, and bred in the lap of luxury. When a mere youth I fell madly in love with a beautiful girl named Margaret Templeton, the daughter and heiress of my father's friend, Judge Templeton. The attachment became mutual, and our parents approved of it. I resolved to propose marriage as soon as I had taken my degree at college. My future seemed promising then. But my glorious expectations were not to be realized. My father failed in business; all his wealth was swept away at a breath; his health gave way under the strain, and he died the following year. I succeeded in finding employment in the house of a former friend of my father's, and for the next two years I managed to maintain my mother. At length I became the victim of the malady which has cursed my life, and while I lay in the hospital my mother died of care."

"Well, at last, at the advice of my physicians, I began the use of morphine. That was ten years ago. Then I came here."

"Nearly a year ago I met Margaret Templeton on the street. It was a sad experience for me, for as I had loved in youth, I now adored and worshipped. The following day I learned that she was unmarried, that her father was dead, and that since his demise she and her mother had resided in this city. It was a long time before I found courage to call on them, but when I did so, I was received with such cordiality that since then I have visited them

frequently. I need hardly explain that Miss Templeton is the friend to whom I have previously alluded.

"Now comes the strangest thing of all. In my dream last night I went again to call on Miss Templeton. Through the parlor window I could see her playing. There, too, close to the window, stood the man in the long coat, intently watching her every movement. The light shone upon his face, which was plainly revealed to me. A single glance told me he was Clarence Vogel, a man who had once numbered among Margaret Templeton's numerous suitors, and who, upon his dismissal, had committed some breach of the law and become a fugitive from justice."

"When he saw me he uttered an oath, and sprang back into the darkness, quickly adjusting his hat so as to conceal the upper portion of his face. Again he emitted a peal of hoarse and hideous laughter, so long and loud that I thought the window fairly rattled, and the violinist dropped her instrument to the floor with a crash. I roused myself; but this time I could not recall the music, which, however, I am quite sure was the same I had previously succeeded in copying."

"What can it mean? Does he seek to harm Miss Templeton? Why does the fellow prow around her home?"

I shall never forget the look of despair which came over him during the next hour. He grew more and more nervous, asserting from time to time that his dreams were surely susceptible of some occult interpretation beyond his power to divine; that they were probably a foreshadowing of some fatality—a warning which his ignorance would prevent him from heeding. At length he counted out several grains of morphine, which he dissolved in a small quantity of water, adding a few drops of a solution of atropia. This compound he injected into his arm.

The effect was almost instantaneous, and for the time he became sanguine and cheerful. Presently we retired to our respective rooms for the night. I was soon sound asleep; but before many hours I was awakened by a rapping at my bed-room door. I knew it was Hasketh, and admitted him at once. Pale as a spectre, and visibly trembling from head to foot, he entered upon tiptoe.

"Good heavens, Hasketh!—what is the matter?" I exclaimed.

He replied in a voice tremulous, husky, and very low:

"I have dreamed again. He will be there—he may be there even now. He means mischief, and I must go at once."

I was beginning to lose patience with my poor friend for yielding so abjectly to this spell, which I regarded as an abominable superstition. I failed to heed his mute request that I accompany him, which he was too modest to put in words.

When he had gone I got into bed again, and slept till late in the morning. He had not returned. At noon I began to feel uneasy over his absence, and when he failed to appear in time for the matinee, I felt sure that something had gone wrong. In the evening my anxiety became so great that I set out to look for him.

He was not to be found at any of the places he habitually frequented. The register enabled me to locate the residence of the lady who had figured in his dreams, and thither I repaired without further loss of time.

It was a fashionable abode, surrounded by well-kept and rather extensive grounds.

The Templetons must be wealthy, I mused; and, as I moved along the gravelled walk, I was filled with a new and deeper sympathy for my missing friend, whose hopeless love had doubtless kept him only more keenly conscious of his miserable fate.

I was startled from my reverie by the tones of a violin. Looking up, I descried the player through the drawing-room window. A tall, fine-looking woman, who played with that witchery of motion which the king of instruments bestows upon those who lay the tribute of toll and talent at its shrine.

A recollection of Hasketh's dream flashed suddenly over my soul, filling me, for the moment, with a vague and superstitious terror, which had barely passed when a man stepped stealthily into view from around a corner of the house. I recognized the slouch hat and the long coat which Hasketh had described so minutely. Again I was overwhelmed with the force of that dread fear, more violent now than it had been before. The theories which heretofore had satisfactorily explained to my mind what I had been pleased to regard the drug-abetted delusions of Hasketh's imagination were set at naught by the stubborn facts which now confronted them. Coincidence, optical illusion—such words were not enough to calm the furious beating of my heart, or keep back the cold sweat which started from my forehead. Probably there was indeed a grain of truth in some of those occult sciences, as their advocates term them, with whose literature Hasketh was so eminently familiar.

The man had no sooner seen me than he

Banner of Light.

BOSTON, SATURDAY, JUNE 23, 1894.

Cremation under Review.

We have before us, in attractive pamphlet form, the published Transactions of the New England Cremation Society, containing a continuation of the historical items relating to the subject of cremation in New England, directions to be followed in arranging for incineration, a description of the crematorium of the Massachusetts Cremation Society, and other matters. A table of the officers and agents of the New England Cremation Society is prefixed. After a prefatory statement respecting the objects, aims and interests of the Society, the report of the Council for the year 1893 furnishes the body of the pamphlet, the by-laws of the Society forming the appendix, with a complete list of the members, following which are general instructions. Blanks of various forms to be used are also furnished. The whole is fitly supplemented by a paper read by Mrs. Alice N. Lincoln at the annual meeting of the Society in December last, the remarks of Dr. James R. Chadwick, President of the Massachusetts Cremation Society, at the annual meeting of the New England Society in December last, and an abstract of an address delivered before the Massachusetts Undertakers' Association in March, 1893, by John Storor Cobb, President of the New England Cremation Society.

The whole makes a timely and exceedingly interesting exposition of the subject of cremation up to the point of its present development in New England. An external and internal view, with explanatory text, is given of the crematorium of the Massachusetts Society, so far as it is completed, at Forest Hills, which is at present used by the New England Society. The oldest of our existing operative crematoriums was not in existence and prepared to receive subjects until the year 1884; and to-day there are seventeen crematoriums in operation in the country, in which upwards of twenty-seven hundred bodies have been reduced to ashes. Gratification is felt more at the regularly maintained increase of number year by year than at the total number of bodies cremated. The declared purpose of the New England Cremation Society is to disseminate sound and enlightened views respecting the incineration of the dead, to advocate and promote the substitution of this method for that of burial, and to provide facilities for the cremation of its deceased members. Mrs. Lincoln well says that there are two points which we need to consider in regard to cremation: First, the way it affects the minds of individuals, and next, the way in which it affects the community at large.

Coincidentally the Boston Journal improves the impressions created by the scenes of the late Memorial Day by apostrophizing "the beauty of burial." Its accusing complaint is that "certain moderns, Christians, and excellent people, follow the Eastern example in their hurry to destroy all traces of the existence of a friend." It charges that "the earth, once thought so friendly, is now considered the deadliest foe," and that "the dead philanthropist is an enemy to man; that God's acre is the nursery of death." As a sort of sentimental, or emotional, rampage it is an effort wholly singular and very considerably forced. Memorial Day serves to revive in *The Journal* thoughts of "the world of buried dead—soldiers, civilians, women, little children, all that rest after the fever of life." As if the emancipated spirits were sleeping with the decaying bodies to which they are no longer united, and for which they no longer have any use! It asks if the general adoption of cremation would detract from "the sentiment now attached to the graveyard and the funeral ceremony. Though we recognize the beauty of a soul, its earthly home—the body—is most damaged beyond repair, but even in its ugliness it is dear to us!"

Though we do not judge solely by the exterior, argues *The Journal*, it is hard to think of the intangible spirit without the exact remembrance of the body. In burial, it says, this body is still in a measure with us; we are of the earth earthy; we depend on the earth for food and life; if the horror of the grave were believed in thoroughly, this method of burying our beloved ones would have been abandoned long ago; though interred for years, the body suffers no transformation in the eyes that once looked upon it, though the eyes themselves are dimmed. There surely, continues *The Journal*, is as much tender respect shown in the lowering of a body to its resting-place as in the preparation for a furnace. And vice versa, we reply. What distinction is there in a vase of ashes? it asks. We answer: How is it any more difficult to rehabilitate the departed spirit in those pure ashes than to clothe it in the imagination in the garments of putrescence that lie beneath the feet of the living in the populated burial ground? There is greater comfort, *The Journal* affirms, in visiting the known home of a familiar form than in mourning over a pot of ashes. But, we reply, is the lifeless body buried for the purpose of giving it a "known home," or in order to help it to dissolution and utter disappearance?

"What peculiar sanctity, what ineffable peace, is associated with the thought of a hill-side cemetery in a country town!" says *The Journal*. But what is it all but association, forming and deepening into the strongest sentiment of which the human heart is capable? And shall the safety of the living be put to open hazard for the sake of indulging even the tenderest sentiment which long association and inherited custom have implanted in human character?

To Know and To Do.

In the practical realm of morals and religion, says a popular preacher, there needs to be a fitting sensibility to be able to comprehend the truth. "Jesus says in one place, the kingdom of heaven is within. Do not look abroad for it. It does not come with observation, nor with the blare of trumpets or the parade of arms. It is within you. The door is always open before the feet of every human being, and if he can, he may cross the threshold and enter. The kingdom of the world, the kingdom of Satan, may be all around him and everywhere, but he may enter and live in the kingdom of God, if he will. But in order to see whether there is any truth in that, you must be willing to do God's will. There must be this moral and spiritual attitude of readiness to enter 'in' and accept before you can even

find out whether it is true or not. Jesus says, in another place, 'Blessed are the meek, the poor in spirit, the merciful, pronouncing a blessing on the humble, on the unselfish. That truth, if it be a truth, must be apprehended at first hand, must be seen, felt, experienced. It is a truth of the most immense practical importance: Here is some one suffering; here are tears to be wiped away; here is good to be done, evil to be fought. We cannot afford to wait until all these external matters are settled before we do something.

First of all, we need to feel that there is something solid under us—that we have a place to stand; and then we need to feel that, though we cannot do a great deal, we can do a little, and that that little is important; that it is worth doing; that humanity needs it. We need to feel a sense of hope as we grow older—a trust that things are coming out at the end in some way worthy of the toil and struggle of the process. It is things like that that we need to be sure of. And this is not by any means a matter of pure, clear, white intellect; it is a matter of being willing to know the will of the Eternal Order, and to do it.

For years the question has been in process of discussion, whether life is worth living? It seems absurd that any man could think that another person can settle that question for him. One man may think life is worth living; another man may feel that it is not. But he cannot sit down and argue it out, or demonstrate mathematically that life is not worth living. If he feels that it is not, that ends it so far as he is concerned. If the other person feels that it is worth living, that ends it, so far as he is concerned. You cannot settle it after the scientific method. If a man is living a life that is worth living, he does not stop to ask questions about it; he just lives it. If you wish to know that life is worth living, then live a life that is worth something; give yourself to some great cause; consecrate yourself to some high living, some grand truth; do something worth doing; link yourself to some fellow-man, so that you may feel that there is at least one person who is helped by your being alive. Do that, and you will never raise the question whether life is worth living. It will be worth living; and that will settle it.

A class of people, as they grow old, find their lives growing barer and poorer; they feel that getting old is the last and worst calamity on earth, and by-and-by seem to be snuffed out like a candle. Another class live lives that grow deeper, richer, sweeter; they are the ones who lay up treasures in heaven. Some old men say that the best time of their lives was after they were seventy; the distractions of the world had gone by, and they were sitting in the light of a lovely sunset, bathed with the beautiful colors of their rich day, peacefully at rest, and with great hope in their hearts.

Living such lives, as we grow older we shall feel that the universe grows richer, and not poorer. The only way possible to obtain that conception of life, to be persuaded that such a thing is true and possible, is by being. There is no other way. Live that kind of life, and it will be real to you. You will feel the assurance deeper than any external demonstration can possibly convince you. Let us make our lives worth living, then; consecrate our sorrows and losses; live unselfishly, and thus become a part of the larger life of man; and lay up for ourselves these soul-treasures as the days go by; and then let the sun set, if it will. We shall catch gleams of at least the evening star before the light has all faded out of the sky, and shall know that its mellow rays herald a whole wide sky of worlds that lie concealed from us, and the sunset only has power to reveal.

Banner Correspondence.

Our friends in every part of the country are earnestly invited to forward their letters, reports of local news, etc., for use in this department.

New York. UTICA.—David Williams (7 Steuben street) writes: "There is a strong effort being made by the clergy, and those in sympathy with them, to put God in the Constitution of the United States. I would like to ask, in what way would the Government be benefited by such a proceeding? Would monopolies cease to exist? Would trusts be abolished? Would syndicates be relegated to the realm of the obsolete? Would strikes be less frequent? Would the moneyed power be less heartless to the wage-worker? Would justice be enthroned in the heart of the nation and human rights be universally recognized? Would paradise, with all its mystical glories and even with its poetical beauties, become a practical realization to the starving millions of earth's children? If God was thus introduced, would the millennium dawn? Of what benefit would it be to the race to have God put into the Constitution? In what way would the world be improved? What vital interest would be more favorably subserved?"

Beside, let me ask, what kind of a God would be acceptable to the American people? Do they want the Jewish Yahweh, who sanctions the use of intoxicants, and who says: 'Let him drink and forget his poverty, and remember his misery no more.'—Prov. xxxi: 6, 7. 'Thou shalt bestow money for whatsoever thy soul lusteth after; for oxen and sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth.'—Deut. xiv: 26. 'Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities.'—1 Tim. v: 23. Would not the Prohibitionists object to this God? Do we want the God whose current theology, as represented by the church, is this: 1. A belief in a Triune God; 2. In man as a fallen being; 3. In God as angry with the sinner; 4. In Jesus as himself God; 5. In the atonement, as made by the death of Jesus; 6. In heaven and hell, as prepared by God for eternal abodes of reward and punishment. Would the liberal and progressive thinkers feel like bowing to the authority of such a God? Well, what kind of a God do we want? I think the highest and best thought of the age would answer: 'We do not want any.' The further Church and State are kept apart, the better. Is it there enough to wrangle over now, without introducing another disturbing force? I think the first amendment to the Constitution of the United States most wise: 'Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.'

CHICAGO.—Mrs. H. C. M., Corresponding Secretary, writes: "Mrs. Ada Foye is now filling a very successful engagement with the First Spiritual Society of the South Side, meeting at Auditorium Hall, 77 31st street. Her ministrations for the month of May were so satisfactory that she was engaged for the month of June. She declines any further extension of time at present on account of the extreme variations of climate here, which affect her health, but we hope she will be with us again in the near future. Her instructive lectures and remarkable tests

have done much to convince the skeptical, and the large Sunday night audiences show how great an interest in the Cause of Spiritualism she has awakened. It is our earnest desire that her health may be restored, and that she may have many years of active work before her. Spiritualism cannot spare such a good and true medium. The officers of our Society—one of the oldest and most flourishing in Chicago—purpose placing upon our platform the best speakers and mediums that can be obtained, believing their efforts will be appreciated and sustained by the public."

Massachusetts. ORANGE.—Mrs. C. M. Holden writes, on renewing subscription: "I have taken the BANNER OF LIGHT for many years, and do not feel as though I could get along without it. My dear husband, Josiah Holden, passed to spirit-life May 23d. He has been a Spiritualist for many years. His age was 74 years 4 months and 3 days; he passed away from his home in Orange, happy in the belief that he was to meet his loved ones who had gone on before him."

June Magazines. THE LADIES' HOME JOURNAL.—The table of contents of the present issue is varied and entertaining. Frances Hodgson Burnett furnishes the second paper on the lad "Before He Is Twenty"; Amelia E. Barr presents some interesting thoughts in her article entitled "Have Women Found New Weapons?" an installment of "Pomona's Travels," by Frank R. Stockton, appears; Julia Magruder's charming serial, "A Beautiful Alien," is concluded; lovers of music will be delighted with the "Spanish Serenade," to which, as the best original song, was awarded the Journal prize of one hundred dollars; Mr. Howell's literary reminiscences continue to hold the closest attention of the reader; the departments are admirable. The Curtis Publishing Co., Philadelphia.

McCLURE'S MAGAZINE.—The current number is especially strong and attractive. Hamlin Garland, in a lengthy and well-written article, gives his impressions of a visit to Homestead, and describes its perilous trades; Octave Thanet contributes a story entitled "The Good Angel"; in "Human Documents," a series of portraits are presented of Cardinal Gibbons, Lord Rosebery, and Richard Harding Davis; Gen. A. W. Greeley, the explorer, gives his view of the Arctic expeditions now in progress, and states some of the physical difficulties to be overcome in reaching the north pole; "The Peace of Europe" is a thoughtful and able article from the pen of M. de Biowitz, European correspondent of the *London Times*; "Kaa's Hunting" is a story of East Indian life by Rudyard Kipling. Other interesting articles not here mentioned also appear. Published by S. S. McClure, 30 Lafayette place, New York.

THE COSMOPOLITAN.—The current number of this excellent magazine is especially attractive and strong, and presents a varied and lengthy table of contents of exceptional merit by celebrated writers. The illustrations are particularly choice, especially those accompanying the article on Joan of Arc. A full-page representation of her triumphant march into Orleans, the panel picture representing her martyrdom, etc., are striking and realistic. The *Cosmopolitan* Magazine, 6th Avenue and 11th street, New York.

THE HOUSEHOLD AND THE COTTAGE HEARTH.—These two popular family magazines have now been consolidated, by the proprietors of the former purchasing the latter. The present issue contains choice stories of home life, with "Health Talks," and well-sustained departments relating to Fashions, Fancy Work, Housekeeping, etc. Published at 110 Boylston street, Boston, Mass.

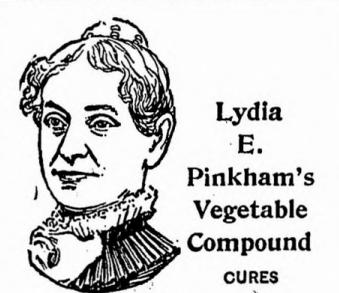
Passed to Spirit-Life. From West Sumner, Me., May 28th, Col. Orion Kibbey, aged 87 years. In early life a Baptist, he soon became a progressive Universalist, a prime mover in early temperance work, a true friend of the Indian and the slave, and a responsible editor of the *Banner of Light* for many years. His philosophy was his rod, staff and comfort for more than half a century, and the BANNER OF LIGHT his constant companion all his life.

His will (many times expressed, and which seemed almost a foreknowledge; to pass on quietly, without pain, and when the apple trees were in bloom, was gratified every respect—as he "fell asleep" in his chair, without a struggle, while there was laden with the sweet fragrance of the blossoming trees. Three hymns of his own selection. "My Faith Looks Up to Thee," "Nearer, My God, to Thee," and "Sweet By-and-by." He was surrounded by kind friends, while another who knew him well spoke words of truth and beauty such as he would delight to hear, and thus we laid the body in Mother Earth while the spirit returned to Father God. We were in sympathy with those who weep and rejoice with him in his great joy! W. S. R.

From Lunenburg, Mass., May 17th, Sadie Gilchrist, daughter of Warren Gilchrist, aged 20 years. This young girl was possessed of most estimable qualities; was the sunlight of her home, and a favorite among a large circle of friends. She had been slowly declining for months, yet, until near the last, was hopeful of recovery; then in the cheerfulness that she manifested in her last moments, she changed. The same consolation is precious to the father, mother and remaining sister, who, with a young brother, alone are left of seven children. The funeral service took place at the home, conducted by the writer, and completed by the beautiful burial service of the Grange, of which she was a member. She was also one of the Daughters of Veterans, and both Orders were in attendance and contributed beautiful flowers. JULIETTE YEAG.

From Jacksonville, Fla., May 31st, Gertrude, daughter of Abthata P. and Johanna Edwards, aged 23 years. Seldom does the Angel of Death leave a home so desolate as this. Only two children blessed this union; the son, noble and full of manhood's promise, went first, and in three years the daughter followed him. Nothing but the thought of the nearness of the spirit-world and the certainty of reunion made this sorrow bearable. The funeral, which was held in the morning, was largely attended. The address was delivered by Mrs. Helen Temple Brigham, of New York. A large number of her young companions with whom she was associated were in said procession to the little cemetery on the hill, where, under a cloudy sky and falling tears, we laid amid sweetest flowers the casket that held all a loved and loving soul. HELEN TEMPLE BRIGHAM.

(Obituary Notices not over twenty lines in length are published gratuitously. When exceeding that number, twenty cents for each additional line will be charged. Ten words on an average make a line. No poetry admitted under the above heading.)



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THE FREED SPIRIT; or, Glimpses Beyond the Border. A Collection of New and Authentic Occult Tales from the Author's personal Experience and Recollections. By MARY KYLE DALLAN. Author of "The Devil's Avail," "The Grander Papers," "The Nine Iron Bars," etc. This book furnishes an epitome of facts, presenting them in a clear, lucid manner, and so written as to enlist the attention of the reader, be he skeptic, inquirer or believer. Mrs. Kyle's personal acquaintance with the occult, and her little wavering as to conclusions, is because of the desire not to appear in the light of a prejudiced writer. Cloth, pp. 222. Price \$1.00.

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

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The Higher Education of Woman.

A Berlin journal, reviewing the position taken by various foreign countries on the higher education of woman, says that in France the doors of the university were opened to women for the first time in 1863. A female student in mathematics received the first diploma from the Sorbonne, and an English woman the first title of doctor of medicine.

The law in Belgium allows women to hear lectures at the universities, and acquire degrees from all faculties. They are free to become attorneys or apothecaries, but there is no adequate provision for the preparation of young women for the higher branches of study.

Italy admits women to all its universities, and allows them to practice all professions except that of medicine. Among the professors of the medical faculty at Bologna is a woman who is professor of histology.

Denmark, the law places no difficulties in the way of women who wish to enter the universities and acquire academical degrees. It does not permit them, however, to fill any State office.

Mr. Underwood and a Critic. Mr. B. F. Underwood, editor of the Religio-Philosophical Journal, in a recent letter to the editor of the Boston Investigator (in view of an arraignment of his [U's] position and opinions by a correspondent in that paper) persists in repeating what he said in his lecture, (which was criticized) namely; that materialism as a system is obsolete among great thinkers.

The United States stands at the head of all countries to-day in regard to the absolute freedom given to women in matters of education.

A Guinea for Prescribing a Glass of Whiskey.

They have apparently been having a large store of amusement in Dundee—"bonnie Dundee"—Scotland, over an action at law for the sum of one guinea, to secure the payment to a doctor of his account for attendance at the East Poorhouse on a certain day in August last. An old woman in the poorhouse became unwell on that day, and the medical officer was summoned by the governor.

The lawyer for the suing doctor contended that this was a question of principle, not a question of fee. According to the rules of the Association, doctors were entitled to charge a guinea for such a case. The ordinary fee was a guinea to public boards.

No Wonder they Struck. The Scottish coal-miners have "struck." There are 70,000 of them. Why have they struck? Because their wealthy employers have just reduced their wages to a shilling a day!

Low Grade Immigrants!

The old countries of Europe seem at present to be conducting the very refuse of their population into the channels of emigration to America; and the native born American begins to feel the pressure of the incoming tide.

Statistics show already that a very much too large proportion of the immigrants now coming here are incapable of self support. The last census proves that the number of persons born in foreign countries was fifteen per cent. of all, and yet the same census shows that twenty-six per cent. of the white prisoners confined in jails and city prisons are persons of foreign birth.

The whole number of the white inhabitants of our poorhouses by the last census is 53,000. Of this number, 27,648 were born in foreign countries, or a little more than fifty-one per cent.

As an addendum to our paragraph elsewhere regarding "The Communion Cup Wrangle," we would note the fact that a correspondent in the Boston Evening Transcript of June 16th suggests that the sacramental wine be put in capsules, the portion for each person, being so enclosed, individually; these capsules, placed on a dish, would strongly resemble a mass of grapes, and so add to the significance of the symbol; each party could then reach out and complete the rite by taking a capsule!

Mr. Underwood and a Critic. Mr. B. F. Underwood, editor of the Religio-Philosophical Journal, in a recent letter to the editor of the Boston Investigator (in view of an arraignment of his [U's] position and opinions by a correspondent in that paper) persists in repeating what he said in his lecture, (which was criticized) namely; that materialism as a system is obsolete among great thinkers.

The Spiritualist Camp Season. By reference to various parts of the present issue, evidence will be found that the time for the Spiritualist Camp-Meeting season is now approaching. From the pleasant and brief grove meetings and lake parties of the early days of the movement, these assemblies have now grown to magnificent proportions and extended terms of session, and the various places of their assembling have become known all over the continent!

Whose ox it is that is gored, makes all the difference in the habitual comments of a large part of the religious press, when an event is recorded in their columns like that of a person being stricken with paralysis while in the act of making a public address or of a church being struck by lightning and destroyed.

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CURRENT TOPICS.

For Additional Editorial Matter the reader should turn to our third page. The Boston Journal, which is ever the knight-errant of Conservatism in whatever form it may require defense, took occasion recently to attack cremation, on grounds of pure sentiment, in the interest of common (earthly) burial; and THE BANNER has a word in reply; the important theme of Knowing and Being is also considered.

A Criticism of Socialism.—In a recently-published book on Socialism, by Prof. Richard P. Ely, four principal objections are presented to an application of socialist doctrines, the first one being the tendency to revolutionary dissatisfaction which a socialist system would be likely to carry with it or provoke.

There is reason, in other words, to apprehend that the outcome of socialism would be such an amount of discontent that one of two things would happen: either socialism would result in a series of revolutions, reducing countries like the United States or England to the dead level of the South American republics, and rendering progress impossible, or the dissatisfaction would cause a complete overthrow of socialism and a return to the individualistic social order.

The Communion Cup Wrangle.—Since THE BANNER'S recent noting of the discussion that has broken out over the communion cup as a breeder of contention, a Boston physician has come forward and spoken on the question of individual cups in the service of the Lord's supper.

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Dr. Kennedy vs. Vaccination.

The celebrated and highly-successful specialist, Dr. Donald Kennedy, when in the mortal issued a work entitled "Kennedy on Diseases of the Skin," (which, if we mistake not, is still circulated with his remedies—yet in the market) wherein he has a chapter on Vaccination, from which we cite the following points:

I speak from actual and practical experience—that [vaccination] is the cause of more bad humors than all and everything put together. If my pen were eloquent, that I could describe to you the cases of vaccinated humors that I have cured, the weeks and months and years they were suffering, it would make your heart ache, and what is worst of all, through gross carelessness.

Look at the system of vaccination in Boston: it is helter-skelter, first come, first served; and no doubt every other large city is equally bad. In the name of God and love to your children, never have them vaccinated with matter that comes from any large city; question your physician closely where the matter came from. . . . Whatever the nature of it, is, as yet past finding out; but that it is a poison is past all argument. For instance, what a change the whole system undergoes from the quantity impregnated! The quantity is hardly enough for a mosquito to carry on its bill, yet see what a wonderful change the whole system undergoes when the poison is going round its vitals; it is in every sense of the word worse than the poison of the rattlesnake.

See second page for report of matters at LAKE PLEASANT CAMP, by "Burdock." An "Occasional Reporter" also has a word in the same direction on our eighth page. We are without information, however, concerning the services on Opening Day at ONSET BAY—June 17th—though we were led to expect that a report of the occasion would be furnished us.

THE BANNER will print next week No. 5 of the interesting series of "Psychic Cleanings," which a valued correspondent, ALBERT MORTON, Esq., of Summerland, Cal., has been for some time past contributing to its columns.

The Pope's favorable attitude toward cremation, as stated briefly in the latest issue of THE BANNER, may justly be regarded as a hopeful step in advance.

We shall give our readers in our next issue a sketch (illustrated) of that prominent and veteran Spiritualist, W. F. Nye, Esq., of New Bedford, Mass.

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An Earnest Appeal.

To the Editor of the Banner of Light: It is a pleasure to see the BANNER OF LIGHT so steadily borne forward in the front ranks of liberty, and the common sense displayed in doing it; and it should receive the best support of all Spiritualists. Particularly so, because error alone is attacked, while personalities are avoided.

The earnestness with which the editor has attacked vaccination for so many years shows that he fully appreciates the duty of every one to keep the body as pure as possible. It is by so doing that we best fit ourselves for the future as well as the present.

Do you, reader, realize this? Have you become fully aware that a grave mistake vaccination is? It may shorten your life, as well as embitter it—hence is a form of suicide, even though forced upon you in some quarters by law. Deaths from vaccination are continually recorded by the daily papers—though it is usual for doctors to give something else as the cause! Do not flatter yourself, either, that if you escape immediate serious illness, that if you escape for many years after you may feel the effect of the corrupt matter you have forced into your body. If you are not fully alive to the consequences, investigate the subject more thoroughly at once.

If you are opposed to vaccination, what are you doing to enlighten others? Do you belong to the American Anti-Vaccination League? Its address is 19 Broadway, New York City, and its dues are but \$1 annually. It is your duty to aid in spreading the light you have obtained, not to hide it away; and an excellent chance to do this is to aid Dr. Harley Hitchock, an earnest opponent of vaccination, who desires to publish a sixteen-page monthly paper against vaccination, and who estimates that with \$300 to commence with, and \$200 per month afterward, he will be enabled to do it. His plan is to have as many as are willing contribute \$2 per month for one hundred copies. Dr. Hitchock is President of the Brooklyn Anti-Compulsory Vaccination League, and Director in the American Anti-Vaccination League, and has no wish for personal gain in this work, having already sacrificed much for it; but simply desires to abolish vaccination. All pecuniary aid possible to the readers of this appeal should be sent to Harley Hitchock, M. D., 19 Broadway, New York City.

The necessity for united action is very great. Liberty in vaccination is something unknown. Chicago has made it compulsory on all, though the Health Commissioner admits that some people cannot be protected from smallpox by it. In order to resist such encroachments on personal liberty a defense has already been started in connection with the American Anti-Vaccination League. Even believers in vaccination can consistently subscribe to this fund, if they are in reality lovers of liberty.

Chicago, Ill. ALEXANDER SPENCER.

For spirit messages given at this office through the mediumship of Mrs. B. F. Smith, inquiring friends are hereby informed that they can find these messages, now given in private, reported verbatim, and published each week on the sixth page of THE BANNER.

A fine large room, with four windows—heated, by steam—will be let at a reasonable rental. Apply to Colby & Rich, 9 Bosworth street, Boston.

NEWSY NOTES AND PITHY POINTS.

COMPENSATION. Fell and power Inspire the hour! But Justice does not sleep: The suffering soul Will win the goal, And all God's blessings reap. —L. O.

"Joslar, the roof 'a-leakin' agin." "Is it? Well, I'll 'realtgate it ter-morrer." "Joslar!"—she spoke with asperity—"I don't read the newspapers for nuthin'. What that roof needs aint 'investigation.' It wants 'tendin' to." [The moral is apparent, and the dry goods in the garret are no longer "watered stock."]

All the biographers of Thomas Jefferson declare he was a Cymry Celt, his ancestors having immigrated from Wales in the time of Queen Elizabeth.

The publishers call the July issue of St. Nicholas "the great American number." In its pages Mrs. Seawell will tell of the destruction of the frigate Philadelphia in the harbor of Tripoli by Captain Decatur; Mary S. Winthrop will write of the life and martyrdom of Nathan Hale, and H. Gilbert Frost will describe the career and the wreck of the gallant old Kearsarge. There will be several Fourth of July stories and sketches.

Composer Wagner's widow has given a musical performance setting forth the virtues of her five dogs—a sort of Wagner tales.

The wise should never be "otherwise."

The little town of Kensington, N. H., with but a little more than five hundred inhabitants, has fourteen people more than eighty years old. One, Mrs. Olive Lamprey, in her ninety-second year, has vivid recollections of the war of 1812. She remembers, while a resident of her uncle's household in Rye, the visit of a British man-of-war; that defenses were hastily constructed, and that, at the sound of a night alarm—"the British were landing"—her uncle's family and neighbors fled to interior towns. No violence was offered, and they quickly returned to their homes.

"TWO SIDES TO THE SHIELD." A bird once read a cute old saw, Then to himself he said, "I'll catch that same old worm I'll early leave my bed." And so he did—but that old worm The same cute saw had read, Then eagerly took his morning's snooze— The bird sneaked home unafraid!

Death is the wall between genius and its ideal: The wall being shattered, love hears a new refrain, and genius reaches and clasps all it ever has hoped for.

An eminent oculist says that type-writing has an injurious effect upon the eyes. The operator is obliged to glance incessantly back and forth from the keyboard to the shorthand notes, and this is a muscular exercise of the most fatiguing sort. The oculist urges all type-writers to strive to become so familiar with the keys of their instrument that they shall be able to write without looking at the keyboard, with just the same certainty as the pianist feels when he is looking at the music score, and letting his fingers take care of themselves.

Muley Hassan, the Sultan of Morocco, having died recently under suspicious circumstances, another victim, named Abdul Aziz, has been duly chosen to fill the dangerous vacancy; he will be Abdul "as was" presently, without doubt—to use a somewhat ancient joke.

China is being ravaged by a mysterious and deadly plague at present—ninety per cent. of the cases in Hong Kong proving fatal.

A street musician's life "is not a happy one." It is recorded in a Boston daily that recently a street band "opened up" in the Island Ward in tones so discordant that the hearts of the bystanders were moved mightily, and seizing some paving stones which the railroad laborers were digging up, they pelted the musical battery; finally the police swooped down and arrested all the band members, and the excited citizens moved on.

When a man is hanging by his toes from a corner of a high building, and expects momentarily to drop, nothing so thoroughly satisfies him as the sudden discovery that he is safely at home in bed.—Lewiston Journal.

The California Mid Winter International Exposition will come to an end on July 4th, when the national holiday will be celebrated in extraordinary fashion. One feature will be a procession of twenty thousand people, who will march from the city to the Golden Gate Park. The six months from the date of opening will not expire until July 27th, but since the six months' legal life of the exposition will expire on July 1st, it has been thought best to let the Fourth of July celebration be the closing official demonstration.

These are the salad days of the college graduate. He does not know how hard it is to get a job on a street car.—Philadelphia Record.

The 17th of June—anniversary of the battle of Bunker Hill—was duly celebrated in this vicinity on Monday, June 15th—the people evidently joining in Bayard Taylor's conviction: "Call the roll, Sergeant Time! Match the day if you can; Waterloo was for Britons—Bunker Hill for Man!"

Harriet Beecher Stowe is eighty-three years old. She was born on the 14th of June, 1811.

"HOLIDAYS IN ENGLAND" is the title of an attractively written hand-book by Percy Lindley, 30 Fleet street, London, E. C., to an interesting part of the mother country, between Liverpool and London, new to most American travelers. By this route the tourist passes through a section made familiar to the reader by Tennyson and Dickens. In this district are the East Anglian homes of the Pilgrim Fathers, four fine cathedrals and Cambridge University. The book contains many excellent illustrations of places of historic interest.

Nay, never falter; no great deed is done By falterers who ask for certainty, No good is certain, but the steadfast mind, The undivided will to seek the good. 'Tis that that compels the elements, and wrings A human music from the indifferent air. The greatest gift a hero leaves his race Is to have been a hero. —George Eliot.

The Belgians, it is said, hold that a good draught dog costs less to keep and sells at a lower price than an ordinary ass, while at the same time doing as much work. It is quite curious to find that among civilized countries Belgium is the only one that exhibits the common spectacle of dogs in harness.

Let's hope that New York society for the reform of husbands won't start with the old mistake of keeping them in hot water to make them tender.—Philadelphia Times.

A YEAR'S WORK.—During the twelve months ending May 31st, 1894, the central office of the Associated Charities of Boston received from the different societies, 64,388 reports, concerning 11,710 families, and returned to the societies in confidential envelopes, 10,386 reports about those in which two or more had already a charitable interest. The number registered is very large, but it was nearly reached in the years ending May, 1888, and 1890—the first being a hard year financially, and the second the year of the Stony Brook flood. In neither of these years, however, did the number of new families reach one-third of the whole number, while this year 5,770, or forty-nine per cent. of the whole, were new. In the district work the agents and visitors of the Associated Charities dealt with 3,488 new families within the year, an increase of one hundred and twenty-seven per cent. over 1892-'93. The applications in May were about fifty per cent. in advance of those of May, 1893, and these figures do not include 163 families attended to in the emergency immediately following the Roxbury fire.

Delightfully Cool and Refreshing, Horsford's Acid Phosphate, With ice-water and sugar.

The BANNER OF LIGHT BOOK-STORE—with its large variety of excellent Spiritualistic and Liberal Works—is the most extensive institution of the kind in the world, and should receive the encouraging patronage of Spiritualists, Liberals and Inquirers alike everywhere. Orders solicited from all parts of the globe. For terms, see special notice at the head of the first column on our fourth page.

Unlike the Dutch Process No Alkalies or Other Chemicals are used in the preparation of W. BAKER & CO.'S Breakfast Cocoa which is absolutely pure and soluble. It has more than three times the strength of Cocoa mixed with Starch, Arrowroot or Sugar, and is far more economical, costing less than one cent a cup. It is delicious, nourishing, and EASILY DIGESTED. Sold by Grocers everywhere. W. BAKER & CO., Dorchester, Mass. Jan. 1. cov261

MEETINGS IN NEW YORK.

The First Society of Spiritualists holds its meetings in Carnegie Music Hall Building, between 56th and 57th streets, on Seventh Avenue, entrance on 57th street, where the BANNER OF LIGHT is published. Services Sundays, 10 A. M.—12 P. M. Henry J. Newton, President.

The Spiritual Thought Society, 108 West 43d Street.—Despite the intense heat the rooms were well filled, June 17th, to listen to Mr. Fletcher's thoughtful lecture and interesting tests. The subject, "The Spiritualism of Men and the Spiritualism of the Spirits," served to bring out valuable ideas. Many who come into Spiritualism to-day are unimpaired of whom it came or what its real genius and intent are. They are in sorrow or trouble, and it serves to comfort and console them, being accomplished, and the sun coming forth from behind the clouds, they at once relapse into nearly their old state, and do little or nothing for the Cause that has done so much for them. Now, the Spiritualist has men generally begin in accepting of mediums, being wonderful because inexplicable—without perceiving the deep underlying law in relation thereto, or realizing any moral obligation either to build up the Cause by their presence and means, or even taking any responsibility in connection with it. They are a dilemma—Spiritualism helps them out; that is all. See what the spiritualist press has done to enlighten the world upon the important facts of a continued life, and yet how miserably they are misled by those who declare "that Spiritualism is the grandest religion ever given to the world." THE BANNER OF LIGHT, always just, clean and praiseworthy, has for all these years been foremost in advocating the teachings of the spirits; has kept a page for spirit communications; has printed lectures, able articles, liberal editorials; and from its publishing house books without number have gone forth preaching the gospel of light; and yet, there are those who are Spiritualists who are numbered among its subscribers, or who think it incumbent upon themselves that they should be; and yet they are among the very first to seize upon every opportunity to criticize and condemn any action which does not serve their purpose. Every one cannot fight in the field in the same way, or do battle publicly; but each can, do his little best, and thus swell the tide of usefulness. Spiritualists, unite your journals for the help of the Cause, and in times of partisanship, they are your most impersonal representatives.

Mediums are chosen by the spirit-world for their organizations, and not necessarily for their moral or intellectual qualities, and while these latter are important factors, the organization is the one essential. Thus ignorant persons are often remarkable mediums, while highly educated ones may have no powers whatever.

The average Spiritualist has little interest in the public workers, save when they can serve his purpose; and when that has been accomplished he is dropped. The Slides, Posters and Britons soon become back numbers, the money they receive begins to fall; and during their exercise not infrequently suffer from those "who, if they can say no good, should at least hold their peace." Spiritualism to day rests almost wholly upon the shoulders of its public mediums and preachers; both of which receive support from the outside public than from their own followers.

The real arbiters of Spiritualism are the spirits themselves, who, with patient and unflinching persistence to demonstrate the great law of spirit return, unimpaired of friend or foe. By and-by, when petty jealousy is forgotten, and hatred of persons sunk into the love of the Cause, we shall have that Spiritualism of the city, which will unite all mankind. God speed the day.

The above is indeed a poor epitome of this able lecture, which met with a ready response from the numerous auditors. Their following is a large number of tests, which are always convincing.

Mr. Fletcher will continue in town a short time longer, and will lecture upon Sunday evenings. He has never been more in demand than this season, nor have his powers been more fully understood by his guides. A. E. WILLIS.

The New York Psychical Society (Spencer Hall, 114 West 14th street), Wednesday evening, June 10th, was visited by an unusual number of friends of the Cause from England, among them Mr. J. L. Walsh and Mr. Larson, who addressed the large and attentive audience on their remarkable experiences. They were followed at length by many striking tests to total strangers through Mr. Moorey and Mr. Harlow Davis.

Wednesday evening, June 27th, the Society will celebrate its closing summer session and conclude with the following program, subject to additions: "Six Years' Review," by the President; piano solo, Miss Chatterton; "Orthodoxy," and "Evolution," by Daniel P. Ames; "Solo song," Mr. B. Deane Myers; spirit tests, Mr. Harlow Davis; guitar solo, original, Prof. E. Brownlow; impromptu remarks, Mr. Wilson Macdonald; laughing song, J. F. S.; remarks and tests, Mrs. Mary Wakefield; readings, Mr. J. W. Moorey; comic recitation, Mrs. M. E. Morrison; songs and tests. J. F. SNIPES.

The New Society of Ethical Spiritualists of New York City—after a successful season, during which we have had the sympathy and assistance of many kind and true Spiritualists—will close its meetings the last Sunday of June, to resume them again in September. We have changed the hour of our Sunday evening meeting from 8 o'clock to 7:45. H.

[From the Philadelphia Inquirer of June 12th.] "Died June Ten of Vaccination." THE PATHETIC INSCRIPTION UPON A FLUTTERING PIECE OF WHITE CRAPE.

A piece of white crape is tied on the door of the store at 1508 South street, on which is pinned a piece of paper bearing the words: "Jacob H. Wicks, Jr., died June 10th, of vaccination." Jacob H. Wicks, Jr., was the son of Jacob H. Wicks, a grocer, who lived over the store. His eleven-year-old son went to the James Pollock school, at Fifteenth and Fitzwater streets. Three weeks ago, when the Board of Health insisted on the vaccination of all children in the public schools, the child was told that he could not continue at school unless he was vaccinated.

Mrs. Wicks, the boy's mother, refusing the aid of the city physician, called in their family doctor. The child was inoculated with the virus, which quickly took effect. Sickness and death followed. [As usual, in such multiplied instances, the practicing physicians have grave doubts that the vaccination was really the primary cause of death.]

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New Publication. WOMAN, CHURCH AND STATE: A Historical Account of the Status of Woman through the Christian Ages, with reminiscences of the Mariolatry. By Matilda Joselyn Gage. pp. 654. Chicago: Charles H. Kerr & Co. If any writer has done the present generation an extremely valuable service, Mrs. Gage's name heads the list. Fearless to a fault, she has drawn the sword from the scabbard and defies all power and authority to set aside the truths which she so valiantly and truthfully sets up. It is refreshing to see such expressions of the highest ideals of life. Mrs. Gage advocates the elevation of woman with the same earnestness in which she points out the evils and wrongs of the church, as exemplified by discriminating between the sexes, politically, legally and morally. There is not a true man or woman who cannot feel under obligations to the author. It goes without saying that great care has been exercised in the editing as well as in the composition of the book. The sequence of the subjects is commendable, while the authorities quoted are to the point and accurate. Column after column might be culled from this volume and reproduced in the pages of the newspaper to the uplifting of humanity and the promotion of woman's success. Wrongs might then be righted, and the eyes of a skeptical public opened to the light. Mother rule would then become universal, and those who have been downtrodden would rejoice. Let us hope that the book will have a large sale, as it richly deserves.

Movements of Platform Lecturers.

(Notices under this heading, to insure insertion the same week, must reach this office by Monday's mail.) Mrs. H. S. Lake, who has been rebuffed by the People's Spiritual Alliance of Cleveland, O., for the year of 1894-'95—and who is now filling the closing month of this season at their hall, Army and Navy, 426 Superior street—will speak at Lake Brady, Mount Pleasant, Cassadaga, Halesett Park and Lake George during the summer. When in Cleveland she may be consulted at her office, 143 Euclid Avenue, which is her permanent address.

E. J. Bowtell, who has been lecturing in Baltimore, Md., Philadelphia and Norristown, Pa., spoke in Kingston Hall, Brooklyn, N. Y., June 17th and 20th, and will be there again June 24th. Would like to arrange with societies and camp-meetings for future dates. Present address 492 State street, Brooklyn, N. Y.

For Sale at this Office: THE TWO WORLDS: A Journal devoted to Spiritualism, Occult Science, Ethics, Religion and Reform. Published weekly in Manchester, England. Single copy, 5 cents. THE BANNER OF LIGHT AND QUESTIONS, with Answers in all Departments of Literature. Monthly. Single copy, 10 cents. THE TRUTH-SPEAKER. Published weekly in New York. Single copy, 5 cents. THE PHILOSOPHER. Monthly. Published in India. Single copy, 50 cents. RELIGIO-SCIENTIA. A Spiritualistic weekly journal. Published in Cincinnati, O. Single copy, 5 cents. THE PATH. A Monthly Magazine, devoted to Universal Brotherhood, Theosophy in America, and Aryan Philosophy. Single copy, 10 cents. THE PROGRESSIVE THINKER. Published weekly at Chicago, Ill. Single copy, 5 cents. THE MEDIUMSHIP. A Monthly Magazine devoted to the interests of Mediumship, Spiritualism, Liberalism, etc. Single copy, 10 cents.

SPECIAL NOTICES.

Eligible Rooms to Let—At No. 83 Bosworth street, at reasonable rates. Inquire at the Bookstore of Colby & Rich, next door.

Dr. F. L. H. Willis may be addressed at Glenora, Yates Co., N. Y. Jan. 6.

J. J. Morse, 26 Onaburgh street, Euston Road, London, N. W., is 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.

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

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

ADVERTISEMENTS.

By Request—Important. By request of a large public, and for the information of our readers of all papers, we publish the following list of our Agents who keep for sale Dr. Andrew Jackson Davis's Alternative Compound, and Wild Cucumber Pills.

- WHOLESALE AGENTS. Carter, Carter & Kilham, Boston, Mass. Geo. C. Goodwin & Co., Chicago, Ill. Fuller & Fuller Co., Chicago, Ill. RETAIL AGENTS. Hudnut's Pharmacy, 218 Broadway, New York, N. Y. Fred B. Coleman, 61 Congress st., Portsmouth, N. H. John Berry, 147 Main st., Biddeford, Me. C. H. Sawyer, 52 Main st., Saco, Me. Austin Keth, 415 Bridge st., Lowell, Mass. Albert E. Lynch, Ph. G., cor. Berkeley and Central sts., Somerville, Mass., 119 Hampshire st., Cambridgeport, Mass. Blanding & Blanding, 64 and 58 Weybosset st., Providence, R. I. H. P. S. Gould, 589 Congress st., Portland, Me. H. S. Henry & Co., Westboro, Mass. Timothy Owen, Canton, Mass. And by Druggists generally. S. WEBSTER & CO., 63 Warren Ave., Boston, sole manufacturers. cov June 9.

Lecturers and Test Mediums. CORRESPONDENCE is solicited with above with the view of engagements for lectures and December, 1894. State in detail, plus ability, salary expected; also give reference. Address CHAS. A. ZIPP, 1408 E. Madison Street, Baltimore, Md. 1w June 23.

ONSET BAY. FOR SALE, or to let by the season, Rock Cottage, on Elev. 5th street; large high rooms, furnished, and ready for occupancy. Apply to N. W. LYON, Fall River, Mass., or to J. H. YOUNG, Onset Bay. 1f June 23.

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Independent Slate-Writing BY MRS. MOTT-NIGHT, 484 Columbus Avenue, Boston. Sitings daily. 1w June 23.

MRS. M. C. MORRELL, Clairvoyant, Business Test, Developing and Psychetic Medium. Circles Tuesday and Thursday evenings, 310 West 26th street. 5w June 23.

ELECTRIC and Magnetic Massage. Obesity, Imperfect Circulation, Nervous Disorders, successfully treated. Rupture cured. DR. TAYLOR, 150 Tremont st., Room 44, Boston. 1w June 23.

FURNISHED ROOMS to let, either permanent or transient, 128 West, Brookline st., Suite 1, Boston. June 23.

DR. CARPENTER gives free medical services until Aug. 1. Hours 1 to 3 p. m. 80 Berkeley st., Boston. June 23. 1w

MAGNETIC and Massage Treatments. MRS. J. FOLLANSBEE GOULD, 7 Ruggles street, Suite 1. June 23. 1w

MRS. M. J. MASURY, 68 Montgomery street, Boston. Clairvoyant, Magnetic Massage. 4w June 23.

MISS FREEMAN, Magnetic Massage, 296 N. Boylston street, Room 41, Boston. 1w June 23.

Col. Ingersoll's Open Letter To Indianapolis Clergymen, and "Genesis of Life," by W. H. Lamister. The Letter of Col. Ingersoll is an answer to questions propounded to him by Indianapolis Clergymen, touching the article by Rev. L. M. Lyon, Fall River, Mass., of a recent issue of this paper. Every Liberal should have in his possession a copy of this Open Letter. Price 10 cents. For sale by COLBY & RICH.

That Tired Feeling

Hood's Sarsaparilla Demonstrates Its Building Up Powers.

"I was troubled with diabetes, and tried several doctors and different medicines without avail. After I had taken one bottle of Hood's Sarsaparilla my friends noticed a change in my looks, and inquired if I was not getting better. After taking three bottles my blood was in better condition. I had a good appetite, and was free from."

That Tired Feeling. In fact my general health has been much improved. When I hear people complain I advise them to take Hood's Sarsaparilla, telling them what good it has done me, for I honestly believe if it had not been for

Hood's Sarsaparilla Cures

Hood's Sarsaparilla I would have been dead some time since." J. S. WAYMIRE, Deedsville, Indiana.

Hood's Pills are especially prepared to be taken with Hood's Sarsaparilla. 25c. per box. May 20.

Fifteenth Annual Summer Assembly

OF THE CASSADAGA LAKE FREE ASSOCIATION, AT Cassadaga Lake, LILY DALE, CHAUTAUQUA CO., N. Y.

PROGRAM. Friday, July 20th, Mrs. Carrie E. S. Twing, Westfield, N. Y. Saturday, July 21st, Mrs. C. M. Nickerson, Buffalo, N. Y. Sunday, July 22d, Mrs. Carrie E. S. Twing and J. Frank Baxter, Chelsea, Mass. Monday, July 23d, Conference. Tuesday, July 24th, J. Frank Baxter. Wednesday, July 25th, J. Frank Baxter. Thursday, July 26th, Mrs. C. M. Nickerson. Friday, July 27th, Mrs. Carrie E. S. Twing. Saturday, July 28th, Mrs. J. B. H. Jackson, Grand Rapids; Rev. W. H. Houghton, Bradford, Pa. Sunday, July 29th, Rev. W. H. H. Houghton. Monday, July 30th, Hon. W. J. Bryan, Nebraska. Tuesday, Aug. 1st, Mrs. E. H. Houghton-Jackson. Wednesday, Aug. 1st, J. Cleop Wright, Cincinnati, O. Thursday, Aug. 2d, Mrs. J. B. H. Jackson and J. Cleop Wright. Friday, Aug. 3d, J. Cleop Wright. Saturday, Aug. 4th, Hon. L. V. Moulton, Grand Rapids, Mich. Sunday, Aug. 5th, Mrs. Cora L. V. Richmond, Rogers Park, Ill. Monday, Aug. 6th, Conference. Tuesday, Aug. 7th, Rev. W. H. H. Houghton. Wednesday, Aug. 8th, Mrs. E. H. Houghton-Jackson. Thursday, Aug. 9th, Willard J. Hull, Buffalo, N. Y. Friday, Aug. 10th, Mrs. Cora L. V. Richmond, Meadville, Pa. Saturday, Aug. 11th, Mrs. Cora L. V. Richmond and Virchand R. Gandle. Sunday, Aug. 12th, Mrs. Cora L. V. Richmond and Virchand R. Gandle. Monday, Aug. 13th, Conference. Tuesday, Aug. 14th, Hon. W. Howe, Fredonia, N. Y. Wednesday, Aug. 15th, Memorial Day, Mrs. Helen M. Gougar, subject "Why the Saloon?" Thursday, Aug. 16th, Rev. W. H. H. Houghton. Friday, Aug. 17th, Mrs. Cora L. V. Richmond. Saturday, Aug. 18th, Lyman C. Howe and Virchand R. Gandle. Sunday, Aug. 19th, Mrs. H. S. Lake, Cleveland, O. and Hon. A. B. French, Clyde, O. Monday, Aug. 20th, Conference. Tuesday, Aug. 21st, Hon. H. S. Lake. Wednesday, Aug. 22d, Woman's Day, Henry B. Blackwell, husband of the late Lucy Stone, N. Y., and Rev. Anna S. Pillsbury. Thursday, Aug. 23d, Hon. A. B. French. Friday, Aug. 24th, Mrs. H. S. Lake. Saturday, Aug. 25th, Lyman C. Howe and Mrs. R. S. Little, Melrose, Mass. Sunday, Aug. 26th, Mrs. R. S. Little and W. J. Colville, Boston. Monday, Aug. 27th, Conference. Tuesday, Aug. 28th, Willard J. Hull. Wednesday, Aug. 29th, Rev. W. J. Colville. Thursday, Aug. 30th, Mrs. R. S. Little. Friday, Aug. 31st, W. J. Colville. Saturday, Sept. 1st, Willard J. Hull and Mrs. Ida P. A. Whitlock, Boston. Sunday, Sept. 2d, Hon. A. B. Richmond and Mrs. Ida P. A. Whitlock.

Edgar W. Emerson will be present from Aug. 8th to Aug. 12th, inclusive, giving 16 to 18 from the platform each day. Miss Maggie Gault, of Baltimore, Md., has been engaged to give public tests from the platform from Aug. 16th to Aug. 21st, inclusive.

W. J. Colville will give a course of six lectures in Octagon Building at 3 P. M. Aug. 26th, 27th, 28th, 29th, 30th and 31st. He will also open regular classes Tuesday, Sept. 1st, to continue during the month, and conduct Sunday services Sept. 16th, 23d and 30th.

A partial list of mediums who will be on the grounds will include A. Campbell, the wonderful spirit artist; Pierre L. O. Keeler, the well known medium for independent state-writing and physical manifestations in the light; Mrs. D. H. Lotte, medium for independent state-writing and materialization; Hugh Moore, trumpet medium; F. Gordon White and Charles Sullivan, trance and clairvoyant mediums. We also expect W. A. Mansfield the latter part of August, as well as many others, making a strong array of mediums of the highest order.

The Hon. W. J. Bryan, who will be with us (if Congress is still in session), is an orator of national reputation, and our patrons will be glad to witness this brainy man giving them his views on the subject of money.

H. D. Barrett will act as chairman, same as former years. June 23.

SPECIAL ANNOUNCEMENT.

Until further notice the undersigned 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. COLBY & RICH, Publishers.

528 Octavo Pages

PRICE REDUCED From \$2.00 TO \$1.00, POSTAGE FREE

The Identity of Primitive Christianity and Modern Spiritualism.

BY EUGENE CROWELL, M. D. VOLUME II.

The first volume of this valuable work has gone entirely out of print.

Having in stock a limited number of copies of the second volume—which is in itself a complete work—we have now decided to offer them for a time to our patrons at a greatly reduced price.

This volume is designed to accomplish a much-needed object—that of clearly and forcibly demonstrating the unity of the miraculous phenomena and the teachings of the Bible with those of Modern Spiritualism. Its contents comprise chapters on Spirit Power; Inseparability to Fire; Clairvoyance and Somnambulism; Clairaudience; Dreams and Visions; Trance and Ecstasy; Holy Ghost; Heresies and Conditions; Preterter; The Ministry of Angels; Death; The Spirit World; Spiritualism and the Church; Spiritualism and Science.

The volume contains 528 large octavo pages, printed on heavy paper, in clear type, and neatly bound in cloth.

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BROOKE HALL SEMINARY, For Girls and Young Ladies,

MEDIA, PENN.

THIS school is located in an ideal place for the education of young ladies and girls. Media being a beautiful suburban town, only fourteen miles west of Broad Street Station, Philadelphia, to which it has access by many trains daily, giving pupils all the advantages of the city, while enjoying the quiet and healthfulness of a suburban home. Extensive trams reach Broad Street Station in twenty-three minutes.

Media has Churches of all denominations, Banks, an Institute of Science, Library, many attractive residences and good markets.

REPUTABLE TEACHERS.—The beautiful surroundings, bracing air pure water, abundant recreation, high board and perfect drainage, all conduce to the removal of health record, which has been for thirty-eight years without precedent. The training and discipline are of the highest order.

INSTRUMENTAL MUSIC is under the direction of artists of marked ability. A thorough course in Piano, Theory, Harmonics, and Solos.

VOICE.—Special attention has been paid to this beautiful art; voices are developed and cultivated according to the most approved methods.

ART.—We are prepared to instruct in thirteen branches of Art. Lessons from the round, flat, nature and life. LANGUAGES.—No extra charge. Latin, French, and German classes receive careful instruction. Modern languages taught by the natural method. An accomplished European resides in the school, who will give attention to conversation in French and German. Pupils are not permitted to address her in English.

EDUCATION AND PHYSICAL CULTURE.—Sargent drills, Swedish and Delsarte exercises. Outdoor exercise required of all pupils daily.

BACKWARD PUPILS receive special private instruction without extra charge. Diligent pupils may take a special course and receive a certificate in those studies. Diplomata awarded only to regular graduates.

FOUR ladies who have graduated, and who have had an interesting and thorough control of accomplished instructors, and throughout insisted upon.

N. B.—The course is not arbitrary, but varied to suit individual needs. In general, pupils are expected to have four regular studies, besides daily reading and writing, and weekly compositions on historical topics, current events, Latin, French and German are elective.

PRIMARY.—Arithmetic, Geography with sand Modeling Language Lessons, Spelling, simple words defined, Writing, Elementary Science, study by objects and tables. PREPARATORY.—Arithmetic, Geography, United States History, Reading, Language Lessons, Spelling and Dictation, Writing, Elementary Science.

ACADEMIC.—First Year—Arithmetic, English History, Grammar, Physical Geography (Fall term), Botany (Spring term), Reading, Rhetoric, French History, Physiology or other Science, Scholar's Companion, Selected Reading, and other Science.

COLLEGE DEPARTMENT.—First Year—Geometry, English Literature, with critical readings from best authors; Trigonometry (Fall term), Chemistry (Spring term), Natural Philosophy or other Science, Writing.

Second Year—Trigonometry, English Literature as above, Greek History, Astronomy (Fall term), Chemistry (Spring term), Book Keeping (Fall term), Logic (Spring term).

SPECIAL STUDENTS.—Special Course for Young Ladies.—Young ladies who have graduated, or those who wish advanced study in any department, may have an interesting and thorough control of accomplished instructors, and throughout insisted upon.

DAUGHTERS.—We desire simplicity, and request that expensive jewelry be left at home.

CURRICULUM.—Pupils attend the Episcopal Church, unless we are otherwise requested by the parents. Ministers of all denominations call on the members of their respective churches.

Next term begins Sept. 24th, 1894. For further information in regard to expenses, etc., address MISS C. E. MASON, Brooke Hall, Media, Pa.

My daughter, Maude, has attended the Brooke Hall Seminary during the past two years, and has made remarkable progress with her studies during that time. The discipline of the school is excellent, and the training which she has received has been most satisfactory. I can recommend the institution, and consider it one of the very best of its kind in the United States. ISAAC B. RICH, Publisher of the Banner of Light.

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These Afflicted with Early Loss of Manhood, Wasting Debility, Nervous, Paralytic, Mental and Physical Debility and who are desirous of being cured, a booklet will be sent to their address for ten cents, sealed in a plain envelope, giving causes and symptoms of the complaint, and a full and complete description of the important medical discovery—an outward Application—a positive cure—the only remedy of the kind in existence—with evidence of success. Address, DR. R. P. FELLOWS, Say where you saw this ad. Vinceland, N. J.

Message Department.

SPECIAL NOTICE.

The Spirit Messages published from week to week under the above heading are reported verbatim by Miss I. A. F. STALDING, an expert stenographer.

SPRIT-MESSAGES, GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. B. F. SMITH.

Report of Séance held March 30th, 1894.

We approach thee once more, oh! our Father, asking for that spirituality that may render every word spoken here at this sacred hour pleasing unto thee.

INDIVIDUAL MESSAGES.

Josiah Lane.

[To the Chairman:] How pleasant it is to feel a welcome as we come into this Circle-Room.

Mrs. Eliza F. McKinley.

[To the Chairman:] They tell me all are welcome to this Circle-Room, for certainly I feel a warm greeting from you, dear friends.

Plummer Cate.

[To the Chairman:] How do you do? I'm larger now than I was when I went to heaven.

I want to send this letter to my mamma and papa in Haverhill, Mass. I've asked three times since this new meeting-house was opened to send a letter, and the Spirit-President said, sometime, when it was proper, I should speak.

When I went away to heaven a lovely lady came for me; and when grandma saw me she said, "Now, my darling, you have come to live with us, and your dear mamma" (she calls her "Manda") and papa will come some day.

Annie Williams is here, and Bernice Hunt, and Lizzie, too. I do n't expect they're all going to speak, though. Grandma is here.

My teacher, Miss Barton, says I've made very good progress in my studies, and I'm learning very fast to sketch and paint from nature.

I'm very thankful that I could speak here to-day.

I'm Plummer Cate, and I lived in Haverhill, Mass. I've been in the Summer-Land four or five years.

John Smith.

[To the Chairman:] Yes, those words are true, although spoken by a little spirit. We read that a little child shall lead them.

I would like to touch gently upon the subject of mediumship. True medial powers are God-given—they are born in the individual, although they may lie dormant for many years.

I cannot understand why so much is said in regard to our not being able to come back to our friends in mortal life. If we could not we should be very unhappy indeed.

I would like my friends in Stockport, N. Y., to know John Smith has spoken here. Lulu, the sweet child, will sometime send a crumb of comfort to the mother who has reached out in her spirit so earnestly for her.

Althea Dwinell Dudley.

"Blessed are they that die in the Lord." Those words were spoken over the form that I had moved out of. As I heard the words they were very pleasant to me, although I saw things very different from what I was educated to believe when here.

I left this spirit and passed on, seemingly going down a lane, and I met other advanced spirits, who wished to know whether I was going. I asked again and again for the throne, and I received the same reply.

My name is Althea Dwinell Dudley, and at one period I was a resident of Claremont. In Charlestown and Acworth, N. H., I may be remembered by a few of the former residents.

Sophia Murphy.

When on the earth-plane I knew nothing of what is termed Spiritualism. I was entirely

in the dark in regard to where I should go after passing over. Mother and sister had passed on, yet I could not help feeling I should find them.

I should not have spoken here to-day, but mother asked me to, saying that perhaps it might be of some benefit to brother Samuel, for he is getting along in years, and that it might also aid some others who come very close to me; for instance, Carrie and William, by whom I have felt many times when I have been in the homes that I was not forgotten.

Poor sister Nancy, how often I have visited her; but I would not exchange places with her. How sad it seems when one is bereaved of reason; yet in the spirit we are all right.

I will not speak long, for this is the first time I have ever controlled a medium, not knowing anything of these matters before I passed away. I had heard of this institution, but had only given it a thought. I lived in Boston, and passed away with the old dread disease, consumption, which I battled with long. I will acknowledge I would rather have lived here longer, but after the change I never had a desire to return to stay.

I would say to my brothers, if I cannot to my sister, (for she would not know,) that I am not dead, only passed on a little before. Sophia Murphy.

Frederick Hans.

[To the Chairman:] When here I lived in Rockland, Me. My name is Frederick Hans. I am glad I can speak here.

When anybody says you shall take roots and herbs, or you shall not take them, I stand firm for the right to use the knowledge which each one has obtained. I have been up to your State House, and I have listened to what was said; but I can't quite agree with all that has been said. When they do what they say they are going to, you have got slavery in what is called a free country.

Ann Tibbitts.

There is much truth expressed in the words of that gentleman. I feel sad at times when I come upon the earth-plane to see how many are deluded in regard to the use of medicine. I think as does old Dr. Warren, who makes the assertion that he believes in no medicine, but does believe in tonics made of roots and herbs, barks and gums.

Margaret, I know you are lonely; sad hours are yours; you miss us, for we have passed on to the higher life.

I would say to Fred—yes, to both Freds—forget not the smiles and the kind words that have been given you. I know, my dear child Fred you do not forget, and Freddy, the son, will not forget when he realizes how much a smile or a kind word may be to Margaret.

Your mother Allen has been brought here by Joseph and Curtis to listen to the words spoken here, and asks you to be sure to send the paper to Mary whenever you can, for it will comfort her; and say to her that mother is perfectly at home now in the realms beyond.

I would say to you, Margaret: Sit down a little while every day and give us a few moments, and this angel Lily will give you manifestations that will prove not only that she is with you, but that the rest of us also are present. In the little affairs connected with material life Curtis says he will guide you and give you impressions that will lead you aright.

I know, Margaret, you will see that Freddy, my boy, gets the message from mother in Dover, N. H., when it appears in the paper, and you will wait impatiently to hear from mother.

Good morning, Mr. Chairman. [Good morning.] I have reported once before in the past, but still I am privileged to speak again to-day. I have never reported from this Circle-Room, however.

I have friends not only in Bradford, Eng., but in San Bernardino, Cal. I was firm in my knowledge of the truths of Spiritualism. Before I passed on I shook hands all around with my friends in spirit; for I knew they had come for me. My mortal friends witnessed it, and knew I was conversing with the unseen ones; for I spoke of them, called them by name, and said: "Yes, I'm ready; I will be there in a few moments."

I delighted in spirit-communication, Mr. Chairman, and it seemed to me I was nearly up in the heavens before ever the sickness came to me. Many a time when I was suffering, the spirit-friends would come to me and say: "John, we are here; be of good-cheer; it won't be long before you'll open your eyes on the world you are to dwell in." Oh, was n't that a comfort! I found the other life what I had been led by spirit-teachings to believe I should find after passing out of this life.

I am very glad, Mr. Chairman, that I can speak these words, and let mortals know there is no death, only a transition into another department of life—that's all.

Luella Hollis Brown.

I am very pleased to be permitted to speak here to-day. I felt that perhaps it might be of some use to some one here if I made myself known in your spiritual meeting.

Mother, your cup of sorrow has been drained nearly to the dregs, yet you have had some comfort and some good friends. Charlie comes to you.

David, remember that mother did for us when we were unable, to do for ourselves. Father has spoken gently to you all. Corinna, you may think this life is all there is to live. You have been a good mother to Mary. How many times when I have been by your side have I wished for the power to let you know we live, and that by the law of attraction we come on to the earthly plane to aid you all we can. I have promised to stand by you all. I feel the time is fast approaching when you will realize more of our presence than you do to-day.

Father sends loving words to you all; and also would I say to you, Charles: Be patient, for you shall accomplish much with your slates. Do not be over-anxious, for if you do you will retard our work.

I speak from the spirit, and ask you, dear sister, to listen to the still, small voice of your spirit, and give our mother all the kind words possible. In a few short years I shall come to meet that mother—yes, I shall come to meet you all with loving words of welcome.

Luella Hollis Brown, of Allston, this State.

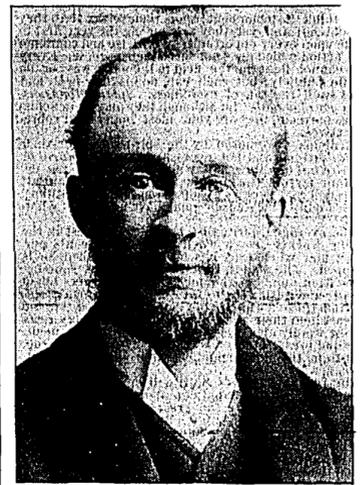
Spirit Messages.

The following messages from individual spirits have been received (according to dates) at THE BANNER CIRCLES, through the mediumship of Mrs. B. F. SMITH; they will appear in due order on our sixth page:

- April 6.—Frederick W. Colton; Horace Jerome; Edward F. Jacobs; Mary Morrill; Richard Currier; Louis Smith.
April 13.—G. W. Goss; Caleb Caldwell; William Reed; Jonathan Wilson; Corbett Gould; Moses Brown; Henry V. Nutter; Eddie Alfred Howe; Howard Rowell.
April 20.—Arthur Devlin; Caroline Kendrick; Robert Pratt; Festus Stebbins; Ella Adams; Alice Stewart; Harriet Louisa Harris; Julia Ann Clark; Charlie Seavey; March Chase.
April 27.—Polly Churchill; William Lamont; Mrs. P. S. Dickenson; Oscar Cary; Mary Webster; George Rier.
May 4.—S. B. Nichols; Thomas Middleton; Thomas Stevenson; Katie A. Kinsey (Spirit Violet); Carrie Trask; Bessie Peck.
May 11.—Dr. Joseph H. Durr; Mary A. Parker; David Hopkins; Martha M. Boyington; Sarah B. Rockwood; Asa Thayer; Jane Woodfin; John Gray; Dr. Terry.
May 18.—P. H. Conant; Mrs. Winifred G. Martin; Capt. Isaac T. Davis; Lottie M. Wellington; Joseph W. Butler; Annie Fousom Thayer; Jennie Foster; Dr. Milton Barker.
May 25.—Adelaide Lothrop; Hirus S. Leland; James Malbon; Bessie W. Cranston; Nellie Welch; Scilla Snow; Tracy Nichols; Joseph E. Merrill; Samuel Williams; Rev. Lyndar Fay; Charlotte A. Rice; Lottie Wood.
June 1.—Sadie Evans; Oliver Watkins; Henry Jacobs; John McQuinn; Nancy Batchelor; George O. Sherman; Nellie Conley; Katie Donnellan.
June 8.—Robert C. Cummings; Almira C. Spaulding; Sally Reed; Rosa T. Amedey; Henry C. Wright; Sarah A. Bruce; Jonathan Alger.
June 15.—Col. Sabin Pond; Joseph Kinsey; Huldah S. Russell; Lydia Morrill; Arthur Russell; Samuel Hazen; Benjamin Brinthal; Margaret Menter; Peter Kingman.

ANSWERS TO QUESTIONS

GIVEN THROUGH THE MEDIUMSHIP OF



W. J. COLVILLE.

QUES.—[By "Inquirer," Littlefield, N. H.] Will the inspiring intelligence please tell us the difference in the art of healing between Christian Science and Spiritualism—Christian Science claiming no part of Spiritualism, Hypnotism or Magnetism?

ANS.—Our reply to all such questions as this is simply to state that there are wide differences of opinion among avowed Christian Scientists, not to mention other schools of mental healers, regarding the true place of Spiritualism, hypnotism and other systems, and the relation these bear to a metaphysical system per se. Mrs. Eddy has repudiated Spiritualism and denounced hypnotism in "Science and Health," therefore those who accept her teachings as infallible, echo her sayings. Other mental healers have a prejudice against Spiritualism; though they are ignorant of it, and this prejudice is, of course, no credit to their intelligence, and it also weakens their influence for good by branding them with inconsistency, as almost every mental healer condemns prejudice unsparringly, and rightly so.

Chairvoynants often declare that they see spirit-friends surrounding mental healers, and assisting them in their work, even those who declare they have no connection with Spiritualism. At first sight it may appear strange that spiritual influences should participate in a work carried on by those who repudiate their action, but second thought in this connection suggests a reasonable explanation, viz., that intelligences who are really concerned in human welfare are not in the least self-assertive; they are not seeking their own glory; they do not desire honor or applause, but are satisfied to do good; therefore they embrace every opportunity afforded them of being useful to those in need.

As to hypnotism, it certainly has its shadows as well as its lights, and though Mr. Hudson in his "Law of Psychic Phenomena" has convincingly refuted many reasonable objections to simple hypnotism, there are still many objectionable aspects of this certainly fascinating subject. If *trismonia* is the difficulty, the hypnotic formula "you do sleep," or "you are sleeping," is quite appropriate, as it constitutes a mental suggestion favorable to the induction of needed repose; but only rarely do professors of the hypnotic art take this correct attitude toward all with whom they experiment.

The real difference between rational mind and ordinary hypnotic action is this: The former acts always and only while the latter often acts without the conscious will of the receiver of the mental message. Christian Scientists of the Eddy school are avowedly exclusive; and their denunciations

of Spiritualism are entirely valueless; but the truth embodied in their theory and practice remains despite their prejudices, which are, however, a limitation of their usefulness. We contend that every system embodies some truth, though not usually unalloyed with error; therefore we seek to discriminate clearly between the essentials of mental therapeutics, and the caprices of sectarians.

Spiritual healing is metaphysical. The absence of a physical body does not prevent an intelligent man or woman from practicing healing, neither does the surrender of the physique endow one with ability to heal. The whole question resolves itself into the following answer: Healing is the result of vibratory action emanating from an aroused centre in the healer successfully directed to an unawakened but arousable corresponding centre in the patient.

Q.—[By Mrs. Dickson, Orange, N. J.] "The Jesus Christ of the Gospels is an allegorical representation of redeeming goodness and truth in man." If he was God he was not an individual man as we are; if he was a man he was born as we are, in the human way, and not the uncreated Eternal God. Christ is divine truth.

The highly conceived conception which a human being has of Infinite Deity is a Jesus Christ in his soul. "Jesus Christ is in you."

The instruction contained in Matthew, Mark, Luke and John is of an entirely progressive character; it is according to the development of the spiritual nature in man, as represented by the maters; the growth from the infant to the man of mature age. The Gospel of Matthew represents the infant love principle, which is altogether of affection for parents, companions, etc., and has no rational understanding. For this reason it is filled with the simplest statements of spiritual things.

The Gospels of Mark and Luke deal with the progressive intellectual quality. John gives the innermost celestial sense of the word. It is utterly impossible to harmonize the Gospels on the literal plane, but a law of harmony exists in the very differences. Judged according to this spiritual standard, the discrepancies disappear, relating as they do to *Dierrete Degrees* in spiritual life. By this method Christ is successively born, lives, is crucified and glorified in us, and we attain to an embodiment of his life, which is rendered impossible by holding to the *literal* past. The inward integrity of the Bible is preserved, and the Christ life is placed on a divine eminence inaccessible to the criticisms of all scientific and historical research, and is made satisfactory to the deepest yearnings of the regenerating man. Does this view accord with your teachings?

A.—We recognize the quotations and the reasoning as from a very interesting book, deserving careful study, entitled "The Harmony of Gospel Differences." Without seeking in any degree to impose our own unsupported assertions upon any one, we do feel at liberty to state, now this question has been publicly propounded, that we have substantially accepted the teaching here suggested ever since we gave the four gospel narratives any close or careful study. In these Gospels we find no contradictions, but innumerable paradoxes; no irreconcilable oppositions, but statements emanating from widely distinct planes of perception, varying from the ordinary external sphere of commonly understood moral precept to the highly esoteric gnosticism of the Fourth Gospel, which certainly deals with the most internal perception of truth possible to man, as we at present know the race.

This argument is by no means a barren scholastic or theological controversy; it touches anthropology at every point, and if it be at all universally agreed to, it cannot fail to greatly ennoble our view of human possibility. The most recent congress of liberal religious thinkers, held in May, '94, in Sinai Temple, Chicago, has gone far to show that progressive Jews, Free Religionists, Ethical Culturists, Universalists and Unitarians are now very nearly ready to unite on a common platform of practical philanthropic effort to regenerate human society by the application of the highest conceivable theory of human nature to daily life. What can this new liberal movement signify but that, as a people, we are fast outgrowing the old religious dogmatism, and are ready for a better substitute in place of all that we discard? To say that Jesus Christ means goodness and truth in man, and that this Jesus Christ is forming in regenerating human nature, is a conception so immeasurably in advance of orthodox Trinitarianism, that it is practically conceding the whole ground to those who make belief utterly subordinate to character.

The reign of iconoclasm is nearly over. The best new books, notably such profound treatises as Albert Ross Parson's "New Light from the Great Pyramid," introduce the reading public to sufficient reason for the extreme veneration so long paid to documents whose inspired character frequently shows not at all in their letter. The hour has gone by for literal Bible-worshippers, and also for Bible-heretics, to make converts among the thoughtful, though for some time yet there will be two ignorant classes, no doubt, the one ready to blindly accept, the other to blindly deny. We consider that the profoundest and most satisfying interpretation of any literature is the highest. We learn neither from credulity or denunciation or ridicule; but we do learn from penetrative exposition.

It is a singular fact that while Swedenborg declared there were spiritual and celestial senses to five books contained in the New Testament, he only gave to the world an "Apocalypse Unveiled," dealing with the inner sense of one of them. The more we drift away from the conventional positions of old-time creed-makers, the nearer do we draw to an esoteric philosophy, which causes us to see all humanity depleted in the representative of the race. Whatever may or may not be true concerning the historic Jesus, the Gospel narratives are full of instruction regarding the steady, continuous process of universal human regeneration. "There is a Christ in every man," was an old doctrine of the Quakers, and it is true. Spiritual evolution is the manifesting, through an orderly process, of this involved divinity concealed in the whole human race.

"Discountenance phenomena if you will, make the profession of public mediumship discreditable if you choose, frown the army of public workers down, close up the avenues between the two worlds in this regard, and then how much of comfort will you get? Oh, you will have your private mediums, will you? Yes, you will have your private mediums, and people generally will then want to come into your houses and invade the privacy of your domestic circles. But you will exercise judgment, you say. Oh, yes, of course. Your house is private, your domestic circle is sacred, and you have none but your own particular friends and immediate acquaintances that you benefit and improve. And those hungry people, what are they to do? Won't you take them in? Do you know anybody that will?"—J. J. Moore, in the Two Worlds.

Real Merit is the characteristic of Hood's Sarsaparilla, and it is manifested every day in the remarkable cures this medicine accomplishes. Hood's Sarsaparilla is the kind. Try it.

Hood's Pills are the best family cathartic and liver medicine. Harmless, reliable, sure.

Spiritual Camp-Meetings.

(Continued from second page.)
from abroad, and who also generously assisted in paying the expenses...

You may remember, Editor, that for many years I have reported those meetings for THE BANNER and other papers...

The old church, and the memory of early days, "must and shall be preserved."

The hundreds of people who attended those meetings hereafter, from the surrounding country and other States of the Union...

Let me not be misunderstood: I cast no reflection upon the President and officers of the Sturgis Harmonical Society...

But, even if they had to appeal to strangers, let them, once for all, determine to uphold the anniversary of the building and dedication of the first spiritual church of the world...

It is unfortunate, the yearly meeting of 1894 must be postponed, let us take care that such a misfortune shall not occur again...

ETNA, ME.
The Directors of the First Maine Spiritual State Camp-Meeting Association met at its grounds in Etna, June 2d...

The speakers engaged are Mr. J. Clerg Wright, Mr. F. A. Wignin of Salem, Mass., Tille U. Reynolds of Troy, N. Y., Mrs. Hattie E. Mason of Worcester, Mass., and Misses of the Spiritualist and lecturer, Mrs. Abbie M. Woodhouse...

It is anticipated that the meeting of the present season will be the best—by reason of the interest and zeal manifested on the occasion of the business convention...

Sunday, June 3d, there were two interesting meetings held in the hall on the camp grounds. Among those who were present were Mrs. Mary Smith of Brewer, Me., Mrs. Amelia Stevens of Stetson, and Mrs. E. R. Johnson of Camp Etna...

MAINE CAMP, CT.
To the Editor of the Banner of Light:
(Our lectures commence July 6th, and close Aug. 26th.)

The speakers engaged are: Mrs. Tille Reynolds, Mr. A. E. Tisdale, Rev. Audrus Titus, Mrs. Clara H. Banks, Joseph D. Stiles, George A. Fuller, M. D., Mr. G. D. B. Ewell, Mrs. Rachael Woodhouse.

Remarkable Preservation
Is a characteristic of Borden's Peerless Brand Evaporated Cream. Always the same, is perfectly pure; entirely wholesome; free from substances foreign to pure milk...

ASTONISHING OFFER.
SEND three 2-cent stamps, look of hair, name, age, sex, one leading symptom, and your disease will be diagnosed free by my powerful, DR. A. S. DORRIS, San Jose, Cal. Apr. 7.

ILLUMINATION!
The nights, the days, hold me in thrall. Tolls of men and women drag my faith to the earth—Furrowed with pain, the casual cares, I long—I look—I reach forth to life.

Release! Escape! Shall I speak of the door swung wide, of the unbarred gates? After the vigil I step across the border-line, I take my place with the pioneers.

Have I not the hour patiently, without fear, at the portal? Now my name called, now the lip of my love has spoken: Do I mistake you, O divine Signaler? Is it after all some other soul that is halled?

My self is my answer: There's that in my heart responds, meeting the call with equal bond, establishing forever the unseverable bond. Bond that does not bind—bond that frees—bond that discovers and bestows.

Look! I am flushed with inexhaustible possessions! The old assures vanish, I am expanded to infinite sweep. O world! Not dead to you—only seeing you, knowing you, at last. Mixed with countless worlds, knowing with your companions also:

O year! Not dead to you—only seeing you, knowing you, at last. Mixed with all time, untangling the knotted thread: O world! O year! Before birth seeing birth, after life seeing life! The infinite blue, heaven's fond eye, opens upon me.

O voice, mastering me, making me, too, master—My ear is closed, I hear the syllables fall, "Waves on waves of the farther worlds, waves on shores of the day."

I am all eye—O God! you are all speech: Melody celestial—sight and voice, color and tone, warring no more. In the boundless blue uplifted.

This minute grown infinite, the far worlds spread before me. The endless drift of soul, the long stretch of faces, all lit by the divine sun. Or swift or slow or early or late the line not anywhere broken; All—all—equally sustained, swept in the same dew. The peak lit for all, the triumph inevitable.

O my soul! look yet again: There too are you, a figure in the panoramas. On your brow the dawn has set its beauteous beam. Here with me—there not with me. Death fills me with its abundance.

O soul, have I lost you or found you? Found—the faithless circle born at last to you, After the waiting years. Far eras behind, far eras ahead, the simple few years shafts from the central sun. Speeding for fuller fruition the orbs of space.

Back to the first word of speech, On to the last utterance of seers. My soul, knowing its own, wrapt in its protean habit, catches the perfect song.

Brothers, worlds, I greet you! The wheel turns, the boundless prospect opens. All, all, all—the light bearing, limitlessly the burdens of all. Do you think that you are misled, that the large heart beats not for you? That someone on the road you must faint and hear? Strength will be given for all your need.

Now the immortal years, the ceaseless road realized. The doubts shorn of wing and foot. The farthest leagued nearest, and the multiplied infinities choking here in my breast. O my questioner! you do not suspect me—you suspect yourself!

To-morrow on being yourself, you will see me. And the illumined spirit, passing the portal, God-grown, will have me proudly. —Horace L. Traubel, Editor Philadelphia Conservator.

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.

ADAMSON'S BOTANIC COUGH BALSAM. CURES COUGHS, Colds, Asthma, Hay Fever, AND ALL DISEASES LEADING TO CONSUMPTION. Regular Sizes, 35c. and 75c.

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Miss Judson's Books. "Why She Became a Spiritualist," 264 pages. One copy, \$1.00; six, \$5.00.

SOUL READING, OR PSYCHOMETRIC DELINEATION. MRS. A. B. SHEVERANCE has always been noted for her powers in examining and prescribing for disease...

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ASTONISHING OFFER. SEND three 2-cent stamps, look of hair, name, age, sex, one leading symptom, and your disease will be diagnosed free by my powerful, DR. A. S. DORRIS, San Jose, Cal. Apr. 7.

PARALYSIS. DR. C. I. THURMER, Drops, cure all cases of paralysis, for a valuable book FREE to all.

FREE SEND 4 CENTS IN POSTAGE, a look of your hair, name, age, sex, one leading symptom, and your disease will be diagnosed free by my powerful, DR. C. E. BATDORF, Mechanical, Iowa.

MRS. JENNIE CROSSE, Business, Test and Medical Medium. Six questions answered by mail, 50 cents and stamp. Whole lot, \$2.00. Magnificent Remedies prepared by spirit-direction. Address: Dorr, Me. June 16.

MRS. EMMA WHITE, Inspirational written communications, \$1. Enclose stamp and look of hair. 64 Davis street, Greenfield, Mass. June 3.

PEELER'S SURE RHEUMATIC CURE. This is strictly a Rheumatic Medicine, for the cure of Rheumatism in all its forms, and the dissolving of Stone and Gravel, to which all afflicted with Rheumatism are liable.

THE Writing Planchette. SCIENCE is unable to explain the mysterious performance of this wonderful instrument, which writes human 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 use...

GARLAND'S Vegetable Cough Drops. THE greatest known remedy for all Throat and Lung Complaints. For Croup, Asthma, Cough, Whooping Cough, Sore Throat, Hoarseness, Influenza, Bronchitis, and all other ailments of the Throat and Lungs. It is a French Preparation, and contains no harmful ingredients, and is therefore harmless in all cases; likewise palatable and beneficial in all. It is sold in all drug stores, and is also sold by mail for 25 cents per box, taken according to directions. It is warranted in all cases to give satisfaction, or the money will be returned by the proprietor, DR. M. H. GARLAND, 332 Maple street, Greenwood, Ill. Price, per box (one-fourth pound), 25 cents, postage free. For sale by COLBY & RICH.

California, THE SOUL: ITS POWERS, MIGRATIONS, AND TRANSMIGRATIONS. SECOND EDITION, REVISED AND ENLARGED. BY F. B. DOWD.

DIAGNOSIS FREE. SEND two 2-cent stamps, look of hair, name in full, age and sex, and I will give you a CLAUDE L. BLANCHARD'S PATENT MAGNETIC INSTRUMENT, GRAND RAPIDS, MICH., 1st June 3.

Mediums in Boston. Magnetism is Life. Dumont O. Dake, M. D. the celebrated Magneto Healer of New York City, is now located at 408 Columbus Ave., Boston, Mass. He has no peer in diagnosis and curative treatment of all chronic diseases. Rheumatism, Catarrh, Throat and Lung, Liver, Kidney, and Chronic Diseases. Women, etc. Patients at a distance successfully treated. Send address, leading symptoms, and name of disease, and I will send stamp for circular. Dr. Dake is the most powerful healer I ever met. J. C. COOKE WHITTIER.

Dr. C. E. Watkins. KNOWN the world over as the Independent State-Writer, who dispensed disease free of charge by his new and marvelous gift. If you are satisfied with your present doctor do not send for a diagnosis, for you will not receive one. This offer is only for those who are satisfied with the present treatment. Send leading symptom, age, name and sex, and two-cent stamps. DR. C. E. WATKINS, Box 491, Ayer, Mass. June 2.

J. K. D. Conant, Trance and Business Psychometrist. STAFFINGS daily from 10 A. M. to 6 P. M., sittings every Sunday evening at 1:30 P. M. and Friday afternoons at 2:30 P. M. 11 Union Park, Boston, Mass., between Shawmut Ave. and Tremont street. Will hold Public or Private Séances. June 2.

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

Mrs. Stoddard-Gray and Son, DeWitt C. Hough, THE Materializing and Test Mediums, from New York. hold sittings each evening for two weeks at 481 Columbus Avenue, Boston, commencing at 8 o'clock. June 16.

Miss A. Peabody, BUSINESS, Test and Developing Medium, sittings daily. 6 Circles Sunday, Thursday evenings, and Tuesday afternoons at 3 o'clock. Six Developing Sittings for \$4.00. 8 Common street, near Tremont street, Boston. June 23.

DR. JAMES R. COCKE, 138 Huntington Avenue, Boston, Mass. APR. 25.

MRS. THAXTER, Banner of Light Building, Boston, Mass. June 2.

Osgood F. Stiles, DEVELOPING, Business and Test Medium. Obsession a specialty. Circle Sunday and Tuesday evenings at 7:30, Thursday afternoons at 2:30. No. 73 Waltham street. June 23.

Marshall O. Wilcox, MAGNETIC Healer, 84 Bosworth street, Room 5, Boston, Mass. Office hours, 9 to 12 A. M., 1 to 5 P. M. Will visit patients at residence by appointment. Magnetized paper, \$1.00 a package. June 2.

Mrs. M. E. Johnson, BUSINESS and Test Medium. Hours 10 A. M. to 9 P. M. 6 Circles Thursday and Sunday evenings, 8 o'clock. 14 Winter street, Room 8, Boston. June 23.

Mrs. Fannie A. Dodd, MAGNETIC PHYSICIAN and Test Medium, No. 233 Tremont street, corner of Elliot street, Boston. June 23.

Dr. Addison D. Crabtree, 131 TREMONT ST. Diagnosis and Cure of Diseases at a distance. 20 years. Read stamp, age and sex. APR. 28.

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Mrs. A. E. Cunningham, June 2. 241 Columbus Avenue, Suite 8, Boston.

Miss Helen A. Sloan, MAGNETIC Physician, Vapor Baths, No. 178 Tremont street, Boston. APR. 28.

PSYCHOMETRIC and Business Reading, or six questions answered, 50 cents and two stamps. MARGUERITE BURTON, 1472 Washington street, Boston. May 11.

DR. LIZZIE M. WHITING, MASSAGE, 19 Temple Place, Rooms 8 and 9, Boston. Sundays, evenings and holidays. Ring. 13w. APR. 7.

MME. CARBEE, Astrologer and Palm Reader. Life-Reading from the Stars. 1098 Washington street, Boston. June 2.

MRS. J. C. EWELL, Inspirational and Medical Medium, Physician, 94 Tremont street, cor. Hanson, Boston. June 2.

DR. JULIA M. CARPENTER, 2 Stanmore Place, off Warren street, Roxbury. Jan. 6.

R. L. Green, SPIRIT PHOTOGRAPHER. I AM prepared to give sittings by mail from photo or look of hair. Enclose stamp for Circulars, with terms and references. Address BOX 9, ONSET, MASS. June 23.

FAT FOLKS. PREPARE for hot weather by getting your flesh fifteen pounds lighter by dieting. Dieting free. Free consultation from 10 to 4, and from 8 to 10, Sundays from 10 to 3. DR. JOHNSON, 881 Tremont street, Boston. June 16.

FOR SALE, OFFICE and Mail Practice of a well-known Physician, extending over many States; 30 years. Purchaser must be a good Magnetist. Address A. D. D. BANNER office. June 16.

Identity Indicator. Unswear the end of nickel-plated cylinder charm; write your name and address on the slip of paper, and the name and address of a relative or friend on the opposite side. Roll up the paper and insert in inner tube and screw it fast. It is then ready to be worn on the key-ring or as a charm. In case of accident or death among strangers, the wearer may be identified and returned to his friends. No traveling person should be without it. Price 15 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.

THE TEMPLE OF THE ROSE CROSS. Containing the Special Instructions of the Spirits on the Theory of All Kinds of Manifestations; the Means of Communicating with the Invisible World; the Development of Mediumship; the Difficulties and the Dangers that are to be Encountered in the Fractious Spiritism; BY A. W. WOOD. Price, 25 cents. Translated from the French, by Emma A. Wood. This is the greatest work in the French spiritist literature, its teachings of the most important character, and no book in the entire range of Spiritual Literature is better calculated to meet the needs of all classes of persons who are interested in the subject. Price 25 cents. For sale by COLBY & RICH.

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Banner of Light.

BOSTON, SATURDAY, JUNE 28, 1894.

MEETINGS IN BOSTON.

First Spiritual Temple, corner Essex and Newbury Streets.—Spiritual Fraternity Society; Public services every Sunday at 10 1/2 A. M. and 7 1/2 P. M. and on Wednesdays at 8 P. M. ... Meetings announced from platform, seats free. All are welcome.

Esplanade Hall, 604 Washington Street.—Sundays at 11 A. M., 2 1/2 and 7 1/2 P. M.; also Wednesdays at 8 P. M. ... Meetings announced from platform, seats free. All are welcome.

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Everything used in making Cleveland's Baking Powder is printed on the label. Cleveland's Baking Powder keep their freshness and flavor. "Pure" and "Sure."

MEETINGS IN MASSACHUSETTS. Worcester.—Mrs. Clara H. Banks occupied our platform June 17th, giving two able lectures. She will also lecture for us next Sunday, when our meetings will close.

RHODE ISLAND. Providence.—The Spiritualist Association, Columbia Hall, No. 248 Weybosset street. Meetings at 7:30 P. M. every Sunday until October. Progressive school at 6 P. M.

TO Correspondents. Mrs. E. K. CHELSEA, MASS.—The best thing you can do in regard to the matter of which you write, is to consult some good trance medium in private. We recommend Mrs. Thaxter, 84 Bowdoin street, Boston.

Spiritualist Camp-Meetings for 1894. The reader will find subjoined a partial list of the localities and time of the sessions where these Convocations are to be held.

MEETINGS IN PHILADELPHIA. The First Association of Spiritualists meets at First Association Hall, 5th and Arch streets. President, Benj. F. Bennett; Treasurer, James Green; Secretary, Frank H. Morrill.

Ideal Suggestion Mental Photography. A Restorative System for Home and Private use. Preceded by a Study of the Laws of Mental Healing. BY HENRY WOOD.

PENNSYLVANIA.

Philadelphia.—Mrs. R. S. Lillie was the speaker at the hall of the First Association of Spiritualists on Sunday, June 10th. The subject was the "Law of Progress."

Camp and Grove Meetings.

Lake Pleasant. To the Editor of the Banner of Light: The number of people at this place exceeds any year in its history—at this time.

Echo Grove.

To the Editor of the Banner of Light: With the mercury above ninety a large audience attended the meetings at this beautiful grove, but the trees offered a welcome shelter.

Cassadaga Camp and the Annual Picnic.

To the Editor of the Banner of Light: This delightful 18th day of June finds your correspondent again within the gates of fair Cassadaga. The occasion is that of the annual Picnic, which was held the 8th, 9th and 10th inst.

"Camp Progress."

To the Editor of the Banner of Light: The Lynn and Salem North Shore Association held grove-meetings June 17th at Upper Swampscott. Quite a large attendance.

For Over Fifty Years.

Mrs. Winslow's Soothing Syrup has been used for children teething. It soothes the child, softens the gums, relieves pain, cures wind colic, and the best remedy for Diarrhoea. Twenty-five cents a bottle.

MEETINGS IN BROOKLYN.

The Progressive Spiritualist Association, Bedford Avenue, corner of South Third street. Meetings Sunday evenings, 7 1/2 P. M. Good speakers and mediums. Mrs. M. C. Edson, President.