BANNER OF LIGHT.

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Written for the Banner of Light.

LILY DALE.

BY STEPHEN H. BARNSDALE.

Fair Lily Dale! Sweet Lily Dale!
How oft does memory spread her sail
And glide to thy fair shores;
How oft in keen temptation's hour,
We recollect that wondrous power
Was given to us by yours.

Fair Lily Dale! Sweet Lily Dale!
May angels keep within thy pale,
And make thee more like heaven;
That many another pilgrim here,
May learn to think of thee as dear,
Because of help thou 'st given.

And may thy earthly ministers—
Who come to fill the needs of those
Who meet within thy gates—
Come ever clothed with wisdom, love,
To help all souls to rise above
Earth's trials, fears and hates.

Fair Lily Dale! Sweet Lily Dale!
On thee may ever blow a gale
From yon bright Beulah land;
May every season's meeting here,
Be fraught with greater good and cheer,
Till we meet on heaven's strand.

Glints from our Foreign Exchanges.

Translated for the Banner of Light

BY W. N. EAYRS.

[From La Lumière.]

General Yermoloff.

General Yermoloff was one of the great military heroes of Russia. He died quietly at Moscow on the 19th of April, 1861, at the age of 85.

An intimate friend of the General contributes to a work by M. V. Potto, entitled, "The War in Caucasus," the following story—a strange, mystical legend:

"One day, as I was about to leave Moscow, I visited Yermoloff, to say good-by to him, and as I turned to go from him I was unable to conceal my emotion.

'Don't be alarmed,' said he, 'we shall see each other again. I shall not die before you come back.' This was eighteen months before his death.

'Yes,' I said. 'In life, as in death, God alone is master.'

To this he replied, 'I tell you positively that I shall not die within a year; but I shall in a few months after the year has passed. Come with me.'

As he said these words, he rose and led me into his study. There, taking from a desk a folded paper which was covered with writing, he gave it to me and asked me: 'Whose handwriting is this?"

'It is your own,' I replied.

'Well, then, read what is written.'

It was a memorandum, a collection of dates, beginning with the year in which Yermoloff had been promoted to the rank of Lieutenant-Colonel. In it every important event that was to happen in his life, a life so full of great events, was carefully noted. He followed me with his eyes as I read, and when I had reached the last paragraph he placed his hand over the last lines, saying: 'You must not read that. In these last lines are revealed the year, the month and the day of my death. All that you have just read was written by me long in advance of the events there recorded, and everything has happened just as foretold, even to the minutest details. I am going to tell you how I came to write this.

When I was a young Lieutenant Colonel, I was sent on some affair into a little city in the provinces. My lodgings consisted of two apartments; one for my servants, and the other for my private use. To this room there was no access except through the first.

One evening, as I was sitting very late at my desk, engaged in writing, I fell into a revery. Suddenly awaking, I raised my eyes, and saw, standing in front of me, on the opposite side of my desk, a stranger; a man who belonged, as I judged from his clothing, to an inferior class of society. Before I had time to ask him who he was and what he wanted, he said to me, "Take your pen and write."

I felt myself under the control of an irresistible power, and in silence I obeyed. The stranger then began to dictate to me all that was to happen to me during the remainder of my life, terminating his dictation with the date and the hour of my death. As he pronounced the last word he disappeared.

A few minutes passed before I regained my self-control; then, leaping from my chair, I hastened into the outer room, through which the stranger would have been obliged to go to make his exit. As I opened the door, I saw that my secretary was writing by the light of a torch, and my orderly stretched on the floor in front of the door, which was locked. To my question, "Who has just passed through here?" my Secretary, looking up at me in astonishment, replied, "Nobody."

Until this day I have never told this to a living soul. You are the first to hear it. I knew very well that some would suspect that I had made up this story, while others would see in me the victim of hallucination. But for myself personally, all this is an undeniable fact, objective and tangible, of which the proof is found in that document you have just read.'

The last date that was inscribed in this curious document was in fact exact. Yermoloff died on the very day and in the very hour that had been written."

A Premonitory Dream.

[From Annali dello Spiritismo.]

In the year 1879, Caroline Kühnel and her daughter, living at Teplitz, were found dead. The serious wounds that each had received left no doubt that they had been murdered. Suspicion fell upon the head of the family, Guiseppe Kühnel, but he could not be found. The surviving son sold the property to Giovanni Watke, who immediately came to occupy the estate. In May, 1880, Watke dreamed that he had a violent quarrel with Guiseppe Kühnel, who exclaimed, "Although you think that I am far from here, I am in this place, and here I shall stay."

He related his dream, and with the assistance of an officer of justice, a careful search of the house and stable was made, but with no result. Nevertheless, Watke, to whom the residence in the house had become extremely disagreeable, determined to renew the search himself. A few days after, when he was moving some boards in the stable, he found the dead body of a man, badly decomposed. The officer, who was immediately summoned, recognized in it the body of the missing Guiseppe Kühnel; the wounds on whose body were like those found on the bodies of his wife and daughter. It was evident that he, too, had been murdered, and had been concealed in order to turn suspicion upon him.

Several circumstances that came to light afterward, indicated that the son, who had sold the property so hastily, was the guilty one. He was arrested, and by the court at Leitmeritz, was condemned to death.

Strange Phenomena of Fiery Shapes.

[From Psychische Studien.]

Sometime since in this valuable monthly, edited by Count Alexander Aksakoff, there was given the recital, by Fritz Desor of St. Petersburg, of several curious phenomena, all of which concern strange appearances of spirits in the shape of balls or round masses of fire.

The first of these accounts is entitled "The Griesheimer House at Darmstadt."

In and around the hunting lodge erected in the year 1717 by Landgrave Ernst Ludwig occurred phenomena of such a character as to cause the lodge to be destroyed by order of the owner, although it had been built at great cost, and had been occupied only a short time.

Shortly before the order was given for the destruction of the lodge, a riding master in the service of Landgrave, whose courage and presence of mind had already won for him great distinction in the service of Frederick the Great of Prussia, offered to put an end to the "spooks," as he called them, and to clear up the mystery. For this purpose he asked for twenty selected dragoons, who were at once willingly placed under his command.

On a fine afternoon in autumn the master Fuchs, with his squad of troops, appeared in in the Griesheimer hunting lodge. His first act was to search the building thoroughly from cellar to garret; but he found nothing but a few bats. The grove surrounding the house was next examined; again the search was fruitless in result; nothing was found that could arouse any suspicion. Next a double row of sentinels was stationed about the house; the inner one twenty, the outer fifty paces distant from it, while Master Fuchs, with the rest of his company, took his place in the house itself.

The men who had been posted about the house severally gave this report: "A short time after we had taken our places, not only the foremost, but also the rear guards, heard a noise, that approaching them grew louder and louder, as if something was endeavoring violently to force its way through the underbrush. As it came nearer, we heard a deep sigh, and suddenly there broke from the ground a little flame; a great form, covered with hair, was distinctly seen, which, sighing, moved toward the house with a rolling motion, and, in accordance with our orders, we fired upon the shape when it was only about twenty paces distant; after the firing all was still, and former quiet and darkness returned."

In the second, with the title, "The Haunted House in Szegedin," Herr von Lauber says: "The following phenomena occurred in the fall and winter of 1836-1837, during my residence in this city, and in the course of the year, more particularly in April: After visible shapes in the form of men had appeared, there constantly rose from the corner of the room, in which corner stood a bookcase, a ball of light, which ascended slowly to the ceiling, moved beneath it, and gradually sank and fixed itself on the other wall of the room. It resembled a disk in which my wife clearly saw shapes, something like the spots on the moon. Although it was a clear, white light, it did not in the least illuminate the neighboring objects. Shadows, like slowly rising clouds of smoke, passed over it, and for a time obscured it. It reappeared again, however, sank many times to the floor, forming itself into a long figure, about the height of a man, and passed away without leaving a trace behind.

On the 6th of April the light was most remarkable. I was wishing to go to sleep. After a violent knocking the ball of light arose from the corner, clearer and brighter than ever. It fixed itself on the wall, at a height about that of a man, and I noticed distinctly its constant oscillation, like the motion of the reflection of the sun's rays upon a dark, moving surface of water. I observed it clearly, and thought it might possibly be a case of hallucination, but involuntarily the wish rose in my mind: 'If the light would come nearer, so that I might better examine it,' when the light began to waver, rose, and approached the middle of the room, and I experienced the peculiar sensation that is produced when one is in the presence of spirits. Then it slowly withdrew to the wall, and there remained so long, that, in spite of my curiosity, I fell asleep.

The third is communicated by Priest J. Schneider. We give the reverend gentleman's own account of the phenomenon:

I was then a priest in O. E., and had made a trip to Freyburg on business for a friend. It was in the month of November. On my return, as I came, about 4 o'clock in the morning, to the first houses of my parish, I saw in the middle of the village street, about twenty or thirty paces before me, a bright fire, in shape like a basket burning. It burned in many but pale flames, like the flame of alcohol. I stopped, supporting myself on my walking stick, and looked at the fire, supposing that some fellows during the night had lighted it. In this way several minutes passed. Finally I went nearer to it. As I approached it quickly rose from the earth to the height of about twenty feet, floated quietly in the air for a few minutes, then quickly moved in the direction of the graveyard. I could clearly see it during the whole of its course, as it suddenly fell from on high into the graveyard and disappeared. The light of the moon was sufficient to enable me to see that on the spot where I had seen the fire burning on the ground there was no trace of wood, coal or ashes. The whole neighborhood was wrapped in deep sleep; no sign of life or light was to be seen.

The year before I had the privilege of witnessing the same spectacle. It was in the fall of the year. I was returning with my children from a walk to M——. When we came to a little valley a light moved hastily to and fro on the summit of the hill between this place and my parish. We followed with attentive gaze the burning apparition for a long time. Reaching my house, I took my telescope and watched it closely. It was a round mass of fire, breaking into many feeble flames, and about the size of a basket. For a long time it ran hither and thither on the hill opposite the rectory; at last it dropped into the valley and disappeared."

August Butscher gives the fourth of the series. He says: "In the month of September, 1887, I was returning from the discharge of my night watch, between twelve and one o'clock. When I was about twenty minutes' walk from Urach, and near the stone bridge, I saw, about thirty paces before me, a glow of fire, as if coming out of the earth, and it gradually assumed the form of a railway porter's lodge. I went quickly to it, in the expectation of seeing a house on fire. But to my astonishment it remained always the same distance from me, however rapidly I went toward it. It moved noiselessly in the direction of the stone bridge. It was not like a burning brand, but like a glowing mass.

When I came to the river Ems, the mass moved along the banks of the river, up the stream, and changed its form as it went. It looked then like a hay-wagon, and it seemed as if torches were stuck on each side of the wagon. I distinctly saw the wheels move, and could distinguish two horses attached to the wagon. In a few seconds it vanished, after having been from the beginning visible five or six minutes. At first I kept the occurrence to myself, for I was afraid of being laughed at, but I have finally determined to tell my story of the apparition."

History of the Healing Art.

A LECTURE BY DR. BLAND.

On the 3d inst. Dr. T. A. Bland, author of "How to Get Well, and How to Keep Well," delivered a lecture before the Universalist Ministerial Association of Boston, on "The Origin, History, and Present Status of the Healing Art," of which we are able to give but an abstract.

"Medicine and religion," began the Doctor, "were originally one. The priest and physician was the same person. Disease was supposed to be caused by malignant spirits, and could be cured only by spiritual agencies. The priests professed to have influence with good spirits, and power over bad spirits. The remedies for disease were sacrifices, prayers, incantations, etc.

When man progressed out of savagery into barbarism, the priest took charge of his spiritual interests, and the physician of his physical. They both held to the dogma of human depravity. Nature being depraved was a foe to be antagonized, hence poisons were the proper remedies for disease.

The Orthodox physicians, as well as the Orthodox priests, cling to the doctrine of the depravity of human nature to this day, hence they administer deadly poisons to the sick.

The old school (Allopathic) physician, believes in the doctrine of contraries, so he gives poisons to create an artificial disease, that will drive out and replace the natural disease.

The Homeopath says this is all wrong. '*Similia, similibus curantur*' is his guiding principle, hence he gives poisons to a sick person to cure a disease which he believes would produce that same disease if given to the patient if he was well.

About the time that Dr. Priestly of England began to preach the doctrine that human nature is essentially good, and the dogma of inherent depravity a base superstition, Dr. Brown of Scotland began to teach that health is natural, disease abnormal; that the vital forces of the body always strive to drive out disease, and restore the patient to a healthy state; and that it is the duty of the physician to aid nature, instead of opposing her efforts.

Dr. Rush of Revolutionary fame, accepted this view, and through his lectures and writings, the Breunonian System, as it was called, made considerable headway in this country.

I am a disciple of Dr. Rush, for it was through his writings that I got an inkling of the true system of medicine. I did not read Dr. Brown's book till later.

Dr. Alva Curtis, founder of the Physio-Medical College of Cincinnati, improved upon Brown and Rush very greatly. I deem it a fortunate circumstance that I took a course of lectures in Dr. Curtis's college.

Physio-medical is a good name for a medical school, as it means medicine which acts in harmony with the laws of physiology—the laws of life.

In a review of my book, the *Medical Gleaner* of Cincinnati says: 'Dr. Bland calls himself an Eclectic; but he is not eclectic in a sectarian sense. We should classify him as a physio-medicalist, with a hydropathic annex.'

I accept this title. I am eclectic only as eclecticism stands for non-sectarianism. There is an element of superstition in the vast majority, hence Hahnemann was able to achieve a much greater fame with his mysterious system of Homeopathy than Brown and Rush and Curtis have with their true, simple natural common-sense system of medicine.

In a letter to me in regard to my book, Rev. Minot J. Savage, among other things, says: 'If only everybody would read it, and be guided by it, there would be much less illness charged against Divine Providence. But people want mystery in their medicine, as in some other places, and they do n't want to behave in order to be well.'

I recognize the truth of this, but I prefer to write for the intelligent few rather than for the ignorant and superstitious masses. Yet my book is meant for the people rather than for the profession, hence it is so plain that any who can read in the Third Reader can understand it."

The hundred and odd clergymen listened to the lecture with intense interest, and on the expiration of the hour a motion to extend the doctor's time indefinitely was adopted by unanimous vote, so he talked a half hour longer, and then answered pertinent questions for another thirty minutes.

The lecture was evidently highly appreciated by the thoughtful and cultured audience.

☞ Yesterday we worshiped the lord, the soldier, the master; to day we reverence MAN, his liberty, his dignity, his immortality, his labor, his progressive tendency; all that constitutes him a creature made in the image of God—not his color, his birth, his fortune, all that is accidental and transitory in him. We believe that every man ought to be a temple of the living God; that the altar upon which he ought to sacrifice to God is the earth, his field of trial and of labor; that the incense of his sacrifice is the task accomplished by him; that his prayer is love; his power, love realized—association. We believe no more in that narrow dualism which has established an absurd antagonism between heaven and earth, between God and his creation. We believe that the earth is a stepping-stone toward heaven; that it represents a line in the immense poem of the universe; a note in the everlasting harmony of the Divine idea; and that on the accordance of our works with this harmony must depend the elevation of our actual being and our hope of progress in that transformation of life which we call death.—*Mazzini; "Europe, its Condition,"* 1852.

Literary Department.

THE HEIRESS OF GROVE HALL.

A ROMANCE.

Written Expressly for the Banner of Light,

BY CARLYLE PETERSILEA,

Author of "The Discovered Country," "Oceanides, A Psychical Novel," "Mary Anne Carew; Wife, Mother, Spirit, Angel," "Philip Carlisle, A Romance," Etc., Etc., Etc.

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CHAPTER XIV—CONTINUED.

The wicked Pauline flew with the utmost speed back to her chamber, quickly disrobed and threw herself into bed, where she lay in a cowering heap until the sun rose bright and clear the next morning. She now had herself dressed with the utmost care, that she might look fresh and joyous as possible, and went down to breakfast.

Mr. and Mrs. Somerton were already seated at the table, and expressed much pleasure at their daughter's bright and amiable appearance.

"Good morning, mamma," said the girl, as she kissed the lady. "Have you been waiting long?"

"No, my darling," replied the mother, returning the caress. "You are earlier than usual, and I never saw you look brighter or more beautiful, my pet."

Pauline kissed her father, at the same time smoothing his hair and brow with her delicate hand, and Mr. Somerton began to think that he had wronged his daughter heretofore in his thoughts; perhaps she would yet be all that his heart could desire.

"Have you seen Maggie yet, this morning?" asked the lady of Pauline.

"No, dearest mamma; I hurried down, fearing I was late, and thinking Maggie must be already here."

"This is the first time she has ever been late," remarked Mr. Somerton. "Her long ride may have wearied her, not being used to that kind of exercise."

He rang the bell as he spoke. Maggie's maid soon answered the summons, looking pale and frightened.

"What is the matter, Jane?" asked Mrs. Somerton, alarmed at the girl's troubled and anxious look.

"Oh, my lady!" replied the girl, "Miss Maggie is not in her room, and her bed has not been disturbed. She has gone, marm! and none of the servants know anything about her."

Mr. Somerton started up.

"When did you see her last, Pauline?" he asked, hurriedly.

"She remained with me a short time in my room last night, and then went to her own, as I supposed," replied Pauline.

"Ah! now I remember; she did not act like herself when she bade me good night, but looked troubled and thoughtful, as though she had something on her mind which she dared not reveal."

Mr. Somerton summoned the servants one by one and questioned them; but none knew anything of Maggie's departure. When the housekeeper's turn came, on being questioned she turned very pale, and manifested signs of fear or anger, Mr. Somerton could not decide which. She cast threatening, ominous glances in Pauline's direction, but repeatedly denied knowing anything of the young girl or her disappearance.

Mollie, Pauline's maid, said she had fallen asleep in the young lady's dressing room while waiting for Maggie to go to her own—that the young ladies were talking together in the most pleasant and animated way; that was the last she knew until her mistress called her to come and disrobe her for the night, as "Miss Maggie had just now gone to her own room;" that it was then after midnight.

When the servants had all been dismissed, without eliciting any information, Pauline said, apparently with much regret:

"Well, my dear father, it is plain that Maggie has taken her departure—in fact, has eloped in the dead of night. I hope," continued the artful girl, "that our jewels and silver are all safe. You perceive, dear mamma, that it is not well to trust an unknown too far."

Mr. Somerton bowed his head on his arms despairingly. Maggie had twined herself around his very heart-strings. Tears were rolling down Mrs. Somerton's cheeks, which she tried in vain to conceal.

"Perhaps, now that Maggie has taken French leave of us, you will love your own daughter better," said Pauline. "You always know where to find me, at least, if I am a little unamiable at times. Oh! well," she continued with a sigh, "I was just beginning to love the girl myself, and was planning for my younger sister's happiness pleasures that we might share together; my disappointment equals your own, my dear father and mother."

Horrible thoughts were crossing the banker's mind: His daughter's voice did not sound to him sincere; he thought he detected a slight mocking undertone. He raised his head, and looking Pauline directly in the eyes, said:

"God grant, my daughter, that you are as innocent of this sad disappearance as you affect to be; but, Pauline, my child, it breaks my heart to say it, yet my mind is not at rest about you."

The girl flashed back an angry, defiant glance as she cried:

"No! that vagrant was more to you than your own child ever was or ever will be!"

Mr. Somerton groaned audibly, and left the house.

A month passed by. If the earth had opened and swallowed up poor little Maggie, she could not have disappeared more completely. Matters went on at Grove Hall very much as they had done previous to the little wanderer's arrival there.

Arthur Bradish had called a number of times; his manner was sad and dejected; each time when he took his departure he appeared more hopeless than before, and he often thought he would leave his position to search the world over until he found her. He believed that Pauline had ill-treated and driven Maggie away.

We must now return to Maggie.

On the night when the artful Pauline had thrust her into the wine-vault, in falling the poor child had badly lacerated her hands and face on some broken bottles housed therein; from the wounds her life-blood was oozing. For a few moments she was not able to move from pain and fright; then, gaining a little courage, she arose. The place was pitch dark; not a ray of light could penetrate it at any point. She stanched her bleeding wounds as well as she could, and then sounded and examined the walls and door of her prison; after doing so she came to the awful conclusion that she was absolutely buried alive, without the slightest hope of escape. She well knew that the servants never visited this part of the cellar. She gave vent to a few screams, but her voice fell back like a dead weight upon her ears. She was sure it could never be heard outside of her dungeon. A dull despair seized her. She realized that Pauline's friendliness had been a cloak to hide a murderous intent. In groping about she found a box in which wine bottles had been packed, and turning it upside down she seated herself upon it, burying her poor, little face in her hands, wondering how long it would be before she died of chill and starvation. Her horror at length became so great that she fell across the box, completely insensible to her sufferings.

Hours passed on; still she lay in the same position; and here we must leave her for the present.

After Dora Dalton had passed her examination in the breakfast-room, she became convinced that Pauline was at the bottom of the affair, and did not think that Maggie had left the house. She determined that she would, in person, explore every nook and cranny, even to the woodsheds, stables and outbuildings connected with the place, and discover the wily girl's secret by finding Maggie, dead or alive; but she firmly believed that the wicked Pauline had murdered the innocent girl, and, if so, she would find the body, and bring the false heiress to justice.

While these thoughts were passing through her mind she noticed, as she went through the little hall, the unused cellar door slightly ajar—Pauline had forgotten to close it in her haste, as she flew back to her chamber.

"Ah!" thought Dora, "here is already a clue." She opened the door wide, saw the broken spiders' webs, and the footprints on the dusty, unused stairs. She immediately obtained a candle, descended the stairs, and then looked carefully around for other signs. Just in front of the old wine-vault door she saw where a little struggle had evidently taken place, and the whole plot at once burst upon her mind. She, alone, of all the servants, knew where the key hung which would unlock this dreadful door, and thither she rushed. Obtaining the old rusty key, she tried a long time in vain to unlock it, and was nearly in despair, when, at length, the rusty lock turned heavily, with a loud creaking noise, and she forced open the iron door. Holding her light aloft, she peered about, and saw the limp, apparently lifeless form of the young girl lying on the box.

She lifted Maggie in her arms, and carried her to her own (the housekeeper's) room, without being observed. She now bound up the wounds caused by the fall, and with restoratives brought the girl back to life once more, only to fall into fever and delirium. But Dora Dalton nursed her faithfully until she was convalescent, and no one of all that household ever saw or knew that Maggie was in the house.

Dora meant, when the girl should recover, to divulge a great secret, and reinstate the long lost heiress of Grove Hall. But a whole month passed by before poor Maggie was fully restored.

It was a bright, sunny morning; Lord Oswold had ridden over to Grove Hall, to take leave of its lovely mistress and noble master, before returning to his native England. Arthur Bradish had also been invited to lunch with the Somertons, and Pauline was at her gayest and best. They were all seated; the conversation turned, as usual, on the sad disappearance of Maggie, when all were startled to see Dora Dalton enter the room, and—could it be possible? was that pale, wan little figure following her the long lost Maggie?

Pauline started to her feet with a wild scream.

Mrs. Somerton stretched forth her arms with a sob, and clasped the weary, drooping form to her breast.

Arthur Bradish arose eagerly, pale and trembling.

Mr. Somerton looked on with flushed face and joyful eyes; while Lord Oswold turned his searching, accusing glance full upon the guilty Pauline, whose great black eyes flashed and flamed luridly.

Maggie sobbed on Mrs. Somerton's breast.

"Oh! my poor darling!" said the lady, "where have you been, and what has happened to you?"

Dora Dalton stood, grim and stern, like Nemesis, pointing toward the guilty, would-be murderess.

Lord Oswold looked from one to the other, well divining that there was a terrible secret to be divulged.

Dora turned her eyes upon Mr. Somerton, then upon his wife, as she said:

"My master, and my mistress, too, in this much wronged girl, Maggie, or Maud Margarita, as she was christened, behold your own child; the little blue-eyed baby who was born to you on that night when you, Mr. Somerton, brought the lady mother, Maud Merideth, to look on her grandchild, the little heiress of Grove Hall; and behold, also, her would-be murderess, the black-eyed Pauline, a child of sin and shame, whose blood runs black and tainted in her veins—but not one drop of the blood of the Somertons runs in them. My master, and my mistress, too, I am also guilty, but not of murder. When but a child myself, and under the dominant sway of my half-demented sister, I aided and concealed a crime—that of changing the little one confided to my care for the child of crime. I was really too young and ignorant to understand the extent

of my guilt, and my sister made me think that it was dealing out justice for a great wrong which had been done to her and those belonging to us. As I grew older, I would have restored the child to her rightful parents, but had lost track of my crazed sister, consequently of the child, whom she had taken with her, and so thought it best to hold my peace. But now the proper time has come. The blue-eyed Maggie is your own child, and *not* the black-eyed Pauline!"

"God be praised!" exclaimed Mr. Somerton, as he grasped the hand of Arthur Bradish.

Mrs. Somerton was still sobbing, with Maggie close clasped in her arms. Lord Oswold turned his haughty glance upon the guilty girl, as he said:

"And I, a peer of the realm, so near to making a murderess my wife!"

Pauline made no reply, but sweeping haughtily from the room, went directly to her chamber. "Black Selim" was already at the door, it being her usual time for riding. Mollie dressed her in her finest habit; without a word or look to those in the breakfast-room, she mounted the steed and galloped away; away over hill and down dell, for many miles, faster and fiercer she spurred on the tired horse, until they neared a frightful precipice, and with one mad plunge, both went over into the abyss, and fell in one mangled heap at the bottom!

Thus ended the earthly life of Pauline, supposed heiress of Grove Hall and the millions of the Somertons. Not until months afterward was it discovered how she had died.

Sweet little Maggie, or as we must now call her, Miss Margarita, was reïnstated at Grove Hall, the love and pride of both her parents; and within a year, married Arthur Bradish, becoming mistress of the restored Tower Hill. She was a happy wife, and as the years went on, the mother of six beautiful, rosy-cheeked children, that Captain Bradish often petted on his knee.

Dora was forgiven for her part in the family troubles on account of her youth, and because she had at last aided in restoring the real heiress to her rightful position, and to the hearts of her parents——more than all, to the heart of her lover, Arthur Bradish!

THE END.

THE BIBLE AND SPIRITUALISM.

BY MOSES HULL.

Ever since the rise of the manifestations known as the Spiritual Phenomena, the cry has been heard: "Oh, the Bible is against you," or "Spiritualism is opposed to the Bible." With many, that seemed to be an all sufficient argument. The Bible was set down, *per se*, as the source of all authority, and if Spiritualism happened to be out of harmony with a supposed statement of that book or a doctrine deduced from it, that was enough; Spiritualism was of the devil, and had only evil ends in view.

Few Spiritualists, in the beginning of the movement, were Biblical scholars. They had witnessed phenomena that were convincing, and had been introduced to a philosophy that was charming and elevating in its nature. If the minister said the Bible was opposed to them, and that that book had predicted its rise as the monarch of the last day delusions, why, of course, he knew. Many of them felt as Theodore Parker did, when told the Bible was against him on the slavery question. His answer was: "So much the worse for the Bible. If the Bible has placed itself on the wrong side of this question, that will stand as one count in the final indictment against that book."

Hundreds of Spiritualists, hearing that the Bible was against Spiritualism, and knowing that, Bible or no Bible, Spiritualism was true, without further ceremony rejected the Bible. Thus, many of the most sincere and honest men and women in the world have been made to believe they were infidels.

Every new development in philosophy or ethics has had to run the same gauntlet. The arguments used against Galileo and other heretics were stated as follows:

1. It casts suspicion on the doctrine of incarnation.
2. It upsets the whole foundation of theology.
3. If the earth is only one among many planets, then other planets must be inhabited, and if so, all men did not descend from Adam or Noah.

This was all the proof needed that Galileo and his *confrères* were working to undermine and overthrow the Bible.

Andrew D. White, president of Cornell University, said:

"When Galileo had discovered the four satellites of Jupiter, the whole thing was denounced as impossible and impious. It was argued that the Bible clearly showed, by all applicable types, that there could be only seven planets; that this was proved by the seven golden candlesticks of the Apocalypse, by the seven branched candlesticks of the tabernacle, and by the seven churches of Asia.... Mathematical and other reasonings were met by the words of Scripture.... It was declared that Galileo's doctrine was proved false by the standing still of the sun for Joshua; by the declaration that the foundations of the earth are fixed so firm that they cannot be moved, and that the sun runneth about from one end of heaven to the other."

I hope no Spiritualist will ever receive quite the same treatment that was accorded to the above named heretic.

After being imprisoned fourteen years, and suffering almost beyond endurance, he was finally compelled to kneel before church dignitaries, and say:

"I, Galileo, being in my seventieth year, being a prisoner, and on my knees, and before Your Eminences having before my eyes the Holy Gospel, which I touch with my hands, adjure, curse and detest the heresy of the movement of the earth."

For several years past, a few of the Spiritualists have claimed that the Bible is the Spiritualist's own book; that so far from it being opposed to Spiritualism, the Spiritualists are the only people who can explain exactly how the Bible came into existence.

Spiritualists do not take the Bible as an inspired book; they do not believe that any book ever was or ever can be inspired. Even a god could not inspire a book. Men, women and children are inspired; not plenarily or fully, but in accordance with their capacity to receive inspiration; these inspired men and women write out, as best they can, some of the results of their inspiration, and that writing, not the inspiration, is copied, translated, arranged, and put into books. Inspiration itself is more or less perfect, as the inspiring spirit may have more or less wisdom, and as the subject or medium may be more or less capable of receiving inspiration, and handing out its results.

The claim for inspiration, and that the collection of tracts which are now called the Bible, make up the sum total of "the Word of God," "God's revealed Word," etc., is not made in or by the Bible. It is a comparatively modern claim. Inspiration is everywhere in the Bible called "the Word of God." I will give a few instances: Gen. xv.: 1, "After these things the Word of the Lord came unto Abram in a vision, saying, fear not, Abram; I am thy shield, and thy exceeding great reward."

Verse 4, of the same chapter, says: "And behold the Word of the Lord came to him, saying, this shall be thine heir." Nobody believes that a Bible walked up to Abram with these revelations.

The whole of the 119th Psalm is full of similar expressions. "Thy word," "Thy law," "Thy statutes," occurring in almost every one of its one hundred and seventy-six verses. In verse thirty-eight the author says: "Establish thy word unto thy servant." That is, according to the previous verse, quicken my mediumship. In verse fifty he says, "Thy Word," that is, mediumship, "hath quickened me." I will quote no more from this psalm. The reader is requested to read it all, with the idea that the author is praying for inspiration under the name word, statutes, judgments, laws, precepts, etc.

Jeremiah xviii., 18, says:

"Then said they come, let us devise devices against Jeremiah; for the law shall not perish with the priest, nor counsel from the wise, nor the word from the prophet. Come and let us smite him with the tongue, and let us not give heed to any of his words."

In xxiii., 28, he says:

"The prophet that hath a dream, let him tell a dream, and he that hath my Word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord."

Many other testimonies of this kind might be adduced, but the above are deemed sufficient for the candid, and I write for no others.

The Bible, taking it all in all, is but little else beside an imperfect history of spiritual manifestations among the Hebrews and the early Christians, together with discourses, essays and poems, delivered under spiritual influence. The Ten Commandments constituted a portion of the law, that the God or guide of Abraham undertook to speak to a circle of Israelites through a trumpet or horn in the dark. See Exodus, chapters xix. and xx. This Yah-weh, or Jehovah, as he is generally called, did not get through giving the law on the mount for the people, broke the circle, and spoiled the conditions of the séance, and the remainder had to be given to Moses alone on the mount. The people got afraid and broke the circle, and said to Moses: "Speak thou with us and we will hear; but let not God speak with us, lest we die."—Exodus, xx., 18.

This Yah-weh, or God, is not the supposed Infinite Ruler of the Universe. He first went to Abraham and said: "I am thy shield and thy exceedingly great reward."—Genesis xv., 1. That is, I am thy guide; thy protector. Next he went to Isaac in the night, and said: "I am the God of Abraham, thy father; fear not, for I am with thee, and will bless thee and multiply thy seed for my servant Abraham's sake."—Genesis xxvi., 24. Here he claimed to be nothing more than the God of Abraham. Genesis xxviii., 13, the same God appears to Jacob in the night again, and says: "I am the Lord God of Abraham, thy father, and the God of Isaac, the land whereon thou liest, to thee will I give it and thy seed." Here he claims to be the Lord; that is Yah-weh, the God of both Abraham and Isaac, and proposes now to be Jacob's God. Next, in Exodus, iii., 6, he appears to Moses, and says: "I am the God of thy father, the God of Abraham, the God of Isaac and the God of Jacob." That is, he was the guide first of Abraham, then of Isaac, then of Jacob, and then of Moses's father. See verse 15. Ever after that he is called the God of the Hebrews, the God of Israel, etc. See Exodus iii., 18, v., 3; Exodus xxiv, 10. The idea of one universal deity never entered the mind of a Hebrew until after the Babylonish captivity. Even when they were in Babylon, their great desire to get back to their own country was in order that they might worship their own God. When they were asked for a song, they exclaimed, "How can we sing Yah-weh's songs in a strange land?"—Psalms, cxxxiii., 4.

The New Testament is all susceptible to interpretations similar to those given above. As we began this part of the argument with the first book of the Old Testament, it will be appropriate to close it with an application of the argument to the last book of the New.

The Apocalypse, commonly called the Book of Revelation, is nothing more nor less than a series of spirit communications, coming from a circle of spirits who call themselves "the seven spirits of God." It purports to be "the revelation of Jesus Christ, which God gave unto him to show unto his servants things which must shortly come to pass, and he sent and signified it unto his servant John, who bore record of the Word of God, and of the testimony of Jesus, and of all things that he saw."

Here the revelation was of or from Jesus, and the object was to show unto his servants things which must shortly come to pass.

John was undoubtedly a trance medium. He says: "I, John, was in the spirit on the Lord's day." That is, I was in a spiritual condition. John heard behind him a voice—a spirit voice. He turned to see the source of that voice, and saw Jesus, a departed human spirit. This spirit—Jesus—in his preliminary address says seven times, "He that hath an ear, let him hear what the spirit saith to the churches." If the churches, as the last sands of the nineteenth century are running out, could be induced to listen to spirit voices, they might have some of the power of godliness. As they are, they hug to their bosoms the old dead carcass—forms, ceremonies and symbols, while the real power seeks and finds a recognition among a people whom themselves will not recognize. In the language of this spirit, on this occasion, I counsel them to "buy gold tried in the fire, and white raiment and eye salve," in order that they may discover their own nudity.

This medium John several times sees the communicating spirits. He describes a few of them. He saw one with hair as white as snow, with a golden girdle, and with feet which shone as burnished brass. In chapter xxvii.: 8, 9, he says:

"And I, John, saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things. Then saith he unto me: 'See thou do it not, for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book; worship God.'"

A better rendering would be: "I am a fellow servant with thee, and with thy brethren the prophets, and with them that keep the sayings of this book."

Thus I have tried to show from the earlier and later parts of the Bible that it originated as the result of communion between this and the spirit-world. Now, I have space left to point out only one of the many places where the spiritual phenomena come to the front in such a way that they cannot easily be misunderstood.

The case of the visit of King Saul to a medium is as appropriate as any one case in the Bible. The minister usually calls it the case of Saul and the "Witch of Endor." Even Rev. T. DeWitt Talmage fell into the error of calling this woman a witch. The Bible nowhere calls that woman a witch. On the other hand, it proves that she was more than an ordinarily good woman. The story is found in I. Sam. xxviii: 20.

Be it remembered that Samuel and Saul had been intimate friends. Samuel was Yahweh's prophet, at the head of a school of prophets. The time came when Samuel demanded greater sacrifices to Yahweh than Saul was willing to make—he even demanded human sacrifices, and when Saul refused, Samuel himself hewed King Agag to pieces before Yahweh.—I. Sam. xv: 33.

The breach between Samuel and Saul had become so great that Samuel refused to see Saul any more until the day of his death; nor could Saul get communications from any other prophets, or by any other means. Saul, under Samuel's directions, had driven all who had familiar spirits out of the land. Now he wanted a communication, and, after trying in various ways, he inquired for one who had a familiar spirit. He was informed that there was a woman at Endor, but she would do nothing for him, as she was one he sought to kill. He, however, disguised himself, and with two of his friends went by night to visit the woman.

She at first refused to sit for him, but was finally persuaded to do so.

As soon as she entered into a clairvoyant condition, she saw that her old enemy, Saul, was before her. This frightened her, and she cried out: "Why hast thou deceived me, for thou art Saul?" Saul, after assuring her that no harm should come to her, asked her what she saw. She answered that she saw gods ascending out of the earth. A better translation is: "I saw one with a godlike form ascending out of the earth." Then Saul asked her to describe him; whereupon she describes an old man with a mantle. From this description Saul recognized that it was Samuel. Why, there was the very old mantle that was torn in twain at their last parting. See I. Samuel, xv: 27.

And Samuel said to Saul: "Why hast thou disquieted me to bring me up?" "To bring me here," would be as good a reading. Saul told of his "dire distress." Samuel in his reply to Saul refers to their last talk on earth as follows:

"And the Lord hath done to him as he spoke by me; for the Lord hath rent the kingdom out of thine hand, and hath given it to thy neighbor, even to David."

The conversation continues, "Samuel said to Saul, and Saul said to Samuel," etc. Finally the séance closes, and the record says: "And then Saul was sore afraid because of the words of Samuel."

Who, after reading this, can doubt that this was a genuine spirit communication from Samuel to Saul?—*The New York Recorder, June 2, 1895.*

(Original.)

THE BANNER OF LIGHT.

Where'er thy valiant spirit sees
This Banner floating on the breeze,
Tread lightly, lest it shall be found
Thou walkest on enchanted ground.

But if the Light thus brought to view
Shall show thee what is good and true,
Let not a sensuous world suborn
Thy soul with prejudice and scorn.

Else must thy vaunted courage veer
To breezes of the pulpiteer,
Whose bounded sky is overcast
By mythic shadows of the past.

By night such valor seeks the door
Of dear friends that have gone before;
By day the courage changes dress
And cringes to a fabled guess.

Oh, courage! Yet may I, who write,
In trembling terror pass the night,
When storms appear, by Nature's care,
To renovate the summer air.

If it is *courage* to deny
The verities that rule on high,
Be mine the *candor* to review
The Light that shows me what is true.

Not long, not long upon the way
Of truth shall ignorance delay
This Light which holds above the world
A Banner that is never furled.

Come hither, friend, and help the right;
Come hither, foe, and see the Light;
Come, trembling age, and hopeful youth,
Who *dare* to look upon the truth.

Or choose, by mere external sense,
To test the logic of events:
With fable's wand and envy's frown
You cannot drag that Banner down!

Deny the Light, the truth decry,
And prove thyself a living lie:
The shade, the falsehood, and the snare,
Shall be thy heaven over there.

I cannot say, my brother dear,
Thy hope shall ever disappear;
For all must rise from error's night
As fast as they can bear the light.

And we, on wings of truth and love,
This day, this hour, may rise above
The shams that revel, side by side,
In robes of prejudice and pride.

The true life is a noble race
Which covets not another's place;
And he who helps the halt and blind
Must leave the vile and proud behind.

The time is here, the way is bright,
The guerdon is the goal of Light:
Say, who will tread this path with me
Beneath the Banner of the free?

SADIE BEULAH.

La Crosse, Wis.

Original Essay.

THE LYCEUM MOVEMENT.

BY HUDSON TUTTLE.

REGARDING as I do the *Progressive Lyceum* as the most vital movement underlying all spiritual organic work, the one and only basis of unity for all free and advancing thinkers to stand on, for successful effort, I have read with surprise the report of the National Spiritualists' Association, and of the Massachusetts State Association, for I have looked in vain for one encouraging reference to the children, or the work of the Lyceum. Playing Hamlet, with Hamlet omitted, is as nothing compared to a great spiritual organization with the children and youth left out.

It adds to the wonder that Lyceums should be systematically solicited to pay five dollars for a charter, or that they should pay it, while so utterly ignored by the association that seeks their favor.

If Spiritualists believe, strongly as they profess to do, in the doctrines of Spiritualism, how can they allow their children to drift into the church through the Sunday School? Should they not eagerly protect their children from dogmas, and teach them the truth? The mind of the child is most receptive and easily molded. It has not arrived at the age of discretion, when it can judge between the true and the false. It receives what is given it, and if Spiritualists allow their children to be fed on the old dogmas, they must expect them to support the church when older.

The Progressive Lyceum is a school for liberal instruction; not only for children but for all, and a society formed after its plan has assurance of permanency and growth, and the advancement of every member from the smallest child to the oldest, just in accord with the earnestness with which they are engaged.

The public school has its sphere of usefulness, and in the education of the youth, even so early as the time of Lycurgus, was recognized as promoting the permanency of the State. He taught that, "The habits which education produced in youth would answer in cash the purpose of a law-giver—for he resolved the whole business of legislation into the bringing up of youth." The wisdom of this measure is as apparent to-day as in the time of the Spartan sage; in fact, there is greater necessity of education as the activities of human life increase, and events follow each other more rapidly. The higher tension demands a more complete culture for achieving the harvest it presents. The education of the people is the duty of a government of the people, for that government cannot rise above the moral and intellectual condition of the people, and equally self-evident is the statement that the permanency and advancement of such government depends on the education of the people.

If the State ignores this duty, it fosters one of its greatest dangers, for thereby the ignorant class increases, and a State with ignorant rulers is in constant danger, and the danger is multiplied by the number of citizens, when every one of these is by the power of his vote a ruler.

The necessity of education is continuous as each child comes to the front. The child begins as a savage, and the history of the race is repeated in the development of every human soul. The child, left ignorant, neglected in poverty, and crushed under the heel of power, remains a savage, and the State has everything to fear from his brutal instincts. The child of to-day is the citizen of to-morrow. He is by birth heir to the attaiments of the present. He has a right to know all that is to be known, and unfettered enter the race of life. The glory or shame of the future depends on the perfection of this education. It should partake of the practical character of the age, and be alive to the great questions of the present as well as concerned with the achievements of the past.

Yet the best work of the public schools needs supplementing, especially if, as now, the drift is toward dogmatic instruction, by teachers partial to this or that faith.

The liberal thinker would have his child not only free from false religious teachings, but instructed in the pure ethics which form a part of the new science of life.

He would have social and intellectual enjoyment for himself, and should provide the same for his children. The education of the public school should be supported by the highest moral instruction, and the holding up to the necessity of each and every one achieving his own salvation by personal effort.

In other words, children, instead of being taught to be weak dependents, deserving nothing but condemnation, and saving themselves by abject appeal by prayer, should be made to feel that the one factor of strength and value in all the universe is themselves, and nowhere but in their own souls are they to look for aid.

This is the fundamental doctrine of the Lyceum movement, reaching out in all directions, and accommodating itself to the wants and demands of its officers.

Each Lyceum organization is complete in itself, and can gain nothing by allying itself with other more central bodies. The central organization is the recipient, and gives nothing for what it receives. There may come a time when benefit may be derived from union, but that time will be when the strength of the local societies is such that there is a surplus, and when such central organization truly represents all the societies by a delegation to whose acts they are bound.

In the formation of such *Lyceums*, Spiritualists are too apt to think that large numbers, a spacious hall and a crowd are necessary.

I have in mind one true believer, living in the wilds of the far Northwest, with neighbors remote, who every Sunday took her little son and held a Lyceum session in her narrow cabin. A single family can have such sessions; a neighborhood can unite, and once started, no one can predict the growth.

For almost every remote schoolhouse, where the church is too far off, some zealous church-member has established a Sunday-school. Why have not Spiritualists and Liberalists the same zeal in a work as far in advance of the Sunday-school as the electric light is superior to the candle of a past generation?

Broad and deep is the gulf between the religion of the Sunday schools and the religion that is truly moral of Spiritualism, as taught in the Lyceum.

The influence of the Spiritual Philosophy is the antithesis of creedal religion, and the child, spared the experience of dogmatic beliefs which engloomed the minds of his parents, would develop the rounded and complete character, only possible in its pure atmosphere.

Then would it be said that Spiritualism is the grandest and purest system of blended science, philosophy and religion possible for man to conceive, and that the Spiritualist is most unselfish and magnanimous; the most devoted and affectionate; kind and considerate in all relations of family and friends, with a patriotic love broad as the world.

Berlin Heights, O.

The New Elements in Nature.

The controversy over the existence of argon, the lately discovered third element of the atmosphere, has ceased for lack of doubters. There is an all but unanimous agreement among men of science that the chemical formula for the atmosphere must be changed so as to admit at least one element more. Perhaps the most remarkable sequel to the discovery of argon has been the demonstration, all but final, that it is found in certain mineral substances in association with helium. Now, according to the standard dictionaries, helium is "a hypothetical elementary body existing in the sun, but not on the earth." It is the element existing on the outermost circle of the sun's photosphere—the highest altitudes of its luminous atmosphere—and yields in the spectroscope the yellow band never before observed of anything terrestrial. To the theory of the cosmogonists that the earth is a detached bit whirled off the mass of the sun there have been two sets of objections: First, that there were elementary substances whose presence the spectroscope revealed on the sun which could not be found on the earth, and, second, that the two great elements of our earth and air—oxygen and nitrogen—were not indicated by their characteristic lines in the spectrum of the sun. But there are, evidently, more things in the earth than have been dreamt of in our philosophy, and why not in the sun?

As to argon, the resources of chemical investigation are being directed now, not to the proof of its existence, but to the discovery of whether it has any affinities. The French savants have entered on this quest with great ardor, and M. Berthelot has already announced that he has made it combine with vapor of benzine. He says that during his experiments in passing electric currents through argon mixed with benzine, he obtained splendid displays of color, similar in every respect to those of the aurora borealis. Hence his suggestion that the aurora borealis may be caused by the action of electric currents upon argon and the other elements in the atmosphere. This is Tesla's theory, as set forth in his lecture at Columbia College four years ago. He traced a connection between eruptions on the sun and the auroral displays by assuming that the solar outbursts were productive of electric discharges of very high frequency, which set the electrostatic charge of the earth in an extremely rapid vibration. He believed, moreover, that the red glow observed was not confined to the upper rarefied strata of the air, but that the discharge traversed, by reason of its very high frequency, the denser part of the atmosphere also.

It is curious to observe how surely the enlargement of one domain of human knowledge tends to the enlargement of another. The spectrum analysis becomes the handmaid of chemistry as well as of astronomy, and proves the existence of a new element on the surface of the earth no less infallibly than it enables man to measure the speed with which clouds of blazing hydrogen course across the surface of the sun. So, too, the electrical energy of which the tempestuous agitation of these clouds is probably a manifestation, and of which it is certainly a concomitant, becomes the aid of the patient investigator of the qualities of a new gas and the revealer of some of the most closely hidden secrets of nature. Thus it is that finality in science is so great a misnomer. The knowledge hitherto acquired in one department is always liable to be discredited by the latest discovery, even as the demonstration of the existence of the two new elements and the suggestion in one of them of the existence of a third may lead, in the opinion of some, to a complete revolution in chemistry.—*Boston Herald.*

Farewell Reception by Mr. Colville.

On Monday evening, June 3, W. J. Colville gave a farewell reception-lecture at 105 Munroe street, Roxbury, at the charming college-residence of Dr. F. J. Miller.

The rooms were decorated with a profusion of beautiful flowers. Mrs. Morris rendered vocal and instrumental music.

Remarks of an appropriate character were made by Miss Farmer, Mr. Henry Wood, Prof. Trine and Mr. H. Elliott.

Dr. F. J. Miller made a most felicitous address, reviewing W. J. Colville's work in Boston for the past fourteen years, and read a few of the many letters sent by contributors to the farewell testimonial, which consisted of one hundred dollars presented in a braid of hair tied up with blue ribbons.

The formal exercises, which included W. J. Colville's good-by address and poem, were held in the lecture-room from 8:15 till 10:15. Supper in the dining-room followed, which was provided by the munificence of Dr. Miller, and enjoyed by about sixty guests. The meeting closed shortly after 11.

Passed to Spirit-Life.

From the residence of A. E. Lamb, Bellows Falls, Vt., Abel W. Adams, aged 75 years 10 months and 22 days.

Rockingham, Vt., was his native town. He was one of the oldest investigators of the Spiritual Philosophy, dating from the Rochester rappings; was firm in the faith, or knowledge, ever advocating it, and never yielding to other *ists* or *isms* under any circumstances. He leaves a wife and daughter, with whom they lived.

The Rev. Margraff, Universalist, and Mrs. Sarah A. Wiley of Rockingham, spoke beautiful words, and the choir from the church sang the favorite "Sweet By-and-By" as one selection. It is well with him now. MRS. A. E. LAMB.

From Titusville, Pa., Mr. James Moss, aged 75 years.

Mr. Moss was a native of England, coming to this country more than fifty years ago. Nearly twenty years of his life were passed in the mines of California. One brother and one daughter survive him.

He passed out from the home of his daughter, Mrs. Elizabeth White, with whom he had lived for more than twenty years. His transition was one of quiet sleep, made happy with the truths Spiritualism had taught him. A. E. C.

[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.]

Scrofula, salt rheum, and all diseases of the blood, dyspepsia, headache, kidney and liver complaints, and catarrh, are cured by Hood's Sarsaparilla, the great blood purifier.

Hood's Pills cure jaundice, biliousness, sick headache, constipation and all liver ills.

June Magazines.

THE CENTURY.—The frontispiece is a hitherto unengraved bust of Napoleon. Prof. Sloane's narrative covers the gap between the conclusion of the Italian campaign and the first victories in Egypt. An article by John Muir relates the circumstances of his "Discovery of Glacier Bay" in Alaska. Thomas A. Janvier gives a personal narrative of the visit of the Comédie Française to Orange in the south of France. W. D. Howells contributes the first part of a paper of quiet humor entitled "Tribulations of a Cheerful Giver." "The New Public Library in Boston" is the subject of two articles, one on "Its Artistic Aspects," by Mrs. Van Rensselaer, and the other on "Its Ideals and Working Conditions," by Lindsay Swift, and illustrations accompany the text.

Marion Crawford's "Casa Braccio"; Julia Magruder's novelette, "The Princess Sonia," are continued. There are short stories by Mary Hallock Foote, F. Hopkinson Smith, and Chester Bailey Fernald, a new writer. The poetry is by James Jeffrey Roche and Maurice Thompson. Other poems in various keys are contributed by Ella Wheeler Wilcox, John H. Boner, Elizabeth C Cardozo, Louise Chandler Moulton, Clinton Scollard, R. W. Gilder and Robert Underwood Johnson. The Century Co., New York.

SCRIBNER'S.—"Chicago, Before the Fire, After the Fire, and To-Day," is the opening paper of the current issue. It is by Melville E. Stone. Mrs. Humphrey Ward continues "The Story of Bessie Costrell" with much interest. Philip G. Hubert, Jr., Marguerite Merington, James B. Townsend and J. West Roosevelt write on "The Bicycle," from different points of view. Abbie Carter Goodloe, under the "Stories of Girls' College Life," writes of "The Genius of Bowlder Bluff." E. Benjamin Andrews in "A History of the Last Quarter Century in the United States," describes "The Year of a Hundred Years." George A. Hibbard has a story, "The Gentleman from Huron." Robert Grant, under the serial, "The Art of Living," writes of "The Use of Time." Annie Steger Winston has a story, "A Coöperative Courtship." "The Amazing Marriage" has a large installment. "The Point of View" is an admirable editorial department. Charles Scribner's Sons, New York.

THE REVIEW OF REVIEWS.—The monthly occurrences have furnished abundant opportunity for Editor Shaw to make very interesting departments of "The Progress of the World," and "Detailed Record of Recent Events." Willis J. Abbot has an exhaustive paper on "The Chicago Newspapers and Their Makers." It is fully illustrated. "The Interstate Contests of Oratory in the Western Colleges," and "This Year's Passion Play at Horitz, and Kindred Spectacles," are special articles of rare merit. The departments of "Leading Articles of the Month," "Periodicals Reviewed," "Contents of Periodicals," etc., are all well cared for. It is a strong number. The Review of Reviews Co., 13 Astor Place, New York.

THE COSMOPOLITAN.—J. Howe Adams has the opening paper, "Bathing at the Continental Sea-shore Resorts"; H. H. Boyesen writes of "The Chautauqua Movement"; W. Z. Hutchinson describes "The Pleasant Occupation of Tending Bees"; Charles Yriarte has a finely illustrated paper on "The Paris Salons of '95"; "An Indian Story of Sierra Madre" is by Dan De Quille; "Whist in America" is one of Frank W. Crane's; Caroline Ticknor has "A Hypocritical Romance"; Joseph Brooks tells "How Successful Plays are Built"; Ella Wheeler Wilcox has a poem, "Unanswered Prayers," and W. Clark Russell continues "A Three-Stranded Town." "Progress of Science," and "In the World of Art and Letters," are well maintained. Several half-toned representations of pictures from the Paris Salons close the number. The Cosmopolitan Co., Irvington, N. Y.

THE UNKNOWN WORLD.—The current issue (May 15) contains "The Shining Pyramid," by Arthur Machen; "The Cloud Upon the Sanctuary"; "Mystic Meaning of Cross Symbolism"; "Some Considerations Toward a Philosophy of God and Man"; "Suggestions from the Compound Pendulum"; "The Sleeping Beauty of Zion"; "The Brotherhood of the New Life"; "A Unique and Mystical Altar from Nineveh," and a variety of subjects discussed in "Within and Without"; Correspondence, etc. James Elliott & Co., Fleet street, London.

MCCLURE'S.—Cleveland Moffett has the leading article, "Life and Work in the Powder Mills," illustrating it profusely and giving much interesting information on a matter of which the public have limited knowledge. "My Sunday at Home," is a new story by Rudyard Kipling. Ida M. Tarbell quotes "Napoleon's Relations with the United States." "Before Grant Won his Stars," is by E. J. Edwards. Robert Barr has a story, "The Hour and the Man," and Mr. Moffatt describes "How the Circus is Put Up and Taken Down." A story of adventure is told by Stanley J. Weyman, it is "The Governor of Gubret." "Sardou, His Manner in Life, How He Writes His Plays," is by Ange Galdemar. "After Sedan" is by Archibald Forbes, followed by "Gen. Sheridan's Observations at Sedan." Col. A. K. McClure gives a reminiscence of Lincoln's journey to Washington in 1861, closing the number. S. S. McClure, 30 Lafayette Place, N. Y.

THE HUMANITARIAN.—E. Belfort Bax has the opening article, following his portrait, "Voluntaryism *versus* Socialism." Ingrad Harting writes on "The Influence of Idealism in Fiction." An interview with Dadabhai Navroji, M. P., shows up "India's Wrongs and India's Cure." Florence Hobson has a paper on "Sex Prejudice and Woman's Progress." "The State-Aided Purchase of Workmen's Dwellings" is from the pen of Thomas Wrightson. Powis Hoult has an article on "The Seat of Authority and Morality." Jaques DeBoys has one on "The Ban of Birth," which is in dialogue form. The departments are on "up to date" affairs. 302 West Seventy-second street, New York.

THE HOUSEHOLD.—Brimful of nice things for the home and family in their many individual and collective considerations, comes the June number. A very pretty title page will make a most favorable impression at the outset, while the beautifully printed pages, the handsome illustrations, and instructive and entertaining reading, will continue the good feeling. Any member of the family, male or female, old or young, can read this magazine with pleasure and profit. The Household Co., 110 Boylston street, Boston.

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Banner of Light.

BOSTON, SATURDAY, JUNE 15, 1895.

A Homeopathic Shout.

"Allopathic Regulars"—when not engaged in treading down "irregular" practitioners, and putting innocent men in jail, because they dare to do cures contrary to the laws (of their own selfish making)—have always a neat job on hand in the attacking of homeopathy. We are sorry to see that the "pellet" gentlemen seem to forget this, and to join with their enemies in the scramble when some other order of practitioners is to be put down by the allopaths; hence we would direct their attention in the East to the following defiant blast made for Hahnemann, by the most pronounced medical journal in the West, *The Homeopathic News* of St. Louis, Mo., and would ask them how they can conscientiously turn a deaf ear to this call, and still work with their ancient foes against medical freedom—for the necessity of which right their *own* school of practice is a shining example and protest:

The News, reading some time since a brief passage in a little pamphlet entitled "Bellevue Hospital Medical College of the City of New York," stating that the only courses of lectures recognized among the requirements for graduation are those taken at regularly organized colleges empowered to confer the degree of M. D., and that the tickets and diplomas of Eclectic, Homeopathic or Botanic colleges, or colleges devoted to any peculiar system of medicine, are considered "irregular, and will not be recognized under any circumstance"—wonders how certain of its New York Homeopaths like the reading of it, and of similar paragraphs that appear in the catalogues of almost every old school college in the United States. *The News* thinks a man has a good deal of the dog in him who can lick the hand that smites him. Even a dog will not lick the hand that always smites and never caresses.

It says that the old school physician who expresses views like those in the pamphlet above referred to, is only living up to the ethics of the class to which he belongs. He belongs to a school of medicine that, *as* a school, despises any man who dares to announce a belief that is incompatible with the belief that Hahnemann was a quack. We have our friends in the old school, says *The News*, but we never denied Hahnemann to get them, and we will lose them all before we will cease openly to give Hahnemann the credit that we think belongs to him. As for the school to which they belong, we find much in it to despise. We despise, says *The News*, a body of men which, as a body, has for nearly a century denounced a law of cure that has saved thousands of lives; and we despise a body of men which, as a body, denounces even its own members if they dare to add to their knowledge a practical knowledge of the homeopathic law. "A nice, clean, honorable set of fellows to toady to!" exclaims *The News*.

We have the law of healing, continues the *News*, but the application of the law rises mountainously before us. Homeopathy has but begun its great work—a work that will never be performed in the bosom of the old school. All that is practically good in medicine and surgery has always been adopted by the homeopathic school as a school. We will not, we cannot, give up our *similia*. It is the old school, not the followers of Hahnemann, that creates the necessity for at least two schools of medicine. The moment that an Allopath fairly investigates Hahnemann's law, he believes in it; and the moment he believes in it, he is pushed from allopathic recognition. He does not leave the old school, he is pushed from it. It may be reiterated forever that the regulars are a fine set of fellows who demand only independence (?) on the part of those they recognize; but the fact will remain that they demand of such a written public rejection of the only real guide to cure that exists. The day for a single and nameless school of medicine will be the day on which Homeopathy drops its name because it stands alone. *Similia* is its base, and its superstructure is everything that relieves, or prevents, or helps to cure the various ailments of afflicted humanity.

The Assembly Recedes!

In our issue for June 1 we took occasion to emphasize the boycotting of the Union Seminary (Theological) of New York by the Presbyterian General Assembly in session at Pittsburg, Pa. But since that date a change has come over the scene; the bellicose Assembly has, on reflection, arrived at a calmer view, and we now chronicle a square retreat on its part from the above ground of action. It has been a favorite idea with some of the Western Presbyterians that the Dr Briggs element in New York had too much influence in the management of the missionary boards, which was the cause of their being so heavily in debt. They assumed that the hard-and fast orthodox contributors to the missionary fund would hesitate to give their money any longer to the conversion of the heathen through directors who doubted whether the same heathen were damned after the regular Westminster view. They said to one another, the money would come in plentifully enough if the Dr. Briggs men were only got off the missionary boards. This was an impulsive view, and the design was to stop the reëlection of liberal trustees by enjoining the New York presbytery not to license students who are pursuing their studies, even proposing to pursue their studies under teachers for whom the General Assembly refused to be responsible. The object of the Assembly was to get complete control of the seminaries, especially the Union of New York, and thus put down liberal thought among the younger clergy.

Soberer reflection, however, convinced the General Assembly that the plan involved such sweeping changes in even the more conservative seminaries that the supply of ministers for the Presbyterian Church would soon become insufficient, and perhaps be cut off altogether. It was a pretty grave dilemma, out of which there appeared for a time a small chance for safe pilotage. No one man seemed qualified to be the trusty pilot but Dr. John Hall of New York. He showed the Assembly that this condemnatory idea was a wild one. His line of argument was that it was an odd way to extinguish a debt by alienating the most generous givers. The Assembly saw it instantly, and responded as one man. The Briggs heresy trustees were reëlected on the missionary boards without any more words, as a New York paper said, *heresy, dollars*, and all. The Assembly compromised by deciding that a young man applying for entrance into the Presbyterian ministry "should stand on his merits as revealed by examination." That is easy enough. Any smart young man can devise a theology to suit the examiners. Orthodoxy will give them very little trouble. They could readily show how easy it is to go through the flames of heresy without the smell of fire left on their clothes. The Union authorities regard the Assembly's fulmination in its final shape with practical indifference.

Starting Trouble with the Indians.

The extraordinary activity shown by the United States Deputy Marshals in North Dakota in arresting Chippewa and Cree Indians and half-breeds for cutting timber on government land, and calling for troops to put down a threatened insurrection, looks a trifle suspicious, says the *New York Sunday Press*. It notes that it has not discovered this zeal for the preservation of the Federal forests in other parts of the country. Moreover—and this is of chief interest—the Indians themselves say that the timber whose cutting is made the cause of trouble, is on land that once belonged to them, and that the government has never yet paid them for it. And they utter other complaints beside this: they complain that they have frequently been arrested and taken away three hundred miles to Fargo and Bismarck on charges that were of interest to nobody but the officials who got the fees. Says *The Press*, concerning this state of things: "At this time of day, and in North Dakota, and with tribes of long contact with civilization like the Chippewas and Crees, nothing but mismanagement can have produced conditions under which an Indian outbreak is possible." Evidently the present design is to drive the Indians off of their timber lands.

MINNESOTA.

MINNEAPOLIS.—Mrs. Sadie Raymond writes: This, the first visit of Mrs. Maud Lord Drake to our city, has given the Cause a fresh impetus, as shown by the large and highly-intellectual audiences that filled the K. P. Hall in Masonic Temple, on Sunday afternoon and evening.

The simple announcement, among church notices, that this widely-known exponent of our harmonial philosophy would speak on "Ancient and Modern Spiritualism" from a Bible standpoint in the afternoon and evening, resulted in calling together two such audiences as have seldom been seen in our spiritual halls—composed of members of churches, and well-known Agnostics and Materialists, as well as prominent business and professional men.

Mrs. Drake is never iconoclastic, and is always charitable; and hence draws largely from the churches, while the logical manner in which she presents the philosophy, and her scientific explanation of the phenomena, command the attention and challenge the investigation of materialists, from whom the ranks of Spiritualists are so largely recruited.

She presented the subject in both a religious and a scientific, or natural light; and quoted freely from the Old and the New Testaments to show that the philosophy and the phenomena of Modern Spiritualism are the same to-day as they were in Bible times—with this difference, that in olden times they were so common and well understood as never to be questioned.

She avowed a belief in God, in Christ, in the efficacy of prayer—in a natural rather than a dogmatical religion.

She makes earnest appeals for cleaner, more harmonious lives, broader charities and greater humility; she presents immortality as the law; the life to come what we make it, even as heredity is law to this life.

As an eloquent and able advocate of temperance she has no equal on the American platform to day.

Gracious in manner, with a well-modulated musical voice, that appeals to the finer sensibilities of her hearers, of a commanding presence, she fairly captures all her hearers.

The whole trend of both lectures was to lead her hearers to think for themselves, to study the laws upon which the phenomena are based, to weigh well the reasons for the philosophy, to investigate honestly, and without prejudice.

At the close of both lectures she inaugurated a departure from the custom so prevalent at our spiritual meetings, in that she refused to give tests to those who knew her, or were Spiritualists, and called for skeptics, and those who did not know her. In this department she was simply marvelous. To the thirty or forty for whom she described, there was no hesitation on her part, and in every instance they admitted the correctness of her descriptions.

While the lectures were scientific, intellectual and deeply religious, placing Spiritualism prominently and in a popular light before our people, I believe the phenomenal part of the entertainment was by far the more convincing as a demonstration of the continuity of life and its possibilities.

As Spiritualists we are enthusiastic over the coming of this celebrated and popular medium to our beautiful city—especially at a time when new forces are needed to enthuse and recruit our numbers, and place our beautiful philosophy in its true and better light before the public, and a strong effort is being made to induce her to locate here and establish a church in accordance with her ethical teachings as a Bible Spiritualist.

Where the Women Vote.

In view of the recent agitations in favor of woman's suffrage in the United States, it may be of interest to know that in nearly all the countries on the globe, women have had some form of suffrage for years; though mankind are somewhat slow in extending to them this privilege.

In England, Scotland and Wales women vote for all elective offices except members of Parliament.

In France the women teachers elect women members on all boards of education.

In Sweden, women vote for all elective officers, except representatives.

In Norway, they have school suffrage.

In Ireland, they vote for the harbor boards, poor law guardians, and in Belfast for municipal officers.

In Russia, women householders vote for all elective officers.

In Finland they vote for all elective officers.

In Austria-Hungary they vote, by proxy, for all elective officers.

In Italy widows vote for members of parliament.

In Hindoostan women exercise the right of suffrage.

Women have municipal suffrage in Cape Colony, which rules one million square miles.

Municipal woman suffrage rules in New Zealand.

Iceland, in the north Atlantic; the Isle of Man, between England and Ireland, Pitcairn Island, in the south Pacific, have full woman suffrage.

In the Dominion of Canada women have municipal suffrage in every province and also in the northwest territories.

In the United States twenty-eight States and Territories have given women some form of suffrage.—*Ram's Horn.*

Subscribers' Notice.

The date of the expiration of every subscription to the BANNER OF LIGHT is plainly marked on each address. Subscribers who wish their paper continued will avoid inconvenience by remitting before the expiration of their subscription, as we stop every paper after that date. It is the earnest desire of the publishers to give the BANNER OF LIGHT the extensive circulation to which its merits entitle it, and hence they look with confidence *to the friends of the paper throughout the world* to assist them in their important work. COLBY & RICH, *Publishers.*

New Publications.

QUAINT EPITAPHS. Collected by Susan Darling Safford. Cloth, pp. 46. Boston: Published by the author.

This is a motley gathering together of epitaphs collected by the compiler after many years of occasional search. Human eccentricity is shown very vividly in the whimsical inscriptions. Commencing with Maine, there is a detailed classification by States and countries, and quite an amount of space devoted to unlocated quotations. The book is certainly well worth possessing, not only because of the elegance of its appearance, but for the nicety of the arrangement of the matter. The editor must have a fondness for odd research, else so varied and extensive a variety could not have been secured. It is a book one can read through consecutively, or it can be opened at any portion with considerable interest. A good many of the epitaphs have never before been in print, though some will be recognized. Of the latter class value is added to them by the fact that names and location are now given with the inscription.

Mrs. Safford's book deserves a general distribution.

TWO IN ONE; or, The Question of the Spiritualism of the Bible Settled, Together with a Series of Startling Contrasts between Creeda Christianity and the Facts and Philosophy of Modern Spiritualism. By Moses Hull. Cloth pp. 462. Chicago: Moses Hull & Co.

Here is a union of two books, reduced in their former entirety. At the time of their advent they caused favorable comment, and have always met with a large sale. The reduction in the amount of matter has been made with a view to place upon the literary market a cheap consolidated book. With the exception of prefaces, and tables of contents, all the matter of the two books is in the new edition.

Of the merit of the book little need be said. Several editions of the old have been distributed, and many of the new will undoubtedly find circulation. The subjects discussed are treated in the usual masterly manner of the author, leaving little or no room for negative argument. Mr. Hull's statements are plainly given, and are accompanied by authoritative testimony.

Persons who desire convincing facts in relation to Spiritualism will find every page of the volume teeming with them. It is a most readable collection, and worthy of much commendation.

A fine portrait of Mr. Hull accompanies the book.

STAR OF PROGRESS: New Devotional Music for congregational, quartet, choir, lyceums, etc. Cloth, illuminated, pp. 364. Boston: H. W. Smith, 531 Tremont street.

This is a most charming collection of hymns, poems, responsive readings, marches and songs, bound together in attractive form, and sure to please wherever it is seen and possessed. It goes without saying that there is no more competent person than Mr. Smith, either as author, compiler or publisher of this various kind of music. He reaches all classes, from the youngest to the oldest, the high and the low, the intelligent critic and the one who has but a meagre idea of psalmody. The portion devoted to selected poems is alone worth the price asked for the beautiful volume. Old friends appear on many of the pages—old, but ever new. A broad idea of music has been introduced—the author could not be narrow if he tried—and each page sparkles like a gem in the diadem of a pure song combination. The book brings joy to the heart, comforts the afflicted, raises the aspirations and points the way to eternal life. Sermons cannot do what this volume has already done. Souls are sung into heaven—that is, eternal rest—by just such means as Mr. Smith adopts to send them hence. Lyceums, families, societies and individuals should all have the new edition.

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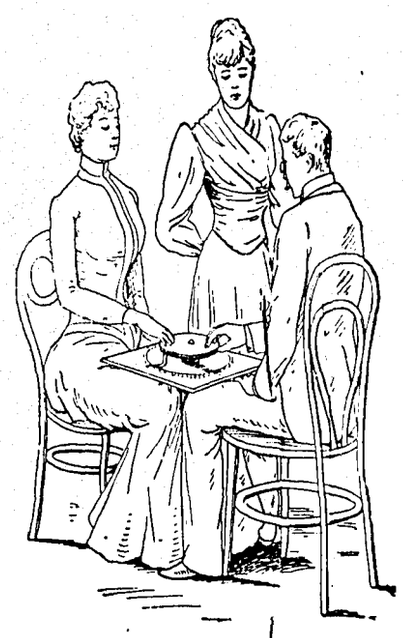

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TERMS CASH.—Orders for Books, to be sent by Express, must be accompanied by all or at least half cash. When the money forwarded is not sufficient to fill the order, the balance must be paid C. O. D. Orders for Books, to be sent by Mail, must invariably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

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

☞ In quoting from THE BANNER care should be taken to distinguish between editorial articles and correspondence. Our columns are open for the expression of impersonal free thought, but we do not endorse the varied shades of opinion to which correspondents may give utterance.

☞ No attention is paid to anonymous communications. Name and address of writer is indispensable as a guaranty of good faith. We cannot undertake to preserve or return canceled articles.

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

Banner of Light.

BOSTON, SATURDAY, JUNE 15, 1895.

ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING AT DATE.

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John W. Day.....Editor.
Henry W. Pitman.....Associate Editor.

☞ Matter for publication must be addressed to the EDITOR. All business letters should be forwarded to the BUSINESS MANAGER.

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

New Trial Subscriptions!

The BANNER OF LIGHT will (as announced in its prospectus) be furnished to NEW TRIAL subscribers at **50 cents** for **3 months.**

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

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

Camp Souvenir Number!

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

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

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

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

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

The Banner Will Commence

In its next issue the publication of a valuable article—to be continued in subsequent numbers—by **Giles B. Stebbins,** entitled:

The Spiritual Body Real: Views of Paul, Wesley and Others.

VALUABLE TESTIMONIES OF MODERN CLAIRVOYANTS.

Witnesses of the separation of the spiritual body from the dying physical form.

League Righteousness.

We have been confidingly addressed (thinking that of course we should comply) by the Christian Citizenship League of Illinois, with the request that we should lend the aid of THE BANNER "in making Sunday, June 30, a grandly successful day on Christian Citizenship lines." To that end we are asked to publish an enclosed notice in the reading columns of THE BANNER for two weeks successively after receipt. Why two publications are requested is so that "not only all the ministers" may see it but "others among our readers." The work of the Christian Citizenship League is announced to be "distinctly one of preparation for the coming kingdom," and it "appreciates fully the fact that the religious press is one of its chief aids." The managers of the League believe their work "is of God, and will be used for his glory." In close connection with that extremely candid belief it solicits an exchange with THE BANNER for its paper, called the "*Christian Citizen.*" And "in his name" we are cordially greeted by the regular secretary.

Among the very many things proposed to be done by the league is the "preservation of the Sabbath."

In another column we note the vigorous means the Georgia "Orthodox" Christians are taking to preserve *their* Sabbath! But with such efforts THE BANNER has no affiliation.

Another thing the League proposes to do is "to make Christian principles operative in public affairs," and to "unite the followers of Christ in consistent, harmonious and aggressive action." That simply means working the "GOD IN THE CONSTITUTION" program. The League really must excuse us. We shall of course be glad to do all we can to overthrow error by the spread of knowledge, and to correct wrong by better ways; but as for helping to put a party of Protestant bigots into acknowledged power and supremacy as to the definition of the Constitution, etc., we shall never do it; on the contrary, *we shall oppose it* with all the reason and rhetoric we are possessed of.

The purification of politics by the elevation of citizenship is entirely legitimate, and has our coöperative sympathy. But the setting up of a class or clan for the purpose of restraining the people at large of their common rights, claiming to be so much holier and righteous than the rest of us can ever hope to be, is something that we mean to oppose every time we can get a blow in. It is not to be met with reason—because this would be ruling party of wholly righteous citizens never descends to that! They are the elect. They want to rule, not to be ruled. They would make the law, and enforce it. They want to be legislative, executive and judiciary, all rolled into one.

A Solemn and Pertinent Portent.

Do the Spiritualists of the United States realize the duty they owe to the GREAT TRUTH that has made them free from that fear of death and the grave, which rested on the lives of their forbears like a dream of midnight horror?

Ought not those who have received so much from the intelligences in the spirit-world, to feel that all the agencies whereby a knowledge of spirit return may be spread among men, should be fully sustained and utilized? Ought they not to assist, in all practical ways, those of their generation upon whom the Spirit-World has laid the duty of publishing and issuing the papers specially devoted to the advocacy of their Cause?

What *more* powerful adjunct can the New Dispensation have for its advancement in the world, than a wide-awake spiritual press—ever on the alert to defend its mediums, to emphasize its benefits, to set before the believers a choice table of mental delicacies, to confront the investigator with proof, and to withstand the doubter and defamer with solid arguments in its behalf?

Do the Spiritualists feel the pride in their movement which all other systems of religious thought possess—and a desire that their neighbors shall also have the knowledge they have so beneficently received? What better work can they do than to sustain their spiritual papers *everywhere*, and give into the hands of the publishers of such journals, by subscribing generously therefor, the money (the "sinews") with which to press to the utmost the war *against* Error, and the struggle for the uplifting of Fact?

We are led to ask these questions, and to suggest the importance of a correct discharge of this duty, by the following letter in London *Light*, for May 25, wherein the young Mr. Burns—who endeavored for a time to carry forward the work which the veteran James Burns labored for upward of a quarter of a century to sustain, *i. e.*, the publication of the *Medium and Daybrak*—explains to the people the reasons for that paper's suspension. The Spiritualists of America, as well as those of England, can read between the lines of this letter a fearful and fateful lesson concerning the perpetuity of the *influence* of their cause, if they continue so blindly to neglect and desert their public journals in the way of practical support!

THE MEDIUM AND DAYBREAK.

SIR—Kindly permit me, through the columns of your paper, to correct a misapprehension which may possibly be entertained in some quarters in connection with the withdrawal of the "*Medium and Daybreak*" from publication.

I stopped the publication in order that I might devote my entire energies to the liquidation of the liabilities of my late father, for which I am personally responsible, *and moreover because of the absence of adequate support from Spiritualists as a body, and many societies in particular who have enjoyed the free use of its columns for years. In this connection I may say that the week following its withdrawal I received more than a dozen "reports" and "announcements" for insertion, thus showing that the active members of those bodies concerned in this remark did not so much as invest three half-pence to obtain a copy of the issue containing their effusions.* This is a fair sample of the prevailing spirit—and surely there is nothing savoring of dignity or utility in continuing to make a sacrifice for such individuals, or any of a like disposition.... As there was some talk of forming a company for the future issuing of the "*Medium,*" I wish it to be understood by all Spiritualists, and particularly by those who, now that that weekly is no longer in the field, may essay to endeavor to fill the gap by rushing into journalism, that I have not bartered or parted with the rights in connection with my late father's paper for any consideration in any shape or form, and therefore any party or parties who in any sense endeavor to appropriate any portion of its title, or presume, from having publicly identified themselves with my father's obsequies, to claim sympathy and identity with the principles of his many years of advocacy, and thus seek to advance the interests of any new venture, will be intentionally guilty of piracy and misrepresentation. The *Medium and Daybreak*, its title, and all in connection, are the property of the survivors of the founder, and I trust every true Spiritualist will make it his duty to see them respected.... J. BURNS.

☞ Read the call—on seventh page—for the Ludlow, Vt., Convention.

Satan Supreme!

Rev. J. W. Mitchell of Canada admits that there is some truth in spiritual manifestations, but holds that Satan is the one who produces the manifestations, and that he is capable of becoming "an angel of light," and can assume the form and features of our loved ones who have died, and of producing all the phenomena the world is so familiar with—trance-speaking, clairvoyance, the gift of tongues, spirit-writing, spirit-photography, materialization, thought-reading, levitation, and all the rest. This being so, it is asked, what proof the Christian world has in general that the phenomena and miracles narrated in the Bible are not of the same origin. How does Rev. Mr. Mitchell know that Satan did not hypnotize him in order to produce the very discourse in which he makes this statement? When we come to sift it all down, it will appear that Satan is the corner stone itself of creed. Christianity and the salaried preachers hold fast to him as the most valuable friend they have.

Instead of the statement such as Rev. Mr. Mitchell makes, the spiritual manifestations from time immemorial have been the origin, to a greater or less extent, of every religion known. The results witnessed to-day are to be found recorded on the pages of every Bible. What remains, if we take them out of the records of our own Bble? The epistles of the New Testament enjoin us to "try the spirits, whether they be of God"—which plainly implies investigation. St. Paul tells us to add to our faith, knowledge; meaning that God has endowed us with cerain spiritual gifts, which we are to encourage and develop—such as the gift of tongues, healing, prophecy, discernment of spirits. Ministers of the gospel differ. Many of them belong to psychical research societies, and many of these are reporting that they are not only convinced that man lives beyond the grave, but that his spirit can and does come back and communicate with those in the flesh. Many of them denounce Col. Ingersoll for trying to rob the church of the hope of a future existence, and in the next breath denounce Spiritualists no less vigorously, not only for restoring that hope, but for substituting for hope certainty.

Mr. Mitchell first eulogizes Satan to the utmost, and then proceeds to denounce the entire body of Spiritualists. Yet thousands of Christians are radically opposed to Christianity as it is preached and practiced to day. Thousands upon thousands deny the divinity of Jesus as interpreted by Orthodoxy, deny the infallibility of the Bible, and salvation by faith.

He quotes from a man who has repudiated Spiritualism; if his opinion is of any value, Satan may have made him do it. How many have gone back on Christianity, and denounced it the Bible and its teachings, as productive of evil? Yet this proves nothing for or against Christianity. It signifies only a change of opinion. There is good and there is evil in all systems of religion, since every religion is human in its origin and materialistic in conception.

It is beyond all question that Spiritualism has opened up the pathway of knowledge of the after-life. It has converted thousands from infidelity and cold materialism to a knowledge of life beyond the grave. It has cheered the widow's heart and comforted many a bereaved one. It has taken away the sting of death and the fear of the grave. *It has done more than* the Christian church has ever done: it has convinced every one who is a Spiritualist, and thousands who are not Spiritualists, that each one is himself and herself the savior of his (or her) own soul. That freedom which God would not take from any of us, through which we err and sin in the path toward ultimate unfoldment and knowledge, furnishes the most complete proof of this.

Sunday Crime[?] in Georgia.

We read that J. Q. Allison, of Douglasville, Ga., is working as a condemned criminal in the chain-gang in Georgia, "for violating the Sunday law of Georgia, and having refused to pay his fine." He has been placed in the "chain-gang" to work out the penalty. All misdemeanors, under the Sunday law of that State, may be visited with a fine under one thousand dollars, or imprisonment within the term of six months, or hard labor in the chain-gang not exceeding twelve months, at the discretion of the court. Mr. Allison keeps Saturday as his Sabbath, and uses Sunday like any other day in the week. For this he is condemned to work in the chain-gang. Men can break the law on Sunday, if they pretend to keep Sunday, but for the crime of breaking it because they observe the seventh day as their Sabbath, they are treated as Mr. Allison is. If Mr. Allison refuses to work in the chain gang, on the day *he* considers to be the Sabbath, since he holds that the law of God outranks the law of Georgia, his refusal can be made an "insurrection" under the Georgia law, punishable with death! The utmost intolerance of the past was not worse than this. The man is not proved guilty of treason, or murder, or arson, or burglary, but of working on the "Orthodox" Sunday.

June 17

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

Parties having advertisements for the seventh page, which they wish to renew in THE BANNER for June 22, must make application at the Counting-Room by Friday afternoon, June 14, or they will be too late, as our first forms go to press one day in advance for that issue.

☞ Will A. Sheldon, of whose persecution as a medium by the authorities in Florida THE BANNER has spoken frequently in recent issues, writes thanking us for our efforts in his behalf, also expressing thanks to the Veteran Spiritualists' Union of Boston for its handsome answer to his appeal for aid. Mr. Sheldon's address is 716 Ocean street, Jacksonville, Fla. Spiritualists generally should forward what assistance they feel able to give to his address, as above.

☞ The magnetic cures performed by Marshall O. Wilcox are becoming more widely known, each patient voicing his praise whenever and wherever opportunity offers. His power is certainly very pronounced, and his success equally marked. It is fortunate for humanity that medicines and drugs are taking a backward step, and magnetic healing is fast making an upward move on the part of those who desire permanent relief. Of all the healers in and about Boston, Mr. Wilcox is among the best. His rooms are at 8½ Bosworth street.

☞ We are requested to correct the statement made in "Banner Correspondence" in our issue for June 8. It was Mrs. W. Anderson, test medium, who was *cured* by Dr. Wm. Franks; and *she* was sent by her *mother*, Mrs. Dyer. Dr. Franks was the clairvoyant.

TIMELY TOPICS.

"Margaret."—An exchange states that it is an error to declare that the statue at Troy, N. Y., of Miss Emma Hart Willard is the "first statue of a woman ever erected in this country." In New Orleans, La., it continues, there is a marble statue of a woman with the simple inscription "Margaret." Margaret was a hard-working, uneducated washerwoman. By her indefatigable labor and skill she became the head of a great bakery, and all her money was *devoted to the orphans of the city.* The statue was erected after her death in tender recognition of her kind service to those who "had no helper." The statue represents a stout, prosaic, middle aged woman, with nothing poetic about it but the serenity of the noble brow and the sweetness of the half-sad smile.

***

Our Modern Moloch.—The second number of a new sixteen-page paper, quarto size, published in New York City, called *The Anti-Vaccination News*, comes to us for our critical examination. We pronounce it able, up to date, alive and energetic, edited with a purpose, and a very timely monthly publication. If it continues to manifest the spirit and pursue the purpose with which it has set out on its career, it will do a world of good in the enlightenment of the people on the subject of vaccination, and their emancipation for themselves and their children from the greedy grasp of the doctors. The cartoon on the first page of the present issue is a highly effective one. It is entitled "The Modern Moloch," and is meant to be a counterpart of the Great Brazen Idol of Solomon's time. The background of the picture represents the Rabbinical picture of Moloch, the great, brazen, calf-headed idol of the Ammonites, with its fiery furnace, into whose arms "poor, ignorant, deluded, heathenish women" passed their infants, to propitiate their idol-god. Attendants with loud trumpets drown the infants' cries, and priests sanction the human sacrifice. In the foreground is its deadly parallel, the worship of the Modern Moloch, as carried on under authority of law and "medical science." While the health department is busy making new victims, its ally, the undertaker's department, is doing what it can to hoodwink the public as to the reports of fatal results, etc. It shows that we of this age are not less superstitious and ignorant than the Ammonites in the slaughter of the innocents.

***

Growth of Cremation Sentiment.—THE BANNER last week made reference to a recent public meeting in Boston of the New England Cremation Society, and cited views and statistics set forth by various speakers to show that the tide was rising in public opinion in favor of cremation rather than inhumation. We noted specially what the President, John Storer Cobb, said on that occasion; at the same meeting Rev. Dr. Hodges, Dean of the Episcopal Theological School at Cambridge, said: There is nothing in the Bible or in Science against cremation. He objected to these great shapes of stone in the public cemeteries. Cremation in time will do away with cemeteries. Cremation is in the direction of morality: In these days, said he, it is immoral to take money that might do good to people and turn it into stone. Cremation, he believed, will result in the establishment of a house in the very midst of the city, where the ashes of the dead can be reverently placed without respect of persons—a building that will properly lift the thoughts of all people, resplendent with paintings and decorations, and displaying the skill of the architects. He asserted that cremation did not conflict with any creed. Those who have had friends cremated had told him how their thoughts were uplifted by the process. People do not yet believe in cremation as they will, because it is unconventional; but it is becoming more conventional every year. He thought that future generations will look back to burial as an instance of incomplete civilization!

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A Retort Unanswerable!—Bishop Whipple of Minnesota is quoted as saying that on a certain occasion a war dance was held by the Dakota Indians quite near the mission house. He went to Wabasha, the Chief, and protested: "Wabasha, you asked me for a missionary and a teacher. I gave them to you. I visit you, and the first sight is the brutal scalp dance. I knew the Chippewa whom your young men have murdered. His wife is crying for her husband; his children are asking for their father. Wabasha, the Great Spirit, hears his children cry. He is angry. Some day he will ask Wabasha: 'Where is your red brother?'" The old chief smiled, ceased smoking, and replied: "White man go to war with his own brother in same country; kill more men than Wabasha count in all his life. Great Spirit smile; say, 'Good white man—has my book, I love him much, I have good place for him by-and-by.' Injun, wild man! has no Great Spirit book, kill one man, has scalp dance. Great Spirit mad, and say, 'Bad Injun! I put him in bad place by-and-by.' Wabasha *no believe it!*"

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"Darkening Counsels," etc.—In that biblical poem, the book of Job, the Lord is represented as answering the patriarch out of the whirlwind by the inquiry, "Who is this that darkeneth counsel by words without knowledge?" This question might reasonably be asked of the "Regular" medical fraternity, whose proclivities in this direction are incapable of restraint, and are only matched by their ignorance of the true spiritual principle of life—the inoffensive exponents of which principle these same "Regulars" are making into criminals as fast as they can obtain the passage of "doctors'-trust laws" in the various States. For an example of these "words" full of "sound"—"signifying" (*practically*) "nothing" but common, every-day conditions which are successfully met by the "irregulars" without the help of Latin and Greek compound names—take the titles of the papers on nervous disorders, read at a recent session of the Neurological Convention in Boston, viz.: "The Diagnosis of Hæmorrhagic Cerebral Pachymeningitis," "The Pathology and Morbid Anatomy of Amyotrophic Lateral Aclerosis," a "Case of Peroneal Muscular Atrophy," "Auto-Mimesis," etc., etc.

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God or Mammon.—Now and again we hear of the great *success* of Spiritualist societies because, forsooth, so much money has been saved, the society cleared of debt, and money put by. At other times we hear bitter complaints because the society is a few pounds in debt, and speakers do not pay, etc. Is the success or failure of spiritual work to be estimated from the pounds, shillings and pence point of view alone? or are we not engaged in an educational and reformatory work, which necessarily means expense and loss?

What of the *spiritual* work, the seed sown, the Cause maintained, the truth spread, the good accomplished, lives sweetened, characters strengthened and ennobled, motives spiritualized and lives adorned, reflecting the light of the spirit in its fullness and purity. It is necessary to attend to finances, and a balance in hand is an indication of activity and earnest work, but societies, as well as individuals, need to judge of the tree by its spiritual fruits. Why do societies exist, if not to proclaim and disseminate knowledge of truth, and uplift the members to the purer air of high ideals and noble endeavor to bless and serve others? Let us be careful that we do not lose sight of the high purposes and spiritual aims of our gospel.—*The Two Worlds, Manchester, Eng.*

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Bishop Doane, in a recent address to the graduating class at St. Agnes' School (female), Albany, N. Y., took occasion to reiterate all the exploded stock arguments against Woman Suffrage, and to heave a mighty sigh as to the prophecies which our time made concerning mannish women, etc., etc. His tirade has called out some pretty strong rejoinders on the part of prominent advocates on the other side. Mrs. Elizabeth Cady Stanton, for instance, says, and of a truth, too, that the Rev. Bishop "is just like dear old Mrs. Partington, trying to sweep back the ocean with her broom. It can't be done, not even by a thousand Bishop Doanes. Men fair to women? Not a bit of it. When we took our half-million petitions to the constitutional convention, they paid no more attention to us than if we were a half-million monkeys. But our day of triumph is coming. *Women are riding to the suffrage on the bicycle!* When I see them all, young and old, black and white, without regard to race, color, or previous conditions of servitude, I know the thing which I have worked fifty years for is coming. There was just this sort of nonsense preached when I began my crusade for married women's rights in property. It would bring dissension into the household; it would unsex the women, etc." Mrs. Lillie Deveraux Blake also says regarding the Bishop's harangue: "He speaks of the awful calamity which will follow the enfranchisement of women as if he were entirely ignorant of the fact that women were already voters."

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"A Touch of Nature."—While learned professors are teaching in many institutions of learning, (?) under the name of "Vivisection," a revival of true barbaric contempt for and a pleasure in animal torture, (by and by to be broadened out into the every day life of the individual with his fellow-men—perhaps to show itself in a breed of surgeons who, like the one written of by Tennyson, are "more happy *in using the knife* than in saving the limb,") it is comforting to consider that there are still *some* hearts in the world full of human kindness and mercy. Since a man who is kind to dumb animals will be sympathetic to his fellows, this touch of nature, in "*Our Animal Friends*" of New York, is pleasant reading:

"A crowd of 'hoodlums' of the East Side caught a homeless cat and proceeded to amuse themselves by torturing the helpless animal. After tormenting it for some time, they set a dog to worry it. The frightened cat ran up a telegraph pole and took refuge on the very top. Peter Dennin, driver of one of the Society's Shelter wagons, happened to pass at the time, and, after calling on a policeman for assistance to keep off the gang of roughs, Dennin climbed up the pole. Kitty seemed to know that he was a friend coming to her rescue, for when Dennin got within reaching distance, pussy jumped upon his shoulder and remained there until he descended to the ground and put her in the ambulance. Kitty was then taken to the Shelter for Animals and kindly cared for."

Onset Bay—Opening Day.

Exercises at Auditorium Sunday, June 16, 1895. Special excursion tickets on New York, New Haven & Hartford R. R., to go down on Saturday and return either Sunday or Monday, $1.75. Program of season's exercises ready after June 12.

☞ Prof. J. Jay Watson, of Brooklyn, N. Y. (284 Clifton Place), has already had several communications from various parties concerning his making visits to Spiritual Camps this present summer, and affording an opportunity to music-lovers there to listen to the famous *Ole Bull* violin (an Amati of 1616) the gift to him of that great master of melody. We think the idea an excellent one, and hope such visits may be arranged for by the management of the camps generally.

W. J. Colville's farewell at the First Spiritual Temple, Exeter and Newbury streets, Boston, June 5, was a great success. In addition to the farewell lecture and poem by Mr. Colville, fine music was rendered by several friends; beautiful flowers and pleasing remarks from Mr. Ayer and Miss Farmer.

☞ A report of the Cummington, Mass., memorial services in honor of Mrs. Clara Holmes Banks has been received, and will be used in Banner Correspondence, next issue.

A Fine Musical Tribute

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

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

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

Cabinets of Dr. Hodges.

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

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

☞ For additional editorial matter see third page.

Movements of Platform Lecturers.

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

E. J. Bowtell speaks at Fraternity Hall, Brooklyn, on Sunday afternoons in June. He is at liberty for camp-meetings, and season of '95-'96. Present address, 583 DeKalb Avenue, Brooklyn, N. Y.

Mrs. Alice Wilkins, musical and test medium, has been doing good work in Norwich, Conn., holding circles and séances. She may be addressed at 519 Shawmut Avenue, Boston, until July 1, then Lake Pleasant Camp, where she will remain through the season—so writes Mrs. J. A. Chapman.

Prof. J. M. Allen's recent work has been at Lincoln, Neb., where he lectured during May and on the first Sunday of June. He reports a lively and increasing interest in the Cause at the Nebraska capital. He is now filling an engagement with the Society at Manhattan, Kan.—seat of the Kansas State Agricultural College.

Verification of Spirit-Message.

To the Editor of the Banner of Light:

In the issue of May 11 was a communication from JACOB WORTHEN, given to his earth-friend, and in it I am mentioned four times. There are six names of mortals mentioned, and fourteen who have passed on, all of whom I have been personally intimate with. We consider it a very wonderful and convincing proof that they are happy, materializing and communicating with us, when proper conditions are made.

This message, and one given in a former issue, from my sister-in-law, have been the means of making a number of believers in the beautiful truths of Spiritualism.

Lynn, Mass. CHAS. H. WORTHEN.

The South, and the Best Way There.

There is every indication, as our personal observation shows, that the South is getting over the lethargy occasioned by the late war, and new industries and factories are starting up, and the energies of the people are asserting themselves. The South is bound in time to be to the whole country what the West has been, and investors and others who are interested in the developments of this great section of our country, will do well to investigate. With those in the North who may wish to travel South, either for pleasure or business, or for those who are in the South who wish to get North, the best way is to go by the Atlantic Coast Line. This road and its branches tap about every place of importance in the South, and it runs the fastest and best trains. Its Florida service particularly is not surpassed for comfort and speed by any railroad in the country.

For Women who Suffer.

For those many women who have suffered through the in-door life of winter and spring, with tired nerves, sleeplessness, neuralgia, rheumatism, the dyspepsia that is best expressed by the words "no appetite"—for the many worn-out women, many of whom will get no real vacation, but must attend the whole summer long to household duties—for such women there is every need now of a brisker feeding of the reduced blood and nervous tissues by means of the best nutritive agent in the wide world to-day—Paine's celery compound.

After building up the body by the use of this great modern restorative, diseases of the special organs, heart troubles, kidney disease, dyspepsia and sleeplessness will disappear.

Neglect to satisfy the demands of the nervous system by rapid, complete nourishment of all its parts, carries heavy penalties. Paine's celery compound, more effectively than anything else the world has yet known, restores health to men and women whose blood has been robbed of vitality from whatever cause, and whose nerves have lost their healthy tone. Persons suffering from rheumatism, neuralgia and any of the countless results of loss of nerve-power, find a marked change for the better almost at once upon faithfully using Paine's celery compound.

Mrs. James Arthur, writing from her home in Spokane, Wash., says:

"I suffered for three years with neuralgia and rheumatism. I tried different remedies, which would give me only temporary relief. Last year, in January and through the spring months, I suffered terribly. I could walk only a short distance, and some days not at all. But then I began for the first time to use Paine's celery compound. It cured me permanently, and I have not been troubled since! My knees were so bad last year that I could not sit down or get up alone. Now I walk every day, and it causes no stiffness or lameness in the joints."

Testimonials from men and women in every State and county and town in the country might be published telling of similar speedy cures. They carry this plain advice to other sufferers:

Take Paine's celery compound!

SPIRITUALIST CAMPS.

Lake Pleasant, Mass.

To the Editor of the Banner of Light:

Mrs. A. E. Barnes, President of the Ladies' Aid Society, is at her cottage, and will not return to Boston until June 15.

Mrs. Wm. Flint has opened her cottage on Montague street for the season.

Judge Dailey is expected at the Lake about July 1.

Mrs. M. V. Lincoln is at her residence, and announces that her fine cottage on the Bluff is to let.

Mrs. Wheeler, and friends, visited her cottage for one day on Friday last.

The new auditorium is ready for the roof.

Mrs. M. T. Longley will be at the "Ingleside" for the season. C. P. Longley will have all his new music at the Lake. The Longley Quartet will sing C. P. Longley's music this summer at the camp.

About fifty families are now at the Lake.

Sec'y A. P. Blynn was at the camp over Sunday.

J. B. Hatch, Jr., your correspondent, will be quartered at the "Ingleside," and not the Lyman cottage, as before stated.

J. B. Hatch, Sen., and wife, will be pleased to see their old friends at the Lake this season.

J. B. HATCH, JR.

Onset Camp-Meeting, Mass.

The program is as follows: July 7, Prof. A. E. Carpenter, Miss Lizzie Harlow, Mrs. M. S. Pepper; 9, Miss Lizzie Harlow, Mrs. M. S. Pepper; 10, Prof. A. E. Carpenter; 11, Conference; 12, Rev. Moses Hull; 13, Meeting of the Veteran Spiritualists' Union; 14, Rev. Moses Hull, Edgar W. Emerson; 16, Rev. Moses Hull, Edgar W. Emerson; 17, Rev. Moses Hull; 18 and 19, Mrs. M. S. Pepper; 20, Conference; 21, Mrs. Clara F. Conant, Joseph D. Stiles; 23, Mr. A. E. Tisdale, Joseph D. Stiles; 24, Clara F. Conant; 25, A. E. Tisdale; 26, A. E. Tisdale; 27, Conference; 28, J. Frank Baxter, A. E. Tisdale; 30, J. Frank Baxter; 31, Conference.

Aug. 1, Mrs. Jennie Hagan Jackson; 2, F. A. Wiggin; 3, Meeting of the Massachusetts State Association; 4, Mrs. Jackson, F. A. Wiggin; 6, F. A. Wiggin; 7 and 8, W. J. Coville; 9, Mrs. Carrie E. S. Twing; 10, W. J. Colville; 11, Mrs. Carrie E. S. Twing, Mr. Colville; 13, Mr. Colville; 14, Conference; 15 and 16, Prof. W. F. Peck; 17, Conference; 18, Mrs. Cora L. V. Richmond; 20, Mrs. Cora L. V. Richmond; 21, Mrs. Cora L. V. Richmond; 22 and 23, J. Clegg Wright; 24, Conference; 25, Mr. Wright.

Grand Rapids Spiritual Association.

To the Editor of the Banner of Light:

The Grand Rapids Spiritual Association held its annual election of the Board of Managers May 29, resulting in the election of the following: Dr. J. C. Batdorf, George Gibbs, L. H. Austin, Fred Brandt, Mrs. C. H. Hinckly, Mrs. Caufman and Mrs. A. C. Jackman.

From said Board of Managers, on June 5, were elected as President, Dr. J. C. Batdorf; Vice-President and Secretary, Mrs. C. H. Hinckly; Treasurer, Mrs. A. C. Jackman; and empowered to appoint their assistants.

From the report of the retiring treasurer, the Association starts out for the year of '95 with all indebtedness canceled and over one hundred dollars in the treasury. Prospects are fair for a successful season to come.

We have with us during this month as speaker, Prof. Barrett of the National Spiritualists' Association, who drew out a fine audience upon his first appearance, and from this foretaste of his ability we predicate increased interest to the end of his stay with us.

Until further notice, all business letters and correspondence pertaining to the Association should be addressed to

MRS. C. H. HINCKLY,
81 *Hermitage Building, Grand Rapids, Mich.*

Camp Progress Association.

To the Editor of the Banner of Light:

This Society opened its grove meetings very successfully yesterday. A large gathering of people were present.

The meeting was opened by Mr. L. D. Milliken of Lynn; Mrs. H. A. Baker of Marblehead followed with an invocation; Mrs. L. M. Shackley of Charlestown gave interesting remarks; Mrs. Atherton of Lynn, remarks and tests; Mr. A. P. Devlin of New Jersey, made remarks; Mrs. E. D. Butler of Lynn, remarks and tests. Fine singing was rendered by a quartet composed of Mrs. G. D. Merrill of Lynn, Mrs. A. S. Hall of Salem, Mr. N. H. Gardiner of Salem, Mr. Kelty, President of the Lynn Spiritual Association.

Take Lynn and Salem electric cars; cars pass the entrance every fifteen minutes.

The grounds at the camp are being improved; facilities for the obtaining of refreshments will be afforded; a pavilion for speaking is nearly completed, which will give shelter to fully five hundred, and additional seats will be provided to accommodate nearly two thousand. The meetings have been successful, and this season starts better than ever.

Additional camp reports will be found on our sixth page.

The Annual Picnic

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

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

NEWSY NOTES AND PITHY POINTS.

Lads with many hearts and true,
Sturdy hands that carry through
High and bold endeavor,
Shun the street of By-and-by!
Go not near—I'll tell you why:
That's the road to never.

FRIENDS: You can greatly assist THE BANNER by speaking a good word now and then in its behalf. Try and induce your neighbors to subscribe for it; we heartily appreciate the good-will of the people everywhere, and hope that the Spiritualist friends may aid us in the good work in which we have been so long engaged.

One is inclined to be despondent over the state of the poetry market, remarks the *Christian Register*, when such doggerel as the following—one stanza out of five to match—is seriously given as an exercise for Sunday-schools in the Cincinnati *Concert Quarterly*:

"Pa spoke up, and with a switch,
You be sure he struck it rich,
'Boys must not be cross and fight,
But, like lilies, should be bright.'"

"Does Woggles manage to make his work of fiction pay?" "Well," replied the good-natured man, "he makes some of them profitable. He wrote a little article which, to my positive knowledge, brought him in quite a sum of money." "What was it about?" "It began 'Thirty days after date, I promise.'"—*Washington Star.*

Utah enters the Union with a peculiar constitution that gives her women full suffrage rights, makes a trial by jury consist of eight members, six of which have the power to find a verdict. "Hung juries" will be scarce in Utah.

"Here's a piece of light literature that makes a man think very seriously." "What is it?" "A gas bill."

Rev. Dogood (to the penitentiary warden)—"My friend, is the spiritual welfare of the poor fellows under your charge properly attended to?" *Warden*—"Well, sir, it ought to be, for there are eight Sunday-school teachers among them."

A writer in *Good Housekeeping* proposes a series of "Cognomenal Queries" like the following—and the omnipresent reporters of the daily press who are ever imitating the Pauline Athenians, and seeking to hear or find out some *new* thing, can amuse themselves at odd intervals in building answers thereto:

What goodies did Rose Terry Cooke?
Or Richard Boyle beside?
What gave the wicked Thomas Paine?
And made Mark Akenside?
Did Mary Mapes Dodge just in time?
Did C. D. Warner? How?
At what did Andrew Marvel so?
Does Edward Whymper now?
Was Francis Bacon lean in streaks?
John Suckling yealy? Pray,
Was Hogg much given to the pen?
Are Lamb's Tales sold to-day?

WORLD'S FAIRS.—An Industrial Exposition will be held in Berlin in 1896. Special reference is to be paid to exhibits which shall illustrate the history of fire arms. One of the features will be an exposition of sports, including a museum of rare objects of the chase and hunting trophies.——The Exhibition of Industries and Fine Arts will be opened April 1, 1896, near the castle of Chapultepec, City of Mexico, and will be of special interest to Americans.

Custom officers near Belgrade recently seized a lot of human bones consigned to a Vienna bone boiling house. They had once belonged to Russian and Turkish soldiers who fell in the war of 1878. Such is military luck.

A "COOL MILLION."

[*A Hot Weather Lyric.*]

I wish I were a millionaire,
Or a "robber baron" bold;
There's heat in poverty, I swear,
But cash is always "cold."

We print elsewhere the Prospectus of the BANNER OF LIGHT, the leading exponent of the Spiritualistic Philosophy of the world. Those interested in that most beautiful theory of a future state, should read the BANNER OF LIGHT.—*Central Union.*

The *British Medical Journal* attacks the time-honored adage, "Early to bed and early to rise," etc., tooth and nail. It says the desire to rise early is usually a sign, not of vigor, but of advancing age. The long, deep sleep of youth is made possible by a thoroughly elastic vascular system, and the stiffening vessels of age are not so easily controlled by the vasomoter nerves; hence, shorter sleeps.

WHAT TURNED HER HEAD.

She had a lovely neck,
And everybody said—
Who, indeed, might doubt it?—
That that's what turned her head.
—*Post.*

"All poetry is born of the heart, though it must pass through the mill of the mind before it becomes a poem." That is one of the good things from Mr. Marion Crawford's speech in Italian for the recent Tasso celebration. Which is a tacit admission of inspiration *first*, which authors and writers generally are much too apt to ignore.

One of the "divine songs" of the Salvation Army runs thus:

"We are soldiers of J. C.,
And we sing and pray do we,
Till the day of Jubilee."

Japan appears to be taking steps to increase her navy so as to make it equal in tonnage to the combined fleets of England, China and Russia. She has captured from China one battleship, two cruisers, nine gunboats, and eight torpedo boats, for "a starter," and her own powerful fleet is on the increase by building and purchase as well. At last accounts the war had been resumed at the old stand, and the Mikado flies a flag like some of our Boston art houses, which proclaim: "China *fired* every day."

CURING WRITER'S CRAMP.—Lay aside the pen, hang down the hand and shake the stiffness out of it. Then expand it to its utmost and allow it to close slowly of its own will. Then expand it to its utmost and allow it to close of itself. Next swing the hand relaxed around in a circle, the action mainly at the wrist. Then drop it for a few seconds and return to your writing.

The ship canal between the Baltic and Black Seas is to be about one thousand miles in length; estimated cost, £20,000,000; time of construction, five years.

Across the fading years I hear
The tramp of marching feet, and see
The ragged lines of blue and gray
Pass on to immortality.

The Thespian profession has been honored by Victoria's knighting the great actor, Irving. Some discussion arose as to how his name would be known to posterity—whether as Sir John Henry Irving Broadribb, or only plain Sir Henry Irving; the public mind seems to have settled on the last form of the dilemma, however.

[NOW OUR TROUBLE BEGINS.]—*She (pointing to rightfielder)*—"And who is he?" *Her escort*—"Why, he plays right." *She (impatiently)*—"Oh! I don't care whether he plays right or wrong! What's his name."—*Puck.*

For Over Fifty Years

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

Copies of Banner for Circulation.

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

That
Tired Feeling

So common at this season, is a serious condition, liable to lead to disastrous results. It is a sure sign of declining health tone, and that the blood is impoverished and impure. The best and most successful remedy is found in

HOOD'S
Sarsaparilla

Which makes rich, healthy blood, and thus gives strength to the nerves, elasticity to the muscles, vigor to the brain and health to the whole body. In truth, Hood's Sarsaparilla

Makes the
Weak Strong

Be sure to get Hood's and only Hood's

Hood's Pills are purely vegetable, perfectly harmless, always reliable and beneficial.

Glints of Wisdom: Helpful Sayings for Leisure Moments,

BY W. J. COLVILLE.

This newest publication of Colby & Rich is positively unique in the history of Spiritual Science literature. Mrs. Alice E. Livingston, a competent stenographer, attended three courses of twelve lectures each, delivered by W. J. Colville in Union Square Hall, New York. With full permission of the speaker, she took copious notes of the thirty-six addresses to which she listened, and from these reports compiled a valuable introductory handbook to the practical study of the great question of the relations forever existing between interior states and outward conditions.

The terse, epigrammatic style of this tasteful volume of 120 pages, will surely commend it to the ever-increasing multitude of persons vitally interested in this comprehensive theme. The book is divided into thirty-three short chapters, each one dealing with a distinct subject of thrilling interest. The workmanship is excellent, paper good, and print unusually clear. The retail price is only 50 cents, postpaid.

Now that W. J. Colville is in England, and his many friends in Boston and elsewhere are unable to attend his lectures, this newest and most concise of all his publications is sure to meet with instant and widespread recognition. The MS. has been revised and proof corrected by the author. W. B. PARROT.

June 4, 1895.

Dr. C. E. Watkins

Is once more back with us. In a short time he will renew his Boston visits. Dr. Watkins speaks highly of California, and yet he says Massachusetts is, in his opinion, the best State, and Boston the finest city in the United States. The Doctor always did have a level head. He informs us that he left Dr. Peebles hard at work on his books, which he intends soon to publish. One book in particular which Dr. Peebles intends publishing, on "Spiritualism in its Higher Aspects," Dr. Watkins thinks will be, without doubt, the finest thing the Doctor ever wrote. Dr. Watkins and family enjoyed their winter trip on the coast, and though tempted to remain, duty called him back to his Eastern office at Ayer, Mass., where all letters should be sent him in future.

☞ **If you like THE BANNER, speak a good word for it whenever you have a chance. It will be appreciated.**

Spiritualist Camp-Meetings for 1895.

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

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

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

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

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

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

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

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

Queen City Park, Burlington, Vt.—Opens July 28, closes Sept. 1.

The Northwestern Spiritualist Camp-Meeting Association—Twin City Park, St. Paul, Minn., Sunday, June 30, continuing four Sundays.

Maumee Valley Spiritualists' Camp, Ohio, will open Aug. 3, and continue two weeks.

Maple Dell, Mantua, O.—July 25.

Grand Ledge, Mich.—July 20.

Island Lake (near Detroit), **Mich.**—Meetings begin July 25.

Liberal, Mo.—Aug. 26 to Sept. 8.

Ocean Grove, Harwich Port, Mass.—Camp-Meeting commences July 14, closes July 28.

Fort Worth, Tex., is to have a State Camp-Meeting in September.

Lake Brady, O.—June 30 to Sept. 8, inclusive.

Haslett Park, Mich.—From Aug. 1 to Sept. 1.

Indiana Camp (near Anderson, Ind.), C. C. & C. & St. L. R. R.—July 18 to Aug. 12.

Devil's Lake, Mich.—July 26 to Aug. 12.

Clinton, Ia.—July 28 to Aug. 26.

Catalpa Park Camp, Liberal, Mo.—Aug. 24 to Sept. 8.

[We shall be glad to hear from the Secretaries of other Camp-Meetings throughout the country (as to time, etc.)—as the announcements in this column are all printed **free**, as matters of reference for the benefit of THE BANNER'S readers.—ED.]

Readers Should be Supporters.

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

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

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

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Spiritual Philosophy,
Astrology,
Theosophy,
Mesmerism,
Psychology,
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And kindred subjects.

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

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

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

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

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

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

WHERE WILL YOU SPEND VACATION?

WHY NOT TRY....
NOVA SCOTIA
OR.....
CAPE BRETON
THE COMING SUMMER?

The finest climate, the grandest scenery, the best shooting and fishing on the continent—the very place in fact to

LET THAT TIRED FEELING EVAPORATE OUT OF YOU.

THE CANADA ATLANTIC and PLANT S.S. LINE,

between Boston and Halifax, N. S., Hawkesbury, C. B., and Charlottetown, P. E. I., is the only direct (without change) route; the steamers are first-class, and **are only one night at sea** between Boston and Halifax. Write for illustrated book, folders and full particulars to Agents, or to

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FOR
$1.00!

Voices from Many Hill-Tops,
Echoes from Many Valleys;
OR THE
Experiences of the Spirits Eon and Eoná,
In Earth-Life and Spirit-Spheres;

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

A Spiritual Legacy for Earth's Children.

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

A book from the land of souls, such as never before published. No book like unto this has ever found its way to earth-land shores, as there has never before been a demand for such a publication.

The book has been given by spirit Eoná through the "Sun Angel Order of Light," to her soul-mate Eon, and through him to the world.

Having secured a limited number of copies of this wonderful book at a low figure, we shall for a time offer them to our patrons at the reduced price of $1.00 each, and any one desiring the book should secure a copy before our supply becomes exhausted.

It has 650 large-sized pages, printed on heavy paper, in large clear type, is elegantly bound in fine English cloth, with beveled boards and gilt top.

Price Reduced from $2.50 To $1.00, Postage Free.

For sale by COLBY & RICH.

SPECIAL NOTICES.

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

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

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

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

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

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What people say—those cured of ills—
In praise of Wild Cucumber Pills,
Leaves little room for doubt that they
Deserve the fame they boast to-day.
Could business men extol them so
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Could women wish their words believed,
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Men don't declare their ailments cured
Before the fact is well assured;
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Results from dismal Biliousness!
Prepare the sequel now to hear,
In view of statements proven here;
Let each one know, if he have ills,
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Solution: Wild Cucumber Pills.

Price 25c. box. Five boxes $1.00.

Ask your druggist for them; or sent by mail on receipt of price by

S. WEBSTER & CO., 63 Warren Ave., Boston.
May 25.

MISS KNOX, Test, Business and Medical Medium. Sittings daily. 128 W. Brookline st., Suite I.
June 15. 1w*

DR. CARPENTER, Eclectic and Magnetic Physician. 80 Berkeley street, Boston. 1w* June 15.

Echoes from the World of Song.

VOL. II.

A rare musical work of songs and music, handsomely bound in cloth and gold, has just been issued from the press by the well known composer, C. PAYSON LONGLEY. This new work is Vol. II. of "Echoes from the World of Song," and contains the same number of pages—one hundred and fifty—as in Vol. I., being uniform in size and style with that number. The new volume contains, among other choice compositions, a companion piece to "Only a Thin Veil," also "Over the River," one of the most popular songs of the century, and a companion piece to the same. It is of sheet music size, and will be a handsome ornament, as well as useful work for piano or organ.

This second volume has an Introduction by EDWARD H. PHELPS of Springfield, Mass., publisher and proprietor of *The Homestead.*

Vol. I. of "Echoes from the World of Song" was originally sold at **$1.50** per copy; it will henceforth be sold at **$1.00** per copy, fifteen cents extra when sent by mail.

Vol. II. of "Echoes from the World of Song" will also be sold at **$1.00**; postage fifteen cents extra.

For sale at the BANNER OF LIGHT Bookstore, No. 9 Bosworth street, Boston, and by the author.

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

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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.

BURIED ALIVE.

An Examination into the Occult Causes of Apparent Death. Trance and Catalepsy.

BY FRANZ HARTMANN, M.D.

Besides the subject mentioned in the title, this book deals with the exposition of the real nature of the phenomena of Life and Death, from the point of view of the Higher Science; besides giving many descriptions of authentic cases in which persons have been mistaken for dead, and buried, dissected, or embalmed alive.

The subject of apparent death, with its only too frequently occurring consequence of premature burial, should receive the attention it deserves, and the book is addressed to the people whose interest it is to protect themselves against the horrible fate of becoming victims of medical shortsightedness by being buried, embalmed, dissected or cremated alive, or being frozen to death by being put upon ice.

Cloth, 75 cents; paper, 50 cents.
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Star of Progress,

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SPIRIT Message Department.

SPECIAL NOTICE.

☞ The Spirit Messages published from week to week under the above heading are reported *verbatim* by Miss IDA A. SPALDING, an expert stenographer.

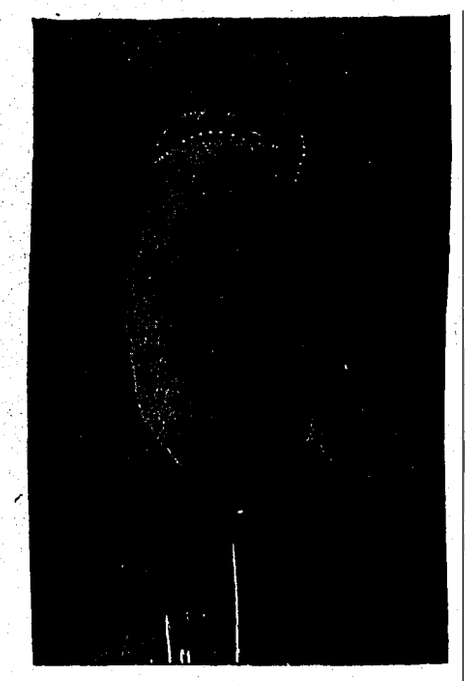
☞ Questions propounded by inquirers—having practical bearing upon human life in its departments of thought or labor—should be forwarded to this office by mail or left at our Counting-Room for answer. It should also be distinctly understood in this connection that the Messages published in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthly lives—whether of good or evil; that those who pass from the mundane sphere in an undeveloped condition, eventually progress to a higher state of existence. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of Truth as they perceive—no more.

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

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

SPIRIT-MESSAGES,

GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. B. F. SMITH.

Report of Séance held Feb. 8, 1895.

Spirit Invocation.

Oh! thou who art the Creator and Sustainer of all things, we invoke thy presence at this hour, and also the presence of thine angels from spheres supernal. Inspire our souls anew; awaken in our hearts lofty aspirations; may we be so imbued with the spirit of fraternal love that we may see in every human being a child of thee, the Universal Parent, and our brother or sister. We know that thou who heedest the sparrow's fall will not be unmindful of our needs, but that in thine own wise and beneficent way thou dost provide that which thou seest is best for us. We know that the burden, though heavy, will never be made weightier than we can bear if we but learn aright the lesson of submission to thy will, and of determination to overcome every seeming obstacle in our way. Give us strength and knowledge, that we may not fail in our appointed mission, but go bravely forward, taking advantage of every opportunity for soul-advancement that thou dost give us.

May each returning spirit to-day give utterance to messages that shall not only contain consolation, but convincing proofs of individual identity to their friends on earth. May their words carry an inspiring influence into every home, uplifting the spirit of those who receive, and imbuing them with high and holy aspirations. May these messages comfort the mourning heart, and light the dark places where error abounds.

Our Father God, for this we pray, and unto thy name will we render praise and thanksgiving now and evermore.

JOHN PIERPONT.

INDIVIDUAL MESSAGES.

Henry R. Sherman.

Good morning, Mr. Chairman. [Good morning.] It is very pleasant to me to be allowed to speak here to-day. I have been a visitor to your Circle-Room often, and have gained a great deal of knowledge and spirituality here, where so many from spirit-life assemble on these occasions.

I understood nothing of spirit-communion when in the mortal form. Don't think I had never heard of these things, for I had, but like many others I did not take much interest in them, thinking it was soon enough to think about a future life when I was called to pass on.

I "died," or passed away, very suddenly, but knew everything that was taking place to the very last. People often think the dying are unconscious, when they realize everything, for I have talked with many spirits about their experiences, and find they were much like mine.

Judith and Martha are here to-day, and I am very glad to announce them, so that some one who knew us may learn that we have reported here. Since passing over, I have learned that it makes a spirit happier to return to a place like this and send a message to the dear one still remaining on earth, but when in the flesh I should never have thought I would be found speaking in public—yes, in public, for the large gathering of spirits makes it such, although there are so few present in the mortal.

I lived in Rouse's Point, N. Y. Henry R. Sherman.

Eben Cox.

Yes, Mr. Chairman, as that gentleman said, I did n't know, when in the flesh, that after we passed to the world beyond we could return and send word to our friends, but I always hoped we should be conscious after what was called death.

In Calais, Vt., I was well-known, yes, and in Roxbury, too. Some yet dwell there who remember me, but many of the near kindred have passed through the portal that leads to the spirit-land.

Before I passed on it seemed a hard thing to think these bodies we dwell in must be placed in the ground, but I, like others I have heard speak of it, felt no fear when the time came, for the casting aside of the mortal garment is in accordance with the laws of nature. The hardest thing for a spirit is to know that his friends place him so far from them in thought. They think of us as in heaven, some unknown, far-off place. But do they know what constitutes heaven? Very little indeed. I have found that our lives here furnish our homes there, and others will tell you the same, for I have had a great deal of conversation with different ones on these subjects since I passed on, and certainly it has been my privilege in all these years to learn a great deal. I find, Mr. Chairman, that there is a great deal to learn yet, but there is all eternity before me.

Aunt Martha stands beside me, and wishes to be remembered to all, but it is many years since she passed away.

It seems strange to me, Mr. Chairman, that people are so loth to think or learn anything of the future life to which they know they are slowly but surely tending. Most certainly in these days of spiritual enlightenment, when you have your meetings for the teaching of spiritual truth, the spirit-life and the conditions that prevail there, your lyceums for the instruction of your young folks, there is no excuse for people to say they know nothing of another life.

Eben Cox.

Mrs. Thomas S. Simonds.

Friends, it is with a grateful feeling that I make the attempt to speak here to-day. I was not used to speaking in public, as has been said by others before me, for it is indeed public to us as we behold so many looking eagerly at us to hear what we may say, and also wishing that they may have the opportunity to speak for themselves.

My friends in Savannah, Ga., know that I am a living, active entity. Their little circles have been a great comfort to them. Thomas has gained much happiness by meeting with them when they have gathered together. I have often found him in deep thought of me in years gone by. Oh, how fast the years have sped! I cannot tell how long it is since I threw off the old garment of clay.

I have never felt a desire to return here to stay, but I am glad to come and help every one whom it is possible for me to aid, and I am also ready to help any one in spirit-life, who needs a helping hand.

Oh, how grand will the reünion be when our loved ones leave the material plane to dwell with us in our homes beyond. It seemed very strange to me at first to see buildings in the spirit-world and people engaged in occupations—active and busy as when on earth.

We often hear mortals speak of the rest—eternal rest—they shall have in the higher life, and how glad they shall be when the time comes for them to lay down the cares of this world and rest. They are mistaken; it is a life of activity, not rest, only from material labor. I think it would be more appropriate to call it a missionary life that we live after we pass out of the material; we live to aid others, and we learn to impart to those less developed than ourselves.

I would say to those mortals who weep so over the house of clay we dwelt in, after we have vacated it, that we have no regrets at losing it; we would not have our friends grieve so when they lay it away; it is only a cast-off garment, for which we no longer have use; it has served us well, therefore we would have them lay it away tenderly, with proper respect, and then think of us as alive, moving about in a new body, better adapted to our new condition.

I am pleased to say that another will soon join the happy number in the higher life.

Mrs. Thomas S. Simonds.

John William LaCroix.

[To the Chairman:] Good morning, good morning. [Good morning.] I've been here before, but not to speak. I don't see any reason why I should n't speak to-day, for I have gained the necessary permission, but if I intrude, just say so. [Not at all. You are welcome.]

I've been watching the course of things, and I see some mistakes that my folks are going to make if they do n't take heed. There are some transactions they are thinking of making in March, but I say, Be careful, be careful!

They will understand what I mean, Mr. Chairman, for they see this paper—some of them do.

Joseph, I say forbear, do not do it; you will regret it if you do. I can see further than you can, and for that reason you had better heed me.

I ain't used to speaking in meeting, Mr. Chairman, only in town meeting, and that's all right if you are Moderator.

The transactions to which I refer are connected with real estate, and I feel a little troubled about the matter. I say to Ellen, Do n't you sign any papers whatever, because you will sign away a right if you do. You had better keep right along just as you are. I'm looking ahead a good deal more than I did when here, and I really wish I had had the power to look ahead when here, but I did n't, so let it go.

I want to say to Lizzie, Be tender, be careful of the words you speak. I wish I had known one-half as much before I went away as I knew very soon after. I did n't know it all at once, but I learned it gradually.

Along about the first of March I want my friends to know I shall be there, and try to impress you *not* to make this transaction that they have in view at the present time. I may be a little sanguine, but I think I shall have power enough to prevent it—in fact, I have n't any doubt of it. I want to say further that on the seventh of March I am pretty positive things will come out all right, and I think I shall have some influence over them.

[To the Chairman:] My friends will understand all my blind expressions, and know I use them because I am speaking of personal affairs in a public place.

I suppose I have got to leave my name, or they won't know who this comes from. I'm John William LaCroix, Columbus, O. I did n't live very long in that place.

Almon Humphrey.

This is something new for me, Mr. Chairman. As long as I lived in your city I never took any notice of this place; I had no faith whatever in these matters. Do n't misunderstand me, and think I had never heard of it; I had, but I gave it no thought. Sometimes when I was around the market I'd hear THE BANNER OF LIGHT spoken of, but I paid no heed to what was said.

I've been restless for some time, and James said to me, "Perhaps if you go to THE BANNER Circle and send word to the friends, it may help you to get out of your restless state." Royal said the same thing; so I've taken heed of what they said, and I'm here.

I've met many people in this Circle-Room whom I used to know in this city, but who have gone on. I spoke to Dr. A. S. Hayward, and he told me that I would feel better and progress faster (learn, I suppose he meant) if I would speak here.

Well, the most I can say to my friends is that we are with you, and I see very little difference in the two lives, as they are called; only after we leave this material life, we seem to see clearer and understand more of those things that looked mysterious to us when we were on the earth-plane.

If I do n't express myself as clearly as I ought, you must excuse me, Mr. Chairman, for I've never spoken here before, and I do n't know how to proceed, only as I'm told by others. James spoke here a number of years ago, but I did n't know it at the time.

I want to say I'm satisfied with the way things have been going. I'm satisfied with the way you did, Caroline and Almira. A good many changes have come since I passed out, and I'm sure there were a good many before, with your people and mine—I'm speaking of the two families.

I have one brother-in-law who does n't know any more about this place than I did. I think if he would investigate this matter he would find that spirit-return is a truth—he certainly would if he would persevere—and all he learned in this way would be a great help to him when he, too, passes over.

I want to say a little further, Wales, I'm not going to dictate to you, but I think if you would learn a little something of the other life it would be of advantage to you here and hereafter.

I was well known here. I was well-known in the State of New Hampshire in different towns, and I'm not forgotten by the handful of relatives left here on earth.

Eliza is here to-day, and would send love to the child belonging to her.

Almon Humphrey, of Boston.

Spirit Messages.

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

Feb. 8 [Continued].—Bessie Newton; Herbert P. Damon; Alex Vogile; Alec Clark.

Feb. 15.—Prof. H. B. Hackett; Eliza A. Blood; John H. Searles; Cutting Pettengill, Jr.; John E. Rinken; Thaddeus Richardson; Maria Jane Olsen; Evelyn Hardy.

Feb. 21.—Henry T. Davis; Myra Johnson; Benjamin Tutt; David Waterhouse; David Trafft; Rosie Miles; James Lefavor; Mary Isabelle Fogg; Hiram Abbott; Nellie Olsen.

March 1.—Jacob Smith; John Ruddlesin; Adeline Bishop; James M. Palmer; John Meers; James H. Mattheson; Lottie F. Johnson; George Folsom; Geo. L. Bibbs.

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

June 7.—Julia M Dodd; Hattie E. Meech; Dr. J. F. Moses; William H. Barnes; Frankie Kimball; Calista Works; Warren Chase; George Wiley; Laura A. Peters; Jonathan J. Gloyed.

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

ANSWERS TO QUESTIONS

GIVEN THROUGH THE MEDIUMSHIP OF

W. J. COLVILLE.

QUES.—[By Martha Shillingford, Malden, Mass.] 1. Please explain the following quotations: "In health your *spirit* is, firstly, in *harmony with itself*, and secondly in harmony with the physical body." "The *mind* must first be brought into *harmonious relationship with itself*, and then with each representative member of the body." I can understand the harmonizing of the *higher* with the *lower* nature, or of *spirit* with *mind*, but how can either spirit or mind be out of harmony with *itself?*

2. What is meant by the expression, "solar or sun angel"?

ANS.—1. All such language as that quoted above is relatively accurate, directly we speak of the mind or spirit as a self-comprehending entity capable of learning how to adjust its various parts in harmony with each other, and thus with the whole.

The body is one, but its parts are many. Now as the body is the expressing machine of the intelligent entity, and this has many parts which may or may not be in perfect accord with each other, the science of correspondences suggests that the mind has many organs to which the physical organs correspond.

The mind works directly upon the brain, and mediately through the brain upon the whole organic structure. There is to us no difficulty involved in the saying that the various functions of the mind must sympathize; and that they do so it is necessary for the intelligent entity to understand its complex self and bring its manifold powers into operative agreement.

Possibly the following sentence will be clearer to the questioner: In order to enjoy health, we must bring all the thoughts in our mind into harmony, and thus evolve music instead of discord in the realm of our vibrations.

2. Solar or sun angels are either angels who constitute the solar, which is the central, regnant spiritual sphere of this planetary system, or they are bright, glorious, sun like beings whose illuminated state causes them to radiate sun like radiance on all around and beneath them.

Every solar system has its presiding band of spiritual directors and guardians, who are rightly called parental souls. These stand in the same relation to the various earths in the system spiritually that the literal sun sustains physically.

When the perfect correspondence between the spiritual and the external order of the universe is grasped, all such questions as these will answer themselves.

Sun-angels are triumphant souls who were once servants, but are now rulers of planets.

Q.—[By Leonard Paunceforte, Boston.] What, in your judgment, are the most effective means for conducting telepathic experiments when necessary *rapport* appears to exist between two interested parties?

A.—There are no infallible rules to be laid down for universal guidance; still we deem it quite possible to outline a practical method which is being found successful with many psychic students.

In the first place, it is clearly necessary to appoint a time if not a place for systematic mental experiments, and that time must be faithfully adhered to.

It is useless to expect satisfactory results if trivial excuses for lack of punctuality are proffered, as all such apologies would be regarded as worthless if offered by business people as reasons for not keeping appointments. When people plead lack of time and inability to keep their mental engagements, they should remember that the external affairs of the world demand that school teachers should be at their desks by or before nine o'clock every morning, five days in the week, and that thousands of clerks in every large city are in their places regularly at eight six days out of every seven.

It is the persistency with which business is attended to that contributes most to its success, and that persistency means for most people frequent pushing away of obstacles, and forcing circumstances to yield, even when they appear most obdurate. Having determined upon your time, whenever it arrives make yourself feel as though your fellow experimentalist were close beside you, then speak mentally in your clearest, most decisive manner, without any sense of strained effort. Keep this up regularly for weeks and months if necessary, before palpable results follow, as much occult work has often to be done before results are visible on the surface. Dogged persistency is certain eventually to win.

TO OUR FRIENDS:

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

IF MOTHER WOULD LISTEN.

If mother would listen to me, dears,
She would freshen the faded gown;
She would sometimes take an hour's rest,
And sometimes a trip to town.
And it should n't be all for the children,
The fun, and the cheer, and the play,
With the patient droop on the tired mouth,
And the "Mother has had her day!"

True, mother has had her day, dears,
When you were her babies three,
And she stepped about the farm and house
As busy as ever a bee;
When she rocked you all to sleep, dears,
And sent you all to school,
And wore herself out, and did without,
And lived by the golden rule.

And so your turn has come, dears,
Her hair is growing white,
And her eyes are gaining the faraway look
That peers beyond the night.
One of these days in the morning
Mother will not be here;
She will fade away into silence,
The mother so true and dear.

Then what will you do in the daylight,
And what in the gloaming dim?
And father, tired, lonesome, then,
Pray, what will you do for him?
If you want to keep your mother,
You must make her rest to-day—
Must give her a share in the frolic
And draw her into the play.

And if mother would listen to me, dears,
She'd buy her a gown of silk,
With buttons of royal velvet,
And ruffles as white as milk,
And she'd let you do the trotting,
While she sat still in her chair,
That mother should have it hard all through,
It strikes me is n't fair.

Whiskers that are prematurely gray or faded should be colored to prevent the look of age, and Buckingham's Dye excels all others in coloring brown or black.

Important to Friends of N. S. A. and All Spiritualists.

DURING the past six months the officers of the National Spiritualist Association have been besieged by questions concerning organization, ordination, and the right of spiritualistic lecturers to solemnize marriages. These important questions should be carefully considered by every Spiritualist society in the United States, and we urge all Spiritualists to interest themselves in these matters. Any society of Spiritualists can ordain a speaker, if it chooses to do so; but such ordination carries with it no authority to solemnize marriage; it is merely a societary service or ceremonial, and conveys no legal rights to the person receiving the same. If, however, a Society of Spiritualists has been organized and incorporated under the laws of the State as a religious body, then a new question presents itself: Is the statute broad enough to cover all denominations? Does it explicitly state that "ordained ministers of any denomination" may perform marriage ceremonies? If it does, then a speaker ordained by such a society is invested with the same powers that are held and enjoyed by clergymen of orthodox persuasion.

In some States, for instance Massachusetts, the law relative to religious societies explicitly states that "ministers ordained according to the usages of their respective denominations" may perform marriage services. As the Spiritualists have established no church usages, an ordination of a speaker by a legally incorporated religious body of Spiritualists, would convey no right to solemnize marriage; hence special legislation in regard to spiritualistic marriages is necessary in that State, and in all others having statutory laws of a similar nature.

In other States still a speaker may be ordained by a duly incorporated society of Spiritualists, but a license from the civil authorities must accompany his ordination, in order that he may be duly empowered to solemnize marriage. In Ohio a copy of the certificate of ordination must be filed with the county clerk to authorize the minister to solemnize marriage.

In view of the foregoing facts, the National Association urges all Societies to consult the marriage laws in their respective States before attempting to authorize their speakers to perform a marriage ceremony. The question of ordination should be carefully studied, and the exact value of an ordination service thoroughly explained, before being conferred on any candidate. Marriage is too sacred, and the home relationship too vital, to be placed in a questionable position by any mistakes on the part of our people. GREAT CARE SHOULD BE EXERCISED IN THE SELECTION OF CANDIDATES FOR ORDINATION, AND ONLY THOSE OF HIGH SPIRITUAL AND INTELLECTUAL UNFOLDMENT SHOULD BE CHOSEN.

One of the best methods of avoiding all mistakes is for each and every Society of Spiritualists in the land to become legally incorporated in their respective States, under the laws relating to religious societies. This will insure greater protection under the law for all speakers and mediums who have received recognition by the Society, and, what is most important of all, will place every Society of Spiritualists thus incorporated upon equal footing with the organizations of Christians in every State. This is a most important matter, and the National Association urges all Societies to incorporate under the laws of their several States, thereby enabling them to enjoy every right and privilege now monopolized by the opponents of Spiritualism. Organization upon a legal and business basis will do much for the cause of Spiritualism. Incorporate under State laws, and charter with the National Association, and the propagandism of Spiritualism can be carried into every community in the land.

HARRISON D. BARRETT, *Pres.*
FRANCIS B. WOODBURY, *Sec'y,*
600 *Pennsylvania Avenue, S. E.,*
Washington, D. C.

Substitutes for Horsford's Acid Phosphate are Dangerous,

Because they cost less, many substitutes are offered, some of which are dangerous, and none of which will produce the same effect as the genuine. Insist upon having "HORSFORD'S," whether buying a bottle of Acid Phosphate or "phosphate" in a glass of soda.

Island Lake, Mich.

We understand this Camp Association is now organized as a stock company, capitalized at $25,000, at $25 per share; the Act 164, year 1889, provides that the shares be placed at this sum. Special attention has been paid to making the enterprise legal in every way, that business men and women may be interested, and find a basis to work from and on toward making it the finest spiritual and educational encampment in the State. Island Lake, with its wooded islands, its banks and shores of pebbled beach, is a charming spot, helpful to inspiration and aspiration.

This new camp is located on the Detroit, Lansing and Northern Railroad, midway between the capital city and the metropolis of Michigan. At the present time $1,000 worth of stock has been sold to some of the best known people in the ranks of the workers. The auditorium may not be erected this season, but the site is selected, that the grounds may be platted, to be ready to lease lots for cottages.

A fine list of speakers and mediums will be offered: Mrs. Anna L. Robinson, Mrs. R. S. Lillie, Lyman C. Howe, Edgar W. Emerson, Mrs. Martha E. Root, Mrs. Celia M. Nickerson.

The Michigan State Spiritual Association has accepted an invitation to occupy our platform for one day, also the People's Auxiliary (of Detroit) has been invited by the Island Lake Camp Association, and will provide their own talent for one day. This Society was organized with the distinct view of aiding the new camp, and is accumulating a fund for that purpose.

The officers and directors of the Island Lake Camp Association are James H. White, President; A. Anscomb, Treasurer; E. F. Josselyn, Secretary; the Remaining Directors, Frank Rossman, Wm. Murray and Dr. John D. Kergan.

Indiana State Association.

At Chesterfield Station, five miles from Anderson, Ind., are located the camp-grounds of the Indiana State Association of Spiritualists. The camp is in a beautiful grove of native growth, remnant of the "forest primeval." All undergrowth has been cleared away, leaving only the handsome trees, whose canopied green casts an abundance of shade upon the blue grass sward beneath. The grounds comprise some thirty four acres, all under fence, and the surface is just sufficiently undulating and broken to rest the eye, and charm the artistic taste. There is a commodious lecture hall, or auditorium, having a seating capacity of two thousand; a *lodging house*, a *hotel*, a large, airy dining room, with kitchen.

This will be the fifth annual meeting, and a carefully selected array of speakers and test mediums has been made. The speakers are: Mrs. A. H. Luther of Muncie, Ind.; E. W. Sprague of Jamestown, N. Y.; Prof. H. D. Barrett, President National Spiritualists' Association, Washington, D. C.; Prof. W. M. Lockwood of Chicago, Ill.; W. R. Colby of Columbus, O., Mrs. A. E. Thomas of Dayton, O., and others. The platform test mediums are E. W. Sprague, W. R. Colby, Mrs. Josephine Ropp and Mrs. A. E. Thomas. Other speakers and test mediums will be announced from time to to time, as the session of camp progresses. The session of the camp begins July 18, and closes Aug. 12, 1895.

The Indiana camp is on a solid basis, an outlay of fifteen to twenty thousand dollars having been made. Dr. J. W. Westfield, President, has done much, both in outlay of money and time. The Annual Convention of the Indiana State Association of Spiritualists will be held in the auditorum, commencing Aug. 2, 1895, for election of officers and other business.

Board and lodging can be obtained on the grounds. The best of musical talent will be engaged, and a brass band will be in attendance.

Vermont Convention.

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

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

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

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

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

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

In Memoriam.

GEORGE KOCH, of Baltimore, Md., passed to the higher life on June 2, at 1:40 A. M.

Brother Koch was one of the founders of the Religio-Philosophical Society, a well and most favorably known personage among Spiritualists, and whose molding was of the very highest order; his genial presence and influence permeated all who came in contact with him; in demeanor as gentle as a child, yet bold and fearless in his line of religious thought; as a friend he was always sympathetic and cordial. The many who have received magnetic treatment from this large-souled brother will sorely miss his ever-beaming countenance.

Death had no terrors for him, and after but a few short hours of illness he slept from the material into the spiritual life, quietly, peacefully.

His desire to have his body cremated was fulfilled at Louden Park Cemetery, on June 4. Mrs. Rachel Walcott conducted the funeral services.

CHAS. A. ZIPP.

At a special meeting of the Religio-Philosophical Society, held at the home of brother H. Fred Gauss, the following was adopted:

Whereas, The Religio Philosophical Society has learned of the demise of its estimable and venerable brother, George Koch, one who had sacrificed so much for the cause of Spiritualism; therefore, be it

Resolved, That we record our appreciation of him as a man of integrity, one who was faithful to duty, and who had the welfare of our society at heart; and therefore, be it further

Resolved, That in his translation to the higher life we are cognizant of the loss of an active worker who has endeared himself to us as a society, and individually, by his many amiable qualities, and whose kindness of heart was known to all; and therefore, be it further

Resolved, That we extend our sympathy to his bereaved daughters; also that a copy of the above be sent to the spiritual papers.

CHAS. W. STANGLEN, *Pres.*
H. ESTELLE KAPP, *Sec'y.*

An Ounce of Prevention

Is cheaper than any quantity of cure. Do n't give children narcotics or sedatives. They are unnecessary when the infant is properly nourished, as it will be if brought up on the Gail Borden Eagle Brand Condensed Milk.

THE GREAT POWERS TO JAPAN.

Meekness is weakness;
Force is triumphant;
All through the world,
Still it is Thor's day. —*Emerson.*

Salve, Japan! We seven, the sovereign Powers,
Greet thee, compeer; inscroll thy name with ours—
United States, Great Britain, Germany,
France, Russia, Austro Hungary,
And Italy. Henceforth the world-estate
We share with thee, Japan—Japan the Great.

For years on years thy marvel-working art,
Thy homage, leal and feal of hand and heart,
Have borne thy name to fame in many a land,
Procured thee largess, won thee wide command.
But not for these do we this equal place
Allow with us in lordship o'er man's race.
The meek are weak, triumphant yet is force,
The globe around the mastery still is Thor's.
The conquering hand that strikes to maim, to kill,
Insatiate greed, show Thor the world-god still.
These test a claim to wear the human crown,
When pitiless swayed are badge of true renown.
Commanding these, we scorned thy tranquil years,
We set at naught thy peaceful hopes and prayers.
But now these held by thee with ruthless might
Prove thee our peer; the crown is thine by right.
America, thick strewn with Red Men dead;
India's wide plains, by Hindu blood washed red;
Hot Afric's jungles, trailed by dying slaves;
Great Asia's heights and ravines, foul with graves;
The isles of Southern seas, a gory prey;
The whole earth round, the aggressor's unstopped way—
This we have wrought, we, world-compelling Powers,
Like having wrought, Japan, we hail thee ours.
Place for Japan! Our throne and rod of State
We share henceforth with thee, Japan, now Great.

So boast these haughty Potentates; and yet,
Amid their proud acclaims, none may forget
That o'er them each illumes the bannered word
Of him whom they profess their Sovereign Lord—
Word given for all men at the meek Christ's birth,
"Glory to God! Good will and peace on earth."
—*Clay MacCauley, in Japan Mail.*

Banner Correspondence.

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

Massachusetts.

GREENWICH.—Juliette Yeaw writes: "The closing Sunday of the Society in this place for the season will be observed as Children's Day, June 23.

The audience of to-day (June 1) was large and appreciative; the flowers profuse and beautiful.

Tuesday morning, May 14, one of our most honored members—Mr. Hiram Newton—suddenly fell asleep to the things of time. He had for many years occupied positions of trust and responsibility in the affairs of the town.

Funeral services were held at the church, at which time the church was filled to repletion. The profusion of beautiful flowers, spontaneously offered, testified to the sympathetic interest taken in the brother, whose home-life had been desolated by the transition of his wife, and who among strangers 'gave his being up.'

The service was made doubly impressive by the beautiful music rendered by a quartet under the direction of Mr. H. W. Smith.

The funeral was largely attended; all denominations, by their presence, testifying to the respect in which he was holden.

During the progress of the service intelligence was received of the demise in Amsterdam, N. Y., of another one of our members, Marshall Wheeler. He was the agent in this town for the S. P. C. A., and his whole soul was aglow with the protest against the revolting cruelties perpetrated upon the animal creation.

His remains were brought Sunday, May 19, to the Independent Liberal Church, and were taken charge of by Post 211, General Lincoln, of which the deceased was a member.

DWIGHT.—A correspondent writes: "W. L. Jack, M. D., will be at Lake Pleasant camp-meeting during its session, and those desiring interviews must make early application.

He wishes to acknowledge his gratitude to the kind friends who generously remembered him recently in their bountiful gift.

Mr. H. A. Vaillancourt will be at Lake Pleasant during its Annual Convocation in next August, where his hosts of friends will be glad to welcome this noble soul and true Spiritualist, one of the brightest lights on the sea of life and truest exponents of our Philosophy, and friend for many years of THE BANNER OF LIGHT.

Dr. Ellen Goodell Smith of Pansy Park is one of the brightest and most intelligent women of the day, her writings, like her lectures, are fraught with jewelled truths of vital importance, and she should be kept before the public."

QUINCY.—William G. Prescott writes: "I have attended many materialization séances, but never witnessed a more convincing one than that given by Mrs. Stafford Stansbury (80 West Concord street), May 26.

The spirit of George Hancock, who left his earthly body in Melrose on the 24th, materialized. The body was not buried until the 27th. After he had materialized he went to Mr. Potter, who knew him, and wished him to go and see his mother, and tell her that he came, and ask her not to grieve so much at his new birth, as it made him feel bad to see her grieve.

Mr. Potter has since seen the mother, and the message was a great consolation to her."

New York.

SARATOGA—"W." writes: "We again had the pleasure of listening to the inspirations from the higher life given through Mrs. Kate R. Stiles, who, in the morning, gave a most wonderful discourse from our platform.

Upon being introduced, she remarked that she felt impressed that her mentality was to be controlled by one who was no stranger to a Saratoga audience, and in her utterances she should use the personal pronoun, I, and for more than an hour she held the audience nearly spell bound—the subjects being presented from the spirit side of life.

In the evening she spoke on subjects given by the audience, after which many platform descriptions were given, which were readily acknowledged.

STAPLETON.—H. Beyer, M. D., writes: "In calling the attention of sensitives who are anxious to develop mental mediumship to the inspirational teachings on psychometry by the guides of 'White Rose, (Rev. J. C. F. Grumbine, Geneseo, Henry Co., Ill.,)' I would like to state that my experience with these lessons has been a highly satisfactory one, after having for years in vain tried not only to develop my imperfect clairvoyant and collateral gifts, which at times were very annoying on account of the inexplainable phenomena they presented whenever a quiet moment was allowed to me, but also to the scientific and rational unfoldment of latent spiritual gifts, so that at the present time I can truly say that I did recognize a new light and that I *do* understand myself in the sphere of truth as never before.

☞A faithful compliance with the lessons and principles as taught by the guides should bring a full reward to each on taking them as they did me."

Cut This Out and Paste It Up in Your Stable!

Lord Hampden, who presided at a recent dinner of the Cabmen's Benevolent Association of London, commended to the members the following lines, which he said he had hung up in his own stable:

"Up hill—whip me not,
Down hill—hurry me not,
Loose in stable—forget me not,
Of hay and corn—rob me not,
Of clean, fresh water—stint me not,
With sponge and brush—neglect me not,
Of soft, dry bed—deprive me not,
When tired and hot—leave me not,
Sick or cold—chill me not,
With bit or reins—oh! jerk me not!
When you are angry—strike me not,
With torturing bit—pain me not,
With blinders please annoy me not."

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

ARMSTRONG & McKELVY Pittsburgh
BOSTON, Cincinnati.
ATLANTIC, New York.
BEYMER-BAUMAN, Pittsburgh.
BRADLEY, New York.
BROOKLYN, New York.
COLLIER, St. Louis.
CORNELL, Buffalo.
DAVIS-CHAMBERS, Pittsburgh.
DETHLEFSEN, Cincinnati.
FAHNESTOCK, Pittsburgh.
JEWETT, New York.
KENTUCKY, Louisville.
JOHN T. LEWIS & BROS. CO Philadelphia.
MORLEY, Cleveland.
MISSOURI, St. Louis.
RED SEAL, St. Louis.
SALEM, Salem, Mass.
SHIPMAN, Chicago.
SOUTHERN, St. Louis and Chicago.
ULSTER, New York.
UNION, "

The old saying

that "goods well bought are half sold" is true of Pure White Lead. Dealers cannot afford to sell, or painters to use, unknown or inferior brands (see list genuine brands). Reputation is capital, and can only be acquired by selling or using the best materials. Responsible dealers sell, and practical painters everywhere use these brands.

Any desired shade of color may be easily produced by using National Lead Co.'s Pure White Lead tinting colors. Sample card of colors and pamphlet is sent free.

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MAGNETIC FOOT BATTERY

OUR MAGNETIC FOOT BATTERIES challenge the world for any potency which will equal them for keeping your feet warm. These FOOT BATTERIES remove all aches and pains from feet and limbs, cause a feeling of new life and vigor equal to the days of youth. Think of the luxury of warm feet all winter in all weather! These MAGNETIC BATTERIES increase the flow of blood, vitalize it and cause a most delightful feeling the moment your feet rest upon these powerful MAGNETIC INSOLES. Every pair gives comfort and satisfaction. If you keep your feet warm you cannot catch cold. What's the use of suffering from those tired, all-gone, worn out feelings? A pair of our MAGNETIC FOOT BATTERIES will act like a charm on your blood, and give you a sensation of warmth and vigor at once. Try a pair of them quick. $1.00, or 3 pairs for $2.00, any size, by mail. Send for our book, "A Plain Road to Health," free.
CHICAGO MAGNETIC SHIELD CO., 1401 Masonic Temple, CHICAGO.
Jan. 5.

Island Lake Camp Association, Michigan.

TO all friends of Spiritualism: Arrangements have been completed. A Hotel and other Buildings will be built; the grounds put in order for the Camp-Meeting at the Lake. Beginning July 25. Speakers and mediums are engaged. We anticipate a large gathering. A Stock Company has been formed. Shares are twenty-five dollars each.
We request all friends that feel an interest in the prosperity of the Camp to subscribe for as many shares as they are willing to take. We shall need all help we can get to make a success of the Camp.
For further particulars, write to MRS. E. F. JOSSELYN, Secretary, or to MR. A. ANSCOMB, Treasurer, at Island Lake, Mich. Respectfully,
June 1. 8w J. H. WHITE, President.

Miss Judson's Books.

"Why She Became a Spiritualist."
264 pages. One copy, $1.00; six, $5.00.
"From Night to Morn;
Or, An Appeal to the Baptist Church."
32 pages. One copy, 15 cents; ten, $1.00.
"The Bridge Between Two Worlds."
209 pages. One copy, 75 cents; six, $4.00; bound, $1.00.
Apply permanently to ABBY A. JUDSON, Cincinnati, O., or Worcester, Mass., by P. O. Order or Express Order.
June 1. 4w*

DR. C. E. WATKINS'S LAXATIVE COFFEE.
Just What You Want.
IT will cure Constipation, Liver and Kidney trouble. 50 cts. per lb., or 3 lbs. $1.00. TRY IT. It is just what you require to cure Constipation.
Send all orders to DR. C. E. WATKINS, Ayer, Mass.
June 8. 4w

SOUL READING, OR PSYCHOMETRIC DELINEATION.
MRS. A. B. SEVERANCE has always been noted for her powers in examining and prescribing for disease; and also in her character-readings, with instructions for mental and spiritual development; past and future events; adaptation of those intending marriage; business adaptation and business advice. But of late she has had a renewed development, which enables her to give from writing or lock of hair greater tests in these directions than ever before. Brief readings, $1.00, and four 2-cent stamps; full readings, $2.00, and four 2-cent stamps. Address, 1300 Main street, White Water, Walworth Co., Wis. Apr. 6.

Magnetic Institute of Psychometry.
A RARE OFFER. Send lock of hair, name, age, sex, one leading symptom, and 6c. in stamps, and get a *free* diagnosis by spirit power. F. SCHERMERHORN, M. D., Manager, Graduate of Michigan State University, Grand Rapids, Mich. 5w* June 15.

A Wonderful Offer.
BY one of the greatest healers and diagnosticians living. Send three 2-ct. stamps, lock of hair, age, sex, and one symptom, and I will send you a complete and correct diagnosis of your case.
Address DR. W. F. LAY, Box 605, Leadville, Col.
June 8 1y

FAT ● FOLKS ●
using "ANTI-CORPULENE PILLS" lose 15 lbs. a month. Cause no sickness, contain no poison and never fail. Sold by Druggists everywhere or sent by mail. Particulars (sealed) 4c. WILCOX SPECIFIC CO. Phila. Pa.
Dec. 1. 26teow

To the Young Face
POZZONI'S COMPLEXION POWDER gives fresher charms; to the old, renewed youth. Try it.
Feb. 9.

THE FITCHBURG R. R. CO. will commence the sale of the regular Excursion tickets to Lake Pleasant and return June 1st, good to return until Oct. 31, 1895, and sale of the special $3.25 tickets July 15, good to return until Sept. 1st.
The annual 3 per cent. assessment, when due, must be paid to the Treasurer of Lake Pleasant Association.
Will commence pumping water May 20th. Every person, when supplied, must pay for the season in advance.
Per order Trustees Lake Pleasant Association,
Lake Pleasant, May 8, 1895. NOBLE HOPKINS.
May 18. 6w

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.
Inflammatory, Muscular, Lumbago, Sciatica, Influenza Gout.
All afflicted with this dread disease will do well to give this medicine a fair trial. One bottle will effect a cure in most cases. For a case of nineteen years' standing only four bottles were required.
Any form of Rheumatism caused by blood taint, inherited or acquired, is quickly and surely cured by this medicine.
Price $1.50 per bottle. Sent by express *only* at purchaser's expense.
For sale by COLBY & RICH. eow

SENT FREE
RULES
TO BE OBSERVED WHEN FORMING
SPIRITUAL CIRCLES.
BY EMMA HARDINGE BRITTEN.
Comprehensive and clear directions for forming and conducting circles of investigation are here presented by an able, experienced and reliable author.
This little book also contains a Catalogue of Books published and for sale by COLBY & RICH.
Sent free on application to COLBY & RICH tf

PATENT OFFICE,
27 SCHOOL STREET, BOSTON, MASS.
BROWN BROTHERS, SOLICITORS.
BROWN BROTHERS have had a professional experience of fifteen years. Send for pamphlet of instructions.
Apl4 oam

A TEST FOR YOU
By Michigan's Most Successful Clairvoyant.
If sick, send 4 cents in postage, a lock of your hair, name, age and sex, *one leading symptom*, and I will give you a *Clairvoyant Diagnosis* of your disease FREE. Twenty years experience as a regular physician. Twelve years as a successful *Clairvoyant*. Address, J. C. BATDORF, M. D., Grand Rapids, Mich. June 1.

ASTONISHING OFFER.
SEND three 2-cent stamps, lock of hair, name, age, sex, one leading symptom, and your disease will be diagnosed free by spirit power. MRS. DR. A. B. DOBSON, San José, Cal.
Apr. 6. 13w*

CONSULT MISS LOTTIE FOWLER, gifted Test Medium. Answers Business Questions by mail, $1. Enclose stamped envelope. 326 Courtland st., Baltimore, Md.
Jan. 12.

HEALTH AND HAPPINESS. Send lock of hair, sex, age, one leading symptom, and one 2-ct. stamp for free diagnosis of your disease by spirit-power. Address DR. E. GARNETT, Box 707, San José, California.
Mar. 30. 13w*

The Writing Planchette.
SCIENCE is unable to explain the mysterious performances of this wonderful little instrument, which writes intelligent answers to questions asked either aloud or mentally. Those unacquainted with it would be astonished at some of the results that have been attained through its agency, and no domestic circle should be without one. All investigators who desire practice in writing mediumship should avail themselves of these "Planchettes," which may be consulted on all questions, as also for communications from deceased relatives or friends.
The Planchette is furnished complete with box, pencil and directions, by which any one can easily understand how to use it.
PLANCHETTE, with Pentagraph Wheels, 60 cents, securely packed in a box, and sent by mail, postage free.
NOTICE TO RESIDENTS OF CANADA AND THE PROVINCES.—Under existing postal arrangements between the United States and Canada, PLANCHETTES cannot be sent through the mails, but must be forwarded by express only, at the purchaser's expense.
For sale by COLBY & RICH tf

GARLAND'S Vegetable Cough Drops.
THE greatest known remedy for all Throat and Lung Complaints. For Catarrh, Asthma, etc., etc., it has no equal. It is warranted to cure Coughs, Colds, Whooping Cough, Sore Throat, Hoarseness, Influenza, Bronchitis, and Inflammation of the Lungs. It is free from all opiates and minerals, or any other injurious ingredient; and is therefore harmless in all cases; likewise palatable and beneficial in regulating and strengthening the system; and as a BLOOD PURIFIER IS TRULY UNRIVALLED. A box, taken according to directions, is *warranted* in all cases to give satisfaction, or the money will be refunded by the proprietor, DR. M. H. GARLAND, 332 Maple street, Englewood, Ill.
Price, per box (one-fourth pound), 25 cents, postage free.
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Life and Health.
A COPY of "Life and Health," DR. C. E. WATKINS'S bright little monthly, will be sent to any one who will send their name and address. Then if you like it, and desire a copy each month, 24 cents is all it will cost you; only two cents a month. Remember, it is the only Spiritual Health Paper published. We all want a Life and Health, and it can be secured for 25 cents a year, postage paid; this will just about pay the postage, and you virtually get the paper *free*. Address all letters to DR. C. E. WATKINS, Ayer, Mass. Nov. 10.

A $1 Magazine for 30c.
Send 30 cents and names of 6 people who might subscribe, and we will send you THE ST. LOUIS MAGAZINE a full year. The price of the Magazine is $1 a year. A sample copy and Aluminum Charm (dime size) with the Lord's Prayer coined in smallest characters, sent for 10 cents, silver or stamps. No free copies, so don't send postals.
ST. LOUIS MAGAZINE, 2819 OLIVE ST., ST. LOUIS, MO.
May 11. 6m

The Religio-Philosophical Journal.
FOUNDED IN 1865.
AN organ of Psychical Research and of Religious and Social Reform. B. F. UNDERWOOD, Editor and Publisher; SARA A. UNDERWOOD, Associate Editor.
Terms, $2.50 a year.
Room 58, 92 and 94 La Salle Street,
Jan. 20. Chicago, Ill.

LIGHT: A Weekly Journal of Psychical, Occult and Mystical Research. "LIGHT" proclaims a belief in the existence and life of the spirit apart from and independent of the material organism, and in the reality and value of intelligent intercourse between spirits embodied and spirits disembodied. This position it firmly and consistently maintains. Beyond this it has no creed, and its columns are open to a full and free discussion—conducted in a spirit of honest, courteous and reverent inquiry—its only aim being, in the words of its motto Light! More Light!"
To the educated thinker who concerns himself with questions of an occult character, "LIGHT" affords a special vehicle of information and discussion. It is the acknowledged representative of cultivated and intelligent Spiritualism throughout the world, everywhere quoted and referred to as such. The Editor has the coöperation of the best writers in this country and abroad, whose opinions are worthy of permanent record, whose experience and knowledge are of the highest value, and who have no other vehicle for their publications than "LIGHT." This gives the Journal a unique position and a singular value.
Price 2d.; or, 10s. 10d. per annum, post free.
All orders for the Paper and for Advertisements, and all remittances, should be addressed to "The Manager"; all communications intended to be printed should be addressed to "The Editor."
Office: 2 Duke street, Adelphi, W. C., London, Eng.

„DIE UEBERSINNLICHE WELT." Mittheilungen aus dem Gebiete des Okkultismus. Organ der Vereinigung „Sphinx" in Berlin.
Das Jahres Abonnement beträgt Mk. 2,50, für das Ausland Mk. 3.
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Redaction: Eberswalder Strasse 16, Portal I.

READ "THE TWO WORLDS," edited by E. W. WALLIS. It is progressive, reformatory, popular, vigorous, outspoken, and *ahead* of the times. It deals fearlessly with the "burning questions" of the day; advocates religious progress, etc. Post free for 32 weeks for $1.00; for 64 weeks for $2.00. Address—Manager, "The Two Worlds" Office, 73A Corporation Street, Manchester, Eng.

THE BOSTON INVESTIGATOR, the *oldest reform journal* in publication. Price, $3.00 a year, $1.50 for six months, 8 cents per single copy. Address J. P. MENDUM, Investigator Office, Paine Memorial, Boston Mass.

The Religion of the Future;
OR,
Outlines of Spiritual Philosophy.
BY REV. SAMUEL WEIL.
Here is a book well worth digesting, not to say to read as the ordinary book is read. At the very outset a degree of interest is created which does not abate until the last word is printed. The statements are not only convincing, but they are clothed in such beauty of language, so replete with attested truth, so concise, yet voluminous enough that the skeptic, if he be generous sufficient to acknowledge himself a seeker after truth, cannot fail to accept and cheerfully adopt. If Mr. Weil's purpose was to enlighten darkened minds, and to throw a search-light upon the grand truths of Spiritualism, to raise it upon a high standard that it may be seen of men, truly he has succeeded. Every visible point that one needs to know about "the religion of the future" is embodied in this book. The work is divided into three grand parts—the facts, the source and the consequences.
Mr. Weil answers many queries which have long and often perplexed persons seeking light in the line of spirit phenomena, particularly in the line of so-called "earth-bound spirits"; and in endorsement of his own opinion quotes largely from this paper. Spiritual evolution is ably treated, and many new thoughts are given utterance.
Cloth, 12mo, pp. 267.....$1.25
Paper.....50
For sale by COLBY & RICH.

THE ELIMINATOR;
OR,
Skeleton Keys to Sacerdotal Secrets.
BY DR. R. B. WESTBROOK.
Profoundly reverent, but thoroughly radical; exposing the fabulous claims of ancient Judaism and dogmatic Christianity, containing many startling conclusions never before published, showing clearly the mythical character of most of the Old and New Testament stories, and proving that Jesus was mainly an impersonation and not a person. A genuine sensation.
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Mediums in Boston.

Dr. C. E. Watkins,
THE only Psychic Physician in the world to-day who can diagnose disease by "Independent Slate-Writing."
The *only* physician who has a record of curing 92 per cent. of his patients. He does not believe in *dosing* his patients with drugs, but does believe in small doses of the right kind of the purest medicines that money can buy. The great power behind him enables him to determine positively just what to give. In eighteen years that he was before the public as a medium, he was never accused of fraud, and is endorsed by all the spiritual papers in the world.
Patients who live *west* of the *Mississippi River* will have their medicines sent by Express, *charges prepaid*.
Send age, name in full, and leading symptom, with one 2c. stamp, and you will receive a *free diagnosis* of your case. Every patient will receive *free*, one year's subscription to "Life and Health," DR. WATKINS'S bright monthly.
All patients are requested to report once a week to the Doctor, that he may keep in close *rapport* with each one. Each and every one can feel assured that their case will receive the Doctor's best attention, careful thought and spiritual research.
Address all letters to DR. C. E. WATKINS,
June 15. Ayer, Mass.

Karl Anderson,
ASTROLOGER,
Author of the Astrology of the Old Testament,
HAS removed to No. 22 Winter street, Room 16, Boston. Terms for consultation at the office. Hours 10 A. M. to 5 P. M. tf Apr. 13.

ASTROLOGY.
The "Helping Hand" to Rise Above Fate.
COMPREHENSIVE general reading, $1.00; including Planetary Influences at birth; general weaknesses to be overcome; outlook for health, social relations and *finance*. ☞ Specify which point is more especially to be considered, and send sex, year, month, day of the month, and hour (if known) of your birth. Further special information will be given at extra charge, according to time expended. Appointments made for lectures, talks or consultations.
Address CHAS. T. WOOD, No. 179A Tremont Street, Boston, Mass. Mar. 23.

J. K. D. Conant,
Trance and Business Psychometrist.
SITTINGS daily from 10 A.M. to 4 P.M. 8½ Bosworth street (BANNER OF LIGHT Building), Boston, Mass.
Test Seances Sundays at 2:30 and 7:30, Fridays at 2:30. June 1.

Hattie Stafford Stansbury,
80 WEST CONCORD STREET, BOSTON. Tuesday at 8 P.M., Thursday and Sunday, 2:30 P.M.
June 1.

Mrs. Maggie J. Butler,
MEDICAL CLAIRVOYANT,
MAY be consulted at office of Mr. and Mrs. Chas. T. Wood, 179A Tremont street, Mondays, Wednesdays, Fridays and Saturdays, between hours of 10 A.M. and 3 P.M. Examinations from lock of hair, $2.00. Remedies on hand and for sale. tf Mar. 30.

Ella Z. Dalton, Astrologist,
CHALDEAN and Egyptian Astrology. Life-Readings given from the cradle to the grave. Advice given on all kinds of Business. Also Teacher of Astrology. Readings $1.00 and upwards. 8½ Bosworth street, Boston.
June 1.

ASTROLOGIST.
MRS. M. WEBB, from New York, can be consulted daily from 9 A. M. until 6 P. M.; also Tuesday evenings. Health and Business a specialty. Reserved Saturdays from 3 P. M. until Monday, 10:30 A. M. 356 Columbus Ave. Readings, $2.
May 11. tf

Mrs. A. Peabody-McKenna
BUSINESS, Test and Developing Medium. Sittings daily. Circles Sunday, Thursday evenings, and Tuesday afternoons at 3 o'clock. Six Developing Sittings for $4.00. 36 Common street, near Tremont street, Boston.
June 15. 1w*

GEO. B. EMERSON will cure all diseases from any distance. Ten exercises, $5; thirty do., $10. Delineations of character, three questions, etc., answered by mail, price $1. Address 300 Shawmut Avenue, Boston. Extract from editorial from BANNER: "G. B. Emerson is continually receiving evidence of cures made at distance."
June 15. 1w*

MATERIALIZATION.
FRED W. TABOR, 519 Shawmut Avenue, Boston. Séances Saturdays at 2:30 P. M.; Mondays and Fridays at 8 P. M. Wednesdays at 8 P. M., at 51 Chestnut street, Providence, R. I. Engagements made out of town. tf June 1.

Mr. and Mrs. Osgood F. Stiles,
DEVELOPING, Business and Test Mediums. Development of Mediums a specialty. Hours 9 to 5. Circle Sunday at 7:45 P. M., and Thursday at 3 P. M. 16 East Brookline street, Boston. 1w* June 15.

Marshall O. Wilcox,
MAGNETIC Healer, 8½ Bosworth st., Room 5, Banner of Light Building, 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 1.

MRS. THAXTER,
Banner of Light Building, Boston, Mass.
June 1.

Mrs. D. R. Barden,
AFTER a few years' absence, has returned, and gives her celebrated Magnetic Electric Treatments at 112 Charles street, Boston. 2w* June 15

Mrs. A. Forrester,
TEST, Business and Medical Medium. 400 Tremont st., Suite 2. Hours, 10 A. M. to 5 P. M. Med. Vapor Baths.
May 25. 4w*

Mrs. M. E. Johnson,
BUSINESS and Test Medium. Hours 10 A. M. to 9 P. M. Circles Thursday and Sunday evenings, 8 o'clock. 14 Winter street, Room 6, Boston. June 15.

Mrs. S. S. Martin,
662 TREMONT STREET, Boston. Sundays, Wednesdays and Fridays, 8 P. M.; Saturdays at 2:30.
June 1. 4w

Emma F. Odiorne
WILL give Psychometric Readings and Delineations by mail. Terms $1. 1098 Washington st., Suite 9, Boston.
June 15. 1w*

Mrs. Fannie A. Dodd,
MAGNETIC HEALER and Test Medium, No. 233 Tremont street, corner of Eliot street, Boston.
June 15. 1w*

Miss L. E. Smith,
MEDIUM, 58 Dwight street, Suite 2. At home Tuesday and Friday from 10 A. M. to 5 P. M. 2w* June 8.

Miss Helen A. Sloan,
MAGNETIC Physician. Vapor Baths. No. 178 Tremont street, Boston. Apr. 1.

PSYCHOMETRIC and Business Reading, or six questions answered, 50 cents and two stamps. MARGUERITE BURTON, Station A, Boston.
Apr. 13. 13w*

MRS. J. C. EWELL, Inspirational and Medical Physician, 542 Tremont street, cor. Hanson, Boston.
June 1. 5w*

MRS. B. F. SMITH, TRANCE MEDIUM, will hold sittings on Monday, Tuesday and Wednesday of each week from 9 A. M. to 6 P. M.; on Thursday from 9 A. M. to 1 P. M. No sittings given Friday, Saturday or Sunday. Terms, $2.00. All letters regarding applications for sittings must contain stamp for reply. Vernon Cottage, Crescent Beach, Revere, Mass. Oct. 13.

Hypnotism:
Its Facts, Theories and Related Phenomena;
With Explanatory Anecdotes, Descriptions and Reminiscences.
BY CARL SEXTUS.
Illustrated with Numerous Original Engravings.
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Octavo, cloth, pp. 304. Price $2.00; postage 13 cents.
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Simple Theosophy.
Articles written for the *Boston Evening Transcript*, April, 1891, by M. J. BARNETT, F. T. S.
Pamphlet; price 15 cents.
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The Meaning of Life.
A Lecture delivered at Berkeley Hall, Boston, Mass., Sunday, Jan. 17th, 1892, by DR. F. L. H. WILLIS.
Pamphlet, pp. 22. Price 5 cents; 6 copies 25 cents.
For sale by COLBY & RICH.

New York Advertisements.

J. W. FLETCHER,
Clairvoyant Psychic,
1554 BROADWAY (46th street). Special Public Séance Thursday and Sunday. Private interviews daily. Endorsed by Florence Marryat, Prof. Alfred Russel Wallace and the Spiritual Press.
Occult and Spiritual Bookstore, 1554 Broadway. Extensive collection of Literature, and all Magazines, Papers, etc., on sale. Apr. 13.

Dr. Dumont C. Dake,
24 EAST 20TH ST., New York City. Clairvoyant Examinations free. He has no peer in diagnosing and curing so-called *incurables*. Patients at a distance successfully treated. Send age, leading symptoms and autograph. Send stamp for circular of remarkable cures. eow June 15.

A. C. DIXON on SPIRITUALISM.
Pamphlet form, 5c. each. PAGAN & SON, Publishers, 352 Pearl Street, New York.
June 8. 3w

Mrs. Stoddard-Gray and Son, DeWitt C. Hough,
THE Materializing, Physical and Mental Mediums, hold séances Sunday, Wednesday and Friday evenings, Saturday at 2 o'clock, at their residence, 323 West 34th street. Private sittings by appointment. June 1.

MRS. M. C. MORRELL, Clairvoyant, Business, Test, Developing and Prophetic Medium. Circle Tuesday and Thursday evenings. 330 West 59th street.
May 11. 10w*

Clairvoyant Examinations Free
BY DR. E. F. BUTTERFIELD. Enclose lock of hair and stamp. Address DR. E. F. BUTTERFIELD, Syracuse, N. Y. DR. BUTTERFIELD will be at the CONTINENTAL HOTEL, 20th street and Broadway, New York City, once in five weeks. His next date is Thursday, June 13.
May 18. 13w*

DR. F. L. H. WILLIS
May be Addressed until further notice.
No. 243 Alexander Street, Rochester, N. Y.
DR. WILLIS may be addressed as above. From this point he can attend to the diagnosing of disease psychometrically. He claims that his powers in this line are unrivaled, combining, as he does, accurate scientific knowledge with keen and searching psychometric power.
Dr. Willis claims especial skill in treating all diseases of the blood and nervous system. Cancers, Scrofula in all its forms, Epilepsy, Paralysis, and all the most delicate and complicated diseases of both sexes.
Dr. Willis is permitted to refer to numerous parties who have been cured by his system of practice when all others had failed. All letters must contain a return postage stamp.
Send for Circulars, with References and Terms.
Jan. 6.

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The Egyptian Luck Board, a Talking Board.
The "Ouija" is without doubt the most interesting, remarkable and mysterious production of the 19th century. Its operations are always interesting, and frequently invaluable, answering, as it does, questions concerning the past, present and future, with marvelous accuracy. It furnishes never-failing amusement and recreation for all classes, while for the scientific or thoughtful its mysterious movements invite the most careful research and investigation—apparently forming the link which unites the known with the unknown, the material with the immaterial. Size of Board, 12x18 inches.
DIRECTIONS.—Place the Board upon the laps of two persons, lady and gentleman preferred, with the small table upon the Board. Place the fingers lightly but firmly, without pressure, upon the table so as to move easily and freely. In from one to five minutes the table will commence to move, at first slowly, then faster, and will then be able to talk or answer questions, which it will do rapidly by touching the printed words or letters necessary to form words and sentences with the foreleg or pointer.
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NEW AND BEAUTIFUL SONGS,
With Music and Chorus.
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☞ The above songs are in Sheet Music. Single copies 25 cents; 5 copies for $1.00.
We'll All Meet Again in the Morning Land (with portrait of Annie Lord Chamberlain).....35 cents.
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Song and Chorus by F. M PAINE,
"The Summer-Land."
Price 25 cents.
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GLEAMS OF CELESTIAL LIGHT
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The Genesis and Development of the Body, Soul, and Spirit,
AND CONSEQUENT
MORALIZATION OF THE HUMAN FAMILY.
Offered Especially to Woman for Study and Contemplation; Not to the Phenomena-Hunter, but to the Spiritual Student and Deep Thinker.
THE TRUE RELIGION:
Magnetism---Materialization---Re-incarnation.
The contents of this volume consist of a series of communications received by the compiler from several spirits through the mediumship of Mrs. Christiana Cawein, the chief dictator being Ben Haman, formerly a general in the Persian army, of whom a portrait is given from a picture by spirit artist Wella Anderson; a portrait of Mrs. Cawein also being given. The book is highly instructive on the themes above indicated, dealing chiefly with the importance of a harmonious and well-regulated maternity; and in that particular is eminently deserving of the studious reading and thoughtful consideration of all who desire the well-being of not only the present but all future generations.
Cloth, 12mo, pp. 200. Price 50 cents.
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WAS ABRAHAM LINCOLN A SPIRITUALIST?
OR,
Curious Revelations from the Life of a Trance Medium.
BY MRS. NETTIE COLBURN MAYNARD.
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This book will be found peculiar, curious, startling!—more so than any work issued since Uncle Tom's Cabin. It breathes forgotten whispers, which the rust of time had almost covered, and which have been snatched from the very jaws of oblivion. It deals with high official private life during the most momentous period in American History, and is a secret page from the life of him whom time serves only to make greater, more appreciated, and more understood—"ABRAHAM LINCOLN."
Cloth, 12mo, illustrated, pp. 264, $1.50; Paper 75 cents.
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"THE TIGER-STEP OF THEOCRATIC DESPOTISM" is the title of an eight-page pamphlet by HUDSON TUTTLE, which clearly reveals the spirit that animates the church at the present time in its unusual course of aiding reforms, some of which are commendatory in themselves, but which just now are put forward as a mask to conceal features that are justly repulsive to every friend of liberty and progress. This exposition should be widely circulated.
Price of single copy, 5 cents; per hundred, $2.00.
For sale by COLBY & RICH

Banner of Light.

BOSTON, SATURDAY, JUNE 15, 1895.

"Haunted Houses — Spirit Visions, Prophecies and Dreams"; Interesting Phenomena; Dr. Slade in New York City.

To the Editor of the Banner of Light:

Dr. Henry Slade, the original marvelous psychic—whose reputation as a medium for independent slate-writing and other wonderful physical and mental phenomena of a spiritual nature has been appropriated by traveling counterfeits—is again in New York City, where we hope, for his own sake, and the benefit of the public, he will remain for some time to come. At present he can be found at 323 West Thirty-fourth street, and it gives me great pleasure to refer the inquiring to him with perfect confidence, as I have always done since the summer of 1873, when I received my first remarkable proof of spirit-return through his independent writings, levitations and etherealizations.

I understand that his powers are as great today as ever; and perhaps no other medium living has traveled more, seen and heard more, or been more courted by royalty and by eminent scientists and other distinguished thinkers, with so much wondering surprise.

Dr. Slade favored the New York Psychical Society with his presence and good work on May 29, as well as other helpers, like Dr. D. C. Dake, Mr. Varcoe, Mrs. Mott-Knight, Mrs. Morell, Mrs. Wakeman and others. The doctor spoke at length of some of his personal experiences, in illustration of spirit-power while he was in Paris and elsewhere. Sensing one of his faithful controls, "Owasso," a Spanish-Indian spirit of great physical force, he seized the writer's note-book, held it up in the bright light, and asked the audience to watch and listen, when immediately tappings were distinctly heard upon it, in answer to questions, the medium's thumb and forefinger being entirely motionless.

Wednesday evening, June 5, Dr. Slade again appeared before another large audience of the Psychical Society, and talked very interestingly upon "Haunted Houses, Spirit Visions, Prophecies and Dreams." He had never been a believer in so-called "haunted houses" until, in company with a number of other inquirers, it was agreed to stop all night in a haunted room of a certain castle in Denmark. After retiring—the light being put out with considerable trepidation—the chamber soon sustained its reputation by a tremendous racket, no window or other mode of access being available for deception. Re-lighting, they picked a number of rocks from the floor. Again extinguishing the light, at once all of them saw the form of a lady with a beautifully illumined face, and heard the rustling of her dress. Then followed a great rattle as of tinware, but no such ware, nor any other, was found, to account for the noise or the form. Darkness resumed, they saw a magnificent specimen of a man, who was recognized by them as a dead functionary of the past. This appearance was accompanied with the noise of some metallic substance falling to the floor, which they discovered to be numerous keys of different sizes, old and rusted. There were very few dreams for them that night, for sleep was impossible.

In the morning, when questioned as to their experience, they were told that there was a sealed room in the castle, which had not been opened for five hundred years, according to reliable tradition, and according to will it was not to be opened for a century. The two forms seen were readily recognized by the original oil paintings then in family possession. Thus encouraged, they held a séance with the doctor, when between two closed clean slates was written a message to the following effect: "You claim that this place is haunted; it is not so; it is you that haunt us. It is our old home, where we were born, raised and educated," etc.—signed with the proper names.

In Rio Janeiro he had a similar experience, and during the sitting that followed was written the message: "You have eased my spirit; for now I can send word to my parents about the truth of my departure. I was murdered, and by a man with whom I ran away from home. He deceived me, and they think I am with him, but I am here. My body is buried under a hill" (naming the locality), and later inquiry proved the truth of the statement, and his body was found in the place described. After this the house was never haunted again.

He had another experience in a Liverpool tavern: After hearing loud noises, and seeing nothing, they resorted to the slates, and received the following: "I was a cattle-drover, and was murdered in this house for my money. My body is buried in the cellar. Dig in the cellar, and you will find my bones. My wife thinks I ran off with another, but I want her to know the truth. Will you please write to her [giving the address] and tell her?" They complied with the post-mortem request, found the surviving wife, gave her the message, and thus relieved the mind of both; and the tavern was never disturbed again.

Still another haunted house he found in La Crosse, Mich., which was well-furnished, but no one could live in it. Sitting down to a table with other witnesses, it ran about violently enough to break it in pieces, but showed no bruise. One of their number was entranced, when the verbal message was given: "I am ——. My wife poisoned me for my insurance money, but she has suffered in her life more than I have suffered in my death. Do not meddle with her, but let her know that, although it is said that dead men tell no tales, I have told you this." Investigation disclosed the whereabouts of the woman, who suddenly left the city, and the house was no more haunted.

All these cases showed that "confession is good for the [departed] soul."

The doctor next related a remarkable vision in the beginning of his mediumship. His mother held his hand, his father beside her, and the neighbors looked for his last breath. Finally his eyes closed, as they supposed in death, when he saw himself suspended horizontally and looking down upon his body. He saw the family giving it restoratives, and he thought to himself: "You will have a good time getting me back." Then, without any exertion he seemed to be in another country, far away, and he saw many people, and heard their voices plainly. His sister, who died when he was a child, came to him, and he recognized her as she said to him: "Ah, you are in the spirit-world now; but you cannot remain; you must go back and do your work; but while you are here I will show you many things." Everything seemed to move about him in restful harmony. He saw groups of children, apparently two or three years old, with beautiful halos over their heads. These, they said, were born without knowing anything of earth, and were being educated by their teachers. Another group he saw, who were formerly called idiots in earth-life. If their parents could realize their progress there, they would be more proud than ashamed of them. The spirit was all right, and when relieved of the trouble in the material brain, they became as bright as other children. Others he saw who were called the inspirers of inventors, and several spirit people gave him messages for their friends on earth.

In a moment he was back in his painful body, and struggled to open his eyes, much to his friends' surprise; but oh! such haggard, common, gross forms he thought he never saw before in his life, by comparison. After a little they assumed their usual appearance to him, and repeating the personal messages, which he remembered, about matters and persons unknown to him, they were promptly recognized.

Next the speaker narrated some peculiar *dreams* of his which had *materialized* in fact, also some prophecies fulfilled, notably that given by him to the Czar of Russia, predicting his assassination within three months, as Russian nobles will frankly testify. Once in Milwaukee the spirits advised him not to go to the Newhall House, as there was going to be a dreadful fire; he therefore went to the Plankington Hotel. One week later the Newhall House was burned to the ground, and about one hundred persons perished in the flames.

On another occasion, while traveling between Michigan City and New Albany, Ind., approaching unconsciously a deep cut in the road "Owasso" excitedly said to him: "Stop the train. Go around the curve; a big rock has fallen on the track." The conductor, who happened to be a Spiritualist, had confidence in his mediumship—stopped the train, got off with some of the passengers, and found the rock on the track as stated. The conductor went through the car, and boldly told the facts, when the grateful passengers took up a collection, and presented "Owasso's" medium with about $100, and their life-long thanks. A free pass for life over that railroad was soon after given him. It was also his great pleasure to be made able to speak and get writings in the native language of every country he visited.

Lastly, Dr. Slade held up paper, fans, etc., before the audience, while "Owasso" rapped upon them so that all could hear, and replied to questions by loud rappings on the table and on the floor—the manifestations exciting great interest and astonishment by their open and unmistakable character. J. F. SNIPES.

26 *Broadway.*

The Boston Spiritual Temple

Held its annual meeting at Berkeley Hall, on the evening of June 4, 1895; it was the largest attended session of that body held in several years.

After the reports of the different officers and committees, the following were elected for the season of 1895-96:

First Vice President, H. B. Storer; second Vice-President, J. H. Lewis; Secretary, J. B. Hatch, Jr.; Treasurer, Hebron Libbey; Finance Committee, Dr. U. K. Mayo, E. L. Allen, C. D. Marcy, C. C. Shaw, H. W. Pitman, Mrs. J. H. Lewis, Mrs. C. L. Hatch; Trustees, Geo. S. McCrillis, Wm. H. Banks, Simeon Snow. The above officers form a board of directors.

At the close of the meeting, it was voted to adjourn to meet at the office of Hebron Libbey, 231 Washington street, Tuesday, June 25, at 7:30 P. M., at which time the board of directors will elect a President.

J. B. HATCH, JR., *Sec'y.*

Secretary's Report for 1894-95.

To the Officers and Members of the Boston Spiritual Temple: Another year has passed, and we again meet to consider the success of the Society's work. Our platform this year has has been filled with some of the best speakers, who have arrested the attention of the outside world. Our hall has been filled with people of unusual intelligence, not only to receive messages from loved friends, but to listen to the grand truths set forth by our eloquent lecturers.

The Society has endeavored this year, as in years gone by, to present to the public those speakers and test mediums who would do the greatest amount of good, and we are pleased to be able to find so much has been accomplished for our Cause. During this year we have been called to part with one of the strongest supporters of this Society, MR. WM. BOYCE. It would be useless for me to try to eulogize him to you present—you all know his worth; honest, upright, and always ready to advance the Cause he loved, he has passed from our sight, yet we know he is with us—that his interest is centered upon us from the heavenly sphere, and we feel he is satisfied with what has been accomplished this year.

I would refer at this time to the great success attending our Anniversary, which was a spiritual feast. The Committee worked hard, yet its members may well feel pleased with the result; we desire to thank all at this time who aided us to achieve this grand success, financially as well as spiritually; truly it seemed as if Berkeley Hall was blessed, and dedicated anew to the spirit-world, so great was the inspiration at that time.

Our worthy President, Mr. Banks, deserves a word of praise for his faithful attention to duty; he is always at his post; ever ready with his financial aid and his welcoming smile to receive all who enter our doors; he has a sympathetic word for those in distress—making all feel they have been benefited by his handclasp. Truly we have been fortunate in our chief executive officer.

Our faithful Treasurer, Hebron Libbey, deserves commendation for *his* attention to duty; when the clouds have hung low he has ever maintained a calm, unchanged attitude—showing by his manner he had faith all would be well.

The Lecture Committee has attended faithfully to its duty this season, and shown by the receipts its wise judgment. The holding of one free meeting has been a blessing to many an anxious heart—there are so many in our ranks who cannot even afford the small sum of ten cents, yet they have been privileged, with the others of fairer fortunes, to hear the grand and glorious truths which have been set forth from our platform. May we be able still to continue this free meeting—even if the Society has to work a little harder for its maintenance. I am pleased to record that all the committees have worked in harmony one with the other, and all for the advancement of our society.

The Helping Hand, our social society, has aided us this season, as in the past; it has been very generous in holding receptions to all of our speakers, and has given us substantial aid also. I would recommend a vote of thanks to the Helping Hand Society for its assistance.

After due consideration of all things, we feel that this has been the banner year for the Boston Spiritual Temple.

Before closing, I would like to thank the press in general for kind notices, and the BANNER OF LIGHT in particular, for its interest manifested toward our Society; never in the course of our Society's existence have the publishers of THE BANNER taken the interest in us *as* a Society as at the present time; and I should be recreant to duty did I not spread this upon the record of our books.

And now thanking you for all kindnesses extended to me (a newcomer in your ranks), and believing you know I have and will always work for the best interest of our Society, I respectfully submit the above for your approval.

J. B. HATCH, JR., *Sec'y.*

The above report was accepted and approved, and motion made to place on record, and forward it for publication to the BANNER OF LIGHT. J. B. H., JR.

RHODE ISLAND.

PROVIDENCE.—May S. Pepper writes: The Providence Spiritual Association met in Columbia Hall Sunday evening.

The following talent took part in the conference, which was very interesting: T. Z. Fales, Mrs. and Master Porter, Miss Haven of New York, Mr. Wood, a young medium from Taunton, who bids fair to become a power in the Cause.

The Progressive Aid Society held its annual meeting for election of officers Wednesday, June 5, at Columbia Hall, with the following result: President, Mrs. Mary Goff; Vice-President, Mrs. Mary L. Porter; Secretary, Mrs. F. Parmelee; Financial Secretary, Mrs. Minnie Proctor; Treasurer, Miss Sarah Ames; Committee, Mrs. May S. Pepper, Mrs. F. Parmelee and Mrs. Ring.

Mrs. May S. Pepper gave a benefit séance in the evening. Fine music was furnished by Miss Jennie Reynolds, pianist, and Miss Gertrude Johnson, singer.

Wednesday, May 29, Mr. Joseph D. Stiles gave a benefit in Columbia Hall, giving fine poetry and splendid tests.

CONNECTICUT.

NORWICH.—Mrs. J. A. Chapman, Sec'y, writes: Dr. George A. Fuller, of Worcester, delivered an eloquent and able address before the Spiritual Union at 21 Fairmount street, the subject selected being "The Religion of Nature." Mrs. Alice Wilkins favored the audience with several musical selections.

The remaining Sundays of June Mr. Albert E. Tisdale will speak and sing for our society.

MEETINGS IN BOSTON.

Children's Progressive Lyceum meets every Sunday morning in Red Men's Hall, 514 Tremont street, at 10¾. All welcome. Charles T. Wood, Conductor.

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

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

Rathbone Hall, 694 Washington Street, corner of Kneeland.—Spiritual meetings every Sunday at 11 A. M., 2½ and 7½ P. M. (7½ P. M. meeting in Commercial Hall) Thursday at 2½ P. M. N. P. Smith, Chairman.

Elysian Hall, 920 Washington Street.—Meetings are held every Sunday at 11 A. M., 2½ and 7½ P. M.; Tuesday and Thursday at 2½—and at 7½ P. M. in ante-room; Friday at 2½, and Saturday 7½ P. M. W. L. Lathrop, Conductor.

America Hall, 724 Washington Street.—Meetings Sundays at 10½ A. M. and 2½ and 7½ P. M. Good mediums, fine music. Eben Cobb, Conductor.

Harmony Hall, 724 Washington Street, one Flight.—Sundays at 11 A. M., 2½ and 7½ P. M. Tuesday and Thursday, circle and meetings. At No. 616 Tremont street, Wednesdays and Saturdays, 8 P. M., Fridays, 3 P. M. Seating capacity, 100 persons. S. H. Nelke, Conductor.

Society of Spiritual and Ethical Culture, meetings Thursday evenings in Dwight Hall, 512 Tremont street. Mrs. M. A. Wilkinson, Conductor.

Hiawatha Hall, 241 Tremont Street.—United Spiritualists of America (incorporated), Sundays, at 2½ and 7½ P. M. Mary C. Weston, President.

AMERICA HALL.—A correspondent writes: The delightful weather of Sunday morning last brought together a large gathering at our circle. Our hall was filled at both afternoon and evening meetings. Excellent talent was present with us.

The following took part: Eben Cobb, Mrs. Minnie Soule, David Brown, Mrs. A. P. McKenna, Mrs. A. Howe, Miss L. E. Smith, Mrs. S. C. Cunningham, Mrs. A. Forrester, Mrs. Lamphere, Mrs. F. E. Bruce of New Bedford, Dr. C. Huot, Mrs. E. J. Peak, Geo. Elliot, Mrs. Bird, Mrs. Alice Waterhouse, Rev. Mr. Healy, Mr. Warren.

Music by Mrs. Lovering, Mrs. Peak, Prof. Peak, Mr. L. Baxter.

BANNER OF LIGHT on sale.

HARMONY HALL.—James Higgins writes: Meetings during the week well attended, and good work done. Sunday meetings were very harmonious.

The developing circle was very large. Afternoon and evening, good audiences; tests by all mediums present, and each one recognized. The addresses by Mr. Nelke on "Spirit-Communion" and "Friend" were fine indeed. Those who assisted were: Mrs. Cunningham, Mrs. Woods, Mr. W. B. Wood, Mrs. C. H. Clark, Mr. Davis, and others.

Miss S. B. Lamb was our vocalist, as usual.

BANNER OF LIGHT on sale; can be bought also at Mr. Nelke's, 616 Tremont street.

EAGLE HALL.—Hartwell writes: Wednesday afternoon, June 5, Mrs. J. W. Hill, Mrs. C. E. Cunningham, Mrs. F. Stratton, Mrs. C. H. Clarke, E. H. Tuttle, remarks, tests and readings.

Sunday, June 9, Mr. Tuttle, the Chairman, gave remarks, poems, tests and readings, also answered mental questions; Mrs. J. E. Woods, Mrs. C. H. Clarke, Mrs. Dr. Bell, Mrs. F. Stratton, Mrs. J. Fredricks, Mrs. J. E. Nutter, Mrs. Woodbury, gave satisfactory readings and tests. Piano solos, H. C. Grimes; songs, Little Eddie.

BANNER OF LIGHT for sale each session.

HIAWATHA HALL.—"A. J. D." writes: *Afternoon.*—Dr. Blackden opened by invocation; singing by quartette; remarks by Mrs. M. A. Chandler; tests by Mrs. Smith and Mr. Erwin; remarks Dr. Willis and Miss M. F. Wheeler, which were very interesting. Closed by singing, and benediction Dr. Blackden.

Evening.—Singing by the choir, and invocation by Chaplain, Miss M. F. Wheeler; remarks, Rufus Fuller; readings and tests, Miss Wheeler, Mrs. Smith and Mrs. S. E. Rich; articles read by Mrs. Erwin. The afternoon and evening meetings were conducted by H. W. Martin.

DWIGHT HALL.—A correspondent writes: Society of Spiritual and Ethical Culture opened meetings for the summer in this beautiful hall, June 6, with an Indian camp-fire. Opening remarks by the President, Mrs. Wilkinson; Mrs. Dr. Dowland of Lynn, invocation; singing by the audience; Mrs. Dickinson, tests; followed by Mrs. J. E. Nutter, Mrs. Knowles, Mrs. Cunningham. Mrs. Dr. Dowland closed the evening service with an address; Miss Marie Brehm furnished music.

Meetings will be held in this hall every Thursday evening, at 7:45. All mediums made welcome.

RATHBONE HALL.—"N. P. S." informs us that Thursday, June 6, the regular services were held at this place.

Commercial Hall.—Sunday, June 9, 11 A. M. and 2:30 P. M., N. P. Smith, Chairman. Mrs. J. Frederick; Mr. Wm. Thompson recited a poem; Mrs. M. Knowles, tests and readings; Mr. J. McLean, answered questions; Mrs. E. F. Osgood, tests and readings; Mrs. Nellie Carleton, song.

7:30 P. M., Mr. W. Quint, N. P. Smith, remarks; Mrs. M. Knowles, Mrs. A. Woodbury, psychometric readings; Mr. J. McLean, tests; Mrs. A. E. Perkins, pianist.

DISTRICT OF COLUMBIA.

WASHINGTON.—Francis B. Woodbury, Sec'y, writes: "The yearly course of lectures of the First Association of Spiritualists of this city closed with the services held May 26. Mrs. Adeline M. Glading, who has for a number of years done efficient service in this locality, and been an earnest worker for the support of this Society, as well as lecturing and giving spirit-communications acceptably, on this, the closing day, conducted a beautiful memorial service.

The platform was tastefully decorated with flowers and flags, the centre composed of an immense mound of wild flowers, collected from the banks of the Potomac by F. B. Woodbury.

Mrs. Glading touchingly and tenderly alluded to each of the dear ones who had entered spirit-life during the year, and rehearsed their many virtues and urged all to follow in their footsteps, making our lives beautiful through loving words and kind deeds, and endeavoring to promulgate the teachings of the angels among men.

Hon. W. M. Armstrong, as did Mrs. Glading, paid especial attention to the life and work accomplished by Prof. Chapman, a well-known and beloved man, a thorough scientist, who recently entered spirit life.

A large number of communications received from him through the mediumship of P. L. O. A. Keeler, upon slates by his wife, were read, in which he gave graphic descriptions of his life and work in spirit-spheres remarkable for minute details, and showing he was still pursuing, with other spirits, the studies he so much loved in earth-life.

At the evening service Mrs. Glading delivered a splendid discourse on "Spiritualism the Bread of Life."

At the conclusion she made a brilliant plea for finances to aid the Treasury of the Society, and was successful in securing $264. Thus closed a series of meetings that have been attended, especially on Sunday evenings, by large and representative audiences; the labor of sustaining meetings falls upon a few. The Unitarian and Dr. Kent's Independent churches have many Spiritualists among their regular attendants. Nevertheless the work has been a success this year.

A Young People's Club has been organized, and has held regular meetings all the season; a flourishing Ladies' Aid has also come into existence, and all its members have worked hard for the purpose of securing at the Capital a permanent home for the First Association. This society, with the assistance of Mr. Homer Altimus and Mrs. Jacob Jacques, two of Washington's well known mediums, will continue meetings for some time on Sunday evenings in a smaller hall.

The Children's Progressive Lyceum has had a prosperous season. Mrs. Stephens, the efficient conductor, is a very faithful worker, and we are glad to notice that she is appreciated by all the members of this school.

The sessions, on account of the interest manifested, will not be discontinued but a gathering will be held at some member's house or at some of the many resorts near at hand on every Sunday.

The Lyceum presented the Society with a check for twenty-five dollars at its last meeting.

The Ladies' Aid will also meet for the summer season every two weeks, and arrangements are being perfected for a picnic, July 4.

Every practical method is being adopted to secure the means to build a Temple in Washington, with a splendid prospect of success. Great enthusiasm was manifested on this subject at the last meeting, held at the residence of Mr. Milan Edson. Washington Spiritualists are thoroughly wide-awake on this building project, and several donations have already been received to assist.

Washington is to have two large liberal conventions next October: the National Association will convene on the 15th of that month, and the Unitarian National Conference one week later; the same rates are offered on the railroad for both Conventions.

Mr. Homer Altimus recently had a wonderful experience in visiting a haunted house and relieving the spirit that caused the noises; at some future time I will give an account of his experiences.

The National Association has gained thirty-one societies since the last Convention, and the next will be a very large and important gathering.

The continued persecution and prosecution of our mediums must arouse in the breast of every true Spiritualist a desire to do something for their assistance and protection. The time has come for coöperation, and a united effort to protect our rights all over our beloved land.

Sustain the National Spiritualists' Association, that it may have funds to defend our mediums.

MEETINGS IN MASSACHUSETTS.

LYNN.—T. H. B. James writes: The Spiritualists of Lynn held services in Clerk's Hall, 33 Summer street, Sunday, at 7:30 P. M. A goodly audience greeted Mrs. Abbie N. Burnham of Malden, who was the speaker and medium. Appropriate selections by Prof. E. F. Pierce; Mrs. Burnham opened the meeting with a beautiful inspirational invocation, followed by an interesting and instructive lecture—theme, "The Immense Power of Spirit to Communicate Intellectually through Humanity." Mrs. Burnham's mediumistic powers were good; all her many tests and communications of an hour being satisfactory to all.

Next Sunday, at 7:30, Rev. Mr. Keys of Winthrop (Unitarian minister) is expected to lecture, and Mrs. Abbie N. Burnham to give tests.

At the spiritual meeting Tuesday evening, at 130 Market street, Mrs. Dr. M. K. Dowland gave a masterly lecture on "Spiritual Force or Power, and the Possibility of Thought for the Uplifting of Humanity."

NEWBURYPORT.—"Lincoln" writes: June 9, Progressive Lyceum held its session in lower Odd Fellows Hall, 59½ State street, at 4:30 P. M. In the absence of the Conductor, Mr. Wm Woundy presided.

The session opened with singing; Miss Edith Woundy recited; Miss Lelia Bragg and Bertha Bragg rendered a fine piano duet; Lelia Bragg, read selection; Mrs. Grace Patten a poem; the lesson for this Sunday was "What is Most Beautiful?"

After the lesson, the children went through the physical culture movements, led by the musical director, Miss Carrie Monson. The children voted to continue the Lyceum all summer. The interest is increasing.

A basket picnic will be held for the children shortly.

The Independent Club give a "Rose Supper" June 18.

WORCESTER.—Mrs. D. M. Lowe, Cor. Sec'y, writes: Mr. Edgar W. Emerson closed his engagement with our Society June 9. His lectures and spirit delineations were well received by large audiences. The speaker for June 16 will be E. Andrus Titus. This will close the lecture season. Conference meeting Sunday evenings of June 23 and 30.

VERMONT.

LONDONDERRY.—Miss Minnie A. Tarbell, Sec'y, writes: Miss Lizzie Ewer of Portsmouth, N. H., has been with our Spiritual Society the past two Sundays—May 26 and June 2.

Miss Ewer, who is a gifted speaker, has filled several engagements with us in the past three years, but this coming was especially marked with success in her work among us.

The utterances of last Sunday were in the line of an exalted inspiration, the discourse of the morning answering the question given, "Are we a Religious Body? if so, what is our Religion?" in a logical and eloquent way. The address of the afternoon held the audience in rapt attention, the song, "At the Lifting of the Veil," affording the theme.

Paris and Die.

THAT old saying that every true American should see Paris and die must be revised. Every true American—at least every true New Englander—ought to see New York and live. New York is Paris, London, Berlin, condensed. It is a very pleasant trip over there from Boston, especially since the New England Company put on those fine vestibuled trains which meet the boats of the Norwich Line at New London. On the first of June they put on parlor cars. They already have the fastest boats on the Sound, and people who are after speed and safety, with comfort thrown in, will go by the New England. 1w June 15.

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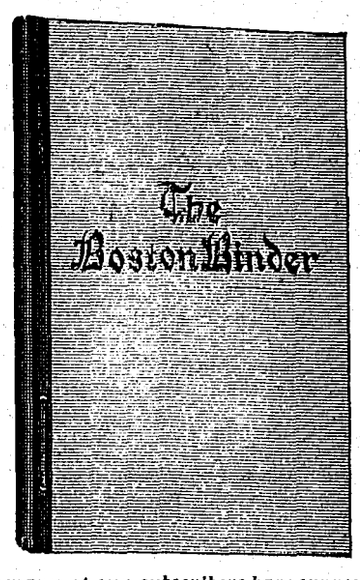

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MEETINGS IN BROOKLYN.

The Progressive Spiritual Association, Amphion Theatre Building, Bedford Avenue, opposite South Tenth street. Meetings Sunday evenings, 8 o'clock. Good speakers and mediums. Mrs. M. Evans, President.

Spiritual Meetings are held in Mrs. Dr. Blake's parlors, 1024 Bedford Avenue (near DeKalb Avenue), every Sunday evening at 8 o'clock.

The Advance Spiritual Conference meets every Saturday evening in Single Tax Hall, 1188 Bedford Avenue. Good speakers and mediums always in attendance. Seats free. All welcome. Herbert L. Whitney, Chairman; Emily B. Ruggles, Sec'y.

The Woman's Progressive Union will hold its usual Friday night meetings at Robertson Hall, 162 Gates Avenue. Miss Irene Mason, General Secretary.

Psychical Society, Jackson Hall, 515 Fulton street, Mondays, 8 P. M. Prominent speakers and mediums. Augusta Chambers, President.

Fraternity Hall, 869 Bedford Avenue, near Myrtle Avenue.—Meetings Sunday at 3 and 8 P. M. J. Edward Bartlett, Medium and Conductor. Other mediums regularly provided.

MEETINGS IN NEW YORK.

Adelphi Hall, 52d Street, between Broadway and 7th Avenue.—The Ethical Spiritualists' Society meets each Sunday at 11 A. M. and 7½ P. M. Mrs. Helen Temple Brigham, speaker.

New York Psychical Society, Spencer Hall, 114 West 14th street. Every Wednesday, 8 P. M. Seventh year. Prominent local and visiting speakers and mediums. Good music, live topics and stirring tests. J. F. Snipes, President, 26 Broadway.

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 can be had. Services Sundays, 10¾ A. M. and 7½ P. M. Afternoon meetings for facts and phenomena at 2½. Henry J. Newton, President.

Soul Communion Meeting on Friday of each week, 3 P. M.—doors close at 3¼—at 330 West 59th street. Mrs. Mary C. Morrell, Conductor.

MEETINGS IN CHICAGO.

First Society of Spiritual Unity meets at Custer Post Hall, 85 South Sangamon street, every Sunday at 10½, 2½ and 7½. Lyceum at 1½. Mrs. Mary C. Lyman, permanent speaker. E. N. Pickering, President.

First Society of Spiritualists meets at Hooley's Theatre, at 11 A. M. Speaker, Mrs. Cora L. V. Richmond. Band of Harmony, Thursday, 7½ P. M., Orpheus Hall, Schiller Theatre.

MEETINGS IN PHILADELPHIA.

The First Association of Spiritualists (founded 1852) meets at First Association Hall, 8th and Callowhill streets. President, J. C. Steinmetz; Vice-President, Mrs. M. E. Cadwallader; Secretary, Frank H. Morrill. Services at 10½ A. M. and 7½ P. M. Lyceum at 2½ P. M.

Spiritual Conference Association meets at the northeast corner of 8th and Spring Garden streets every Sunday at 2½ P. M. S. Wheeler, President, 472 N. 8th street.

MEETINGS IN WASHINGTON, D. C.

First Society, Metzerott Hall, 12th Street, between E and F.—Every Sunday, 11¼ A. M., 7½ P. M. M. C. Edson, Pres.

Second Society—"Progressive Spiritual Church"—meets every Sunday, 7½ P. M., at the Temple, 425 G street, N. W., opposite Pension Office. Mrs. J. D. Compton, Pres.