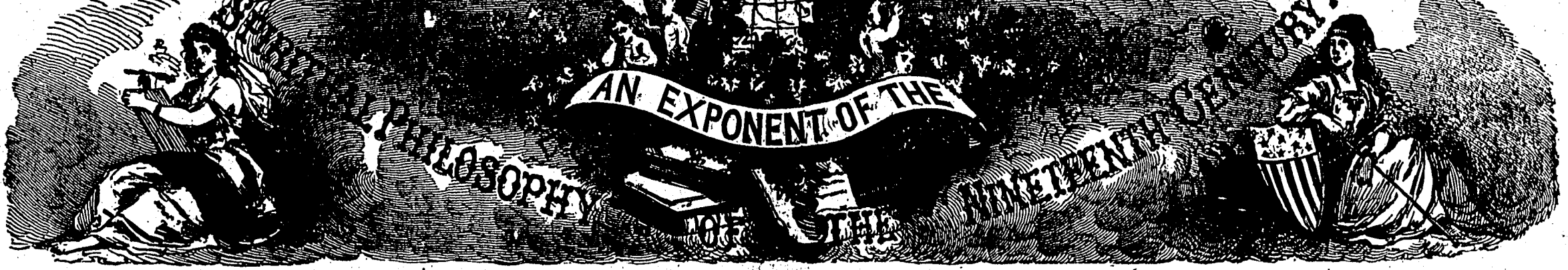


# BANNER OF LIGHT.



VOL. LIX.

COLLEY & RICH,  
Publishers and Proprietors.

BOSTON, SATURDAY, JUNE 12, 1886.

{ \$3.00 Per Annum  
Postage Free. }

NO. 13.

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## The Spiritual Rostrum.

### ONE SEASON'S WORK.

A Discourse Given through the Mediumship of  
MISS M. T. SHELHAMER,  
Before the Boston Spiritual Temple Society, in  
Horticultural Hall, Sunday Evening,  
May 30th, 1886.

[Reported by Miss Ida L. Spaulding.]

We have chosen for our subject this evening "One Season's Work," for we feel greatly honored at having been called upon to deliver the closing address of the season before this Boston Spiritual Temple, in Horticultural Hall. It is our purpose to briefly review the experiences and work of the past year, in which the members of this Society have been engaged; yet it will not be possible for us to go into details sufficiently to speak of the special merits of the various lecturers who have come before you, each doing his work in that manner which has been deemed best by himself or his controls. A brilliant galaxy of names has been presented to you. There have been upon this platform Sunday after Sunday men and women of pronounced ability, who have given to the members of this Society the result of their best thought, or of their highest inspiration, in their own eloquent way, and comparisons at such a time would seem invidious and unwise. Every individual who has stood upon this platform, whether recognized as a spiritual medium or not, whether acknowledged as an inspired or unconsensated speaker, has been brought before you for the purpose of presenting some grand truth to you, or of appealing to your own individual minds, and stimulating them by their inspiration and influence, so that you might learn to think for yourselves, elaborate your own ideas, and develop mental ability, which would be to you throughout life a grand and a mighty comforter and teacher. While it is the province of those who have arisen to higher courts of learning, and can now look down upon mortal life, observing its weaknesses and ignorance, to wing their way from immortal heights, bearing to you the knowledge which they have received from their researches, yet it is their special duty to so reach out to your life, to so shower down upon you their influence and inspiration, as to assist in developing your own mentalities, and make of you active and thoughtful men and women.

The artist in earth-life finds his greatest glory in transferring to canvas the ideals that stir his soul. In presenting to mortal view those beautiful pictures he feels the power within expanding, and as landscape after landscape is hung upon your walls and you gaze upon them with admiration, the soul of the artist aspires higher and higher, while his productions attain greater perfection and become more true to his loftiest conceptions. The sculptor, dreaming of the image that he alone can see in the block of senseless marble, finds his greatest pleasure in revealing to your sight, with the aid of chisel and hammer, the marvelously beautiful semblance of a human form, the ideal of which exists in his soul. Do the souls of the artist and the sculptor become so devoid of the sense of the beautiful, when they are called to the spirit-world, as to cause them to forget how to work out their ideals in color and form? Do they lose the power which was so great a source of satisfaction to them on earth? Ah! no; the painter, the sculptor, the poet and the musician still possess the same genius and exaltation of being that was theirs while in the material form, but their power has become enhanced, expanded and glorified, and they look about them in their new life, anxious to perceive and understand how best to outwardly express the ideals of beauty that stir within their spirits.

We have seen the artist at work in the spirit-world; we have beheld the wonderful transformations wrought by his genius and skill, and as we gazed upon the beautiful picture we have felt our soul expand with a new conception of life and manhood; we have watched the sculptor chiseling the block before him until it stood forth an image more beautiful and awe-inspiring than tongue can describe; we have listened to the songs of angels, and we realized that the musician's thought is not lost with the death of the body, but that he sings his song of joy and peace and universal love on high as he sought to sing it to your hearts when he stood here upon earth; but of all the glor-

ious works which we have seen, of all the grand creations of thought, none has appealed more to our sensibilities, none has seemed richer, grander, more beautiful or diviner than that which the returning spirit, filled with love for humanity, has wrought in the hearts of the people of earth. In this connection we speak of the work of those tender influences who, during the past season, have been attracted to your hall, have stood in your midst and made use of whatsoever instrumentality has been placed upon your platform, to instill into your minds beautiful truths of the life that now is, as well as of the immortal life that is to come. No grander work have we conceived of or known than that executed by returning spirits in exerting upon you an influence that tends to make you better men and women, more thoughtful souls, more sympathetic beings, and in teaching you how to live in closer communion with the great natural world about you as well as in harmony with yourselves and your fellows.

This is the work of ascended ones; this should be the work of their instrumentalities placed before you here; and during the year that is now drawing to a close, who shall say how many invisible sculptors have sought to carve an image of beauty to your minds, to work upon your hearts, and to polish your souls with the influences of truth and the divine magnetism of love, until you have developed a new thought, found a higher motive for living and become essentially better and wiser?

No words can express, no figures estimate, the incalculable good that may be accomplished in one season. As we look back to the opening of your hall in the autumn when you gathered together the members of your society, united in heart and purpose, each eager to do something for the Cause you all love, each anxious to be of use in some way in spreading the gospel of truth before mankind, and mark your course month after month, recalling each earnest, zealous one who was placed here to speak in some form the words of truth burning within the soul, to voice in tender tones the message of love floating downward from on high, we perceive that most surely an immeasurable amount of good has been accomplished, the results of which will not be effaced through all the ages to come. Women, slender and delicate, have stood before you and spoken in eloquent language. Although in appearance so frail, yet when inspired, their very forms have seemed to dilate with power, their voices to gain in volume, strength and sweetness, and the swift, sure message of divine love, eternal truth and undying affection, which you could not choose but accept, has been borne to your hearts. Others have come before you who have been called iconoclasts in their ideas and expressions. These men and women, feeling a power stirring in their hearts, and knowing that they were a part of the great and mighty force of the universe, have felt that they must be heard, that they must pour forth their burning thoughts, and have given utterance to sentiments which, to some of your tender, sympathetic souls, may have seemed crude, harsh and severe; but they have had their work to do, they have had a mission to accomplish. There is not an iconoclast on the earth to-day but he is needed; there is not a reformer in any department of life but the time has come for him to appear and to speak. Before we can build new temples, grand in architectural design and beautiful in finish, we must tear down the old building that disfigures the landscape and encumbers the ground; before we can reveal to mankind ideal pictures of life, destiny and divine purpose; before we can bring them beautiful conceptions from the world beyond and call upon them to behold the glory of immortal life, we must sweep away the rubbish that has accumulated during the centuries and make clean the spot whereon we would rear our temples and exhibit our beautiful pictures. Therefore we say the iconoclast, with his sweeping force and his crushing blow, is needed just as surely as is he who follows after with tender word and spiritual material with which to build an enduring structure in which you may worship, and in which your love of the beautiful may be gratified through every sense of your being.

During the past season you have had such workers as these, each voicing the truth that appealed to his own soul, each expressing a thought borne downward from the heavenly life, and each doing a noble work. Who shall say what the influence of the season shall be, or when its mission is accomplished? Who shall have the temerity to declare that, as you pass out from this hall to-night, acknowledging your season's work finished, there will be no influence going on and on, the outgrowth of the labor performed during the past few months? Whoever shall make such an affirmation is woefully ignorant of the facts. Not one strong, good, noble word has been uttered, not one glorifying, uplifting influence has gone forth to you from this platform, encouraging and cheering your spirits and brightening your lives, but has passed from your own hearts to the hearts of your neighbors, and its results shall live forever.

While we speak of the work accomplished on Sundays from this platform, of the mission fulfilled by those who have gathered here in loving and gentle spirit, receptive to the higher ministrations of the angels, eager to learn the truth, ready to reason upon what has been given, accepting that which appealed to their judgment, and laying aside that which they could not assimilate, let us not forget other work which has also been performed. We understand that connected with this Association, there is a useful branch known as the "Ladies Industrial Society," to which belong many true and faithful

friends of this Society. The purpose of the members, who meet fortnightly, is to improve and cultivate their own minds, to exercise a beneficent influence upon those brought in contact with them, and, with heart, brain and hand, to befriend and assist the needy silently and unostentatiously. Here is an object worthy the attention of those who would assist in a noble work. We cannot measure the good that has been accomplished by this branch organization, but its influence will be felt in the future and its usefulness increase year after year.

Our purpose this evening is not alone to recount the results of one season's work. All that is past we know; all that has been performed day after day we understand. They are ours; we have had them, and no one can take them from us. We will now look forward to another season that is to dawn, one that is to open before you with fresh encouragement, new hopes, plans and ambitions. We should at this hour ask ourselves what we intend to do in the coming time. The heated term is upon us, and we are about to take our needed rest. Not alone those in the mortal, but we on the spirit side, feel that a cessation from labor is necessary for the recuperation of forces and mental powers, that we may bring to our work of another season renewed energy, higher thoughts and a grander incentive for living a noble, self-sacrificing life. Shall we not employ ourselves during the summer months with thoughts of what is to come, with the elaboration of plans for the future, and seek to grow in sympathy and congeniality, so that when we meet again we shall find ourselves closer knitted together, heart to heart and hand in hand, each anxious to share the burdens of the whole, each ready and willing to do his part of the great work before us? Much good seed has been sown, many grand truths and thoughts have been uttered, but they by no means comprise all that is to be done. The field is a large one; we have gone over only a small portion of the ground. Constantly coming up before us are hungry souls who cry out for bread. Weary ones who know naught of their own lives, who do not understand themselves nor their needs, but who feel a want within them that material life cannot supply, reach out their hands to you and to the angel world for succor. Constantly the cry of "hungry souls" goes forth, and you who have the bread of truth, the knowledge of the divine life of the angels, will be recreant to your duty unless you respond to their despairing cry, and with hearts warm with love, sympathy and charity, impart that knowledge and light which you possess to those who are ignorant and in need. This, then, must be our work in the days that are soon to dawn, to supply the wants of those who have not been fed, those who are hungering and thirsting for the bread and the water of life, the knowledge of immortal truths. And shall we listen and unfeelingly pass by on the other side, making no kindly response to these appeals?

A physical life demands sustenance. The body would speedily wear out and break down if its forces were not constantly fed and repaired by the nourishment which nature provides for man. Unless we take food into our systems several times a day, we soon find ourselves becoming depleted in vital force. Nature has prepared her fields for our sustenance; God has bestowed upon man that force and power, developed in muscle and unfolded through the brain, that enables him to go forth and wrest from nature that which he requires for the nourishment of his material form. Just so surely as the physical body needs this stimulus, this constant relay of food and power, just so surely does the inner man, the spiritual portion of the human being, require sustenance. As the outer, carnal nature cries out for that which will enable it to maintain existence, so does the interior man call for that which will sustain and develop, and enable it to grow. And as we find spread abroad throughout the fields of nature the means for supplying the physical form with food and raiment, as we find stored up in the material body that vital force, that wealth of energy, that muscle and brain power which enables man to go forth and draw from the world those resources which stimulate and strengthen his life, so may we find that the spiritual part of man has not been neglected. God, the universal Father and Creator of all being, has not forgotten the needs of his children, nor denied them the supply which they crave. His spiritual store-houses are filled to overflowing, and he has placed his ministers of bounty on every hand; and it is our duty to so inform ourselves of our spiritual necessities, to so study and investigate these granaries of truth, and to so come in rapport with his ministering angels as to become qualified to draw from these grand store-houses that supply of spiritual food for which we are famishing. In this day and generation it is a simple thing to do. The entire universe is impregnated with the truth; the entire world is filled with knowledge that moves onward steadily day after day from mind to mind, awakening an idea in one soul, dropping a seed of living thought into another, and stirring the depths of a third until human life sends forth a cry, a desire, that will bring a response. Mortals were never before so receptive to a divine stimulus, to the higher inspiration, the grand bounty of the immortal spheres.

Friends, our future work is to gather up these bountiful supplies from the spiritual world and spread them abroad where they will be made good use of; and the season that is about to open before you is rich with promises and prophecies of many and good things to be; but whatever its promises and prophecies, there will be no fruition, no rich harvest for you or for us, unless every individual takes hold of

the work manfully and resolves to do his duty faithfully and without reward. To the soul who is eager to be of use in the world, who desires to bless mankind, who hopes to make some one happier because he has lived, the thought of reward, of personal compensation for labor, rarely comes. He finds satisfaction, day after day, in the efforts which he makes; and when a good work is accomplished, and he sees a smile of joy, peace and contentment come to the lips of a neighbor, through some kindly act of his, the fullest and richest compensation that a heart can know is his from that hour.

We will not attempt to outline any plan of action for the season to come. Not only one season's work has been nobly wrought, but several seasons have rolled away since you first gathered in this hall as a united society; several seasons in which good seed has been sown and glorious thoughts born and given to the world, in which great truths have rolled downward from the heavenly heights and reached the hearts of those who have listened, until they have dreamed of the golden age that is to dawn upon earth when universal love will be enthroned in the hearts of mankind. No language can sum up the labors of these several seasons. They have borne their own fruitage; they have become purple or golden, and glowing with the harvest of thought and action; they have passed away, bearing their labors with them, but their influence remains to inspire and to stimulate you to far greater action in the time to come. And so when one more season opens before you you will be led in such ways as to accomplish still greater results, you will place before you minds that can unroll pictures of the eternal good that will never fade, that can draw ideas of immortal truth that can never be quenched, that will give to your hearts a new purpose in life and a new desire to live and to do.

We would like to suggest one plan of action to you as a society during the season that will shortly open before you. We find in the history of Spiritualism that many of those who were called and chosen as instruments upon earth for the angel-world have fulfilled their mission and ascended to brighter realms of being. A long list of names might be unrolled of those noble, self-sacrificing heroes in the battle of truth. They have performed their work grandly, and we would not call them back to again take up the plow and the harrow, and to walk with burning feet over rugged ridges in sowing the seed and reaping the harvest on earth. They will find another work on the spirit-side, a work in harmony with your own, one with which you can sympathize, and which will develop all the best possibilities of their souls. We have been asked by mortals who realize what a loss the removal of these heroes and laborers who have been summoned hence may prove to the world: What shall we do? Our workers are passing away one by one; how shall we present the evidence and the truth of immortality to the world, when the most perfect instruments of the spirit-world are removed from our midst? We will tell you just what may be done and just how the truth may be scattered abroad, bearing conviction to every investigating mind. You, as a society, may inaugurate a large, harmonious, developing home-circle; and we say home-circle, because we have found in our experience that the circle convened in the sanctuary of home, where love reigns and sympathy abounds, develops the highest type of mediumship and is that which grants the most satisfactory evidence of immortality. Having been established for several years as a society, and having unfolded together spiritually, you are fitted to constitute a large family circle. Each has his own individuality and opinions, but we believe that you are so far harmonious in thought and spirit as to meet in congenial mood, paying deference to each other's ideas, and conducting yourselves in a courteous, loving and respectful spirit. We believe that your greatest desire is to know and maintain the truth, and wherever opportunity offers, to give to the world all that has been proved to you. If this, then, is the case, there will be no difficulty in inaugurating such a circle, for really and practically you are one family, and should feel at home with each other like brothers and sisters.

But you will say, "Of what use will such an institution as this be? We do not know that we possess any medial power that would be of practical use to mankind. It is true that we see our workers, our mediums and speakers passing away one by one; it is true that we ask what is to be done to develop mediums, to purify Spiritualism, and to uplift our cause to the highest standard; but we do not know that we can do anything in this respect. We are ready to listen and to work, but we are not instruments for the spirit-world." We declare to you from our present post of observation that we perceive right before us in this audience eight or ten who might, by sitting together faithfully and in harmony, be developed as fine trance mediums, through whose lips would be given to mankind undoubted evidence of immortality, evidence which would prove convincing, intelligent communication to exist between the two worlds, and the vital existence and activity of the spirit apart from matter. We affirm that immediately before us this evening we perceive at least half a dozen within whose frames is stored up a magnetic power that might be developed and used for the healing of the sick and the distressed, and for the imparting of physical life and spiritual comfort. All such individuals have to do is to meet together lovingly and tenderly, united in heart and purpose, invoke the presence of the higher powers, and assure them of their willingness to listen and obey, and to devote their time and power to a beneficent work. We also declare

that we see among your number those whom we might point out, possessing within their souls that power which, under the influence of the spheres, might be unfolded until the grand inspiration of the beyond would roll forth through their brains and lips, stirring the hearts of the multitude, giving them a loftier conception of life, a grander ideal of the universe, and a truer estimate of the capabilities of their own spirits. In every assembly like this we may find a number of individuals who are highly mediumistic, but whose medial qualities are unsuspected; and all these friends have to do is to form a circle with others who are congenial, with whom they feel at ease, whom they can trust, and who have confidence in them, and by so doing they will strengthen the forces that are brought from the spirit-world, and at the same time themselves grow more receptive to the higher powers. As the veteran workers pass on one by one, others shall be called into the field of action. But remember that you, equally with the angel-world, have a duty to perform, you also must do your part in developing mediums who can bring to you the tidings of immortal life, in strengthening those forces which shall open to you the highways to the eternal world, and bear you that which your souls desire. You all wish for intelligence and of conscious communication with the departed dead. Then seek to open the avenues through which this may come. Develop this gift in your own homes, if possible, and as you freely receive from above, so freely give, for it is a fact that as one dispenses the good things of life brought to him, so is he enriched day after day with a new portion from on high.

One season's work has been accomplished; another season's work is about to open before you. Who shall say what wealth of spiritual truth the months that are to come will bring you? Who shall decide the importance of all that is to come and its effects upon the heart and life? But of one thing we may assure you: If each one determines to do his individual duty faithfully, seeking every possible way of cultivating his own mind and soul, and sowing over the seed of love, sympathy and charity, he at least shall find, as the season rolls over his head, a satisfaction and peace which the world can neither give nor take away. Every year of labor means something more than the doing of a certain piece of work, the singing of a certain song or the speaking of a special word; it means that every one must personally perform his duty resolutely and unflinchingly, no matter what obstacle, difficulty or annoyance may arise in his path.

The seasons that have gone have borne their own record of work accomplished or neglected; by-and-by we shall meet them again; their memory can never fade from the heart. When we are cleansed from all material dross and have risen so as to see clearly, these recollections will return to our hearts, and we shall see, as though gazing into a mirror, the seasons of the past and every thought they have awakened. Every labor accomplished and every duty fulfilled will appear bright before us in their truth and beauty; but every neglected duty, every opportunity for doing good that we have missed, every word we have not spoken that might have been voiced for the benefit of some one, or in vindication of some holy cause, will return to us in magnified form, causing us to bow our heads in shame.

Then, remembering the past, encouraged by what we have performed, filled with hope for the coming time, ready to close this season and let it pass on with its record, feeling that we have tried to do our best, we will look forward to the future, resolving that, as well as we have done, as nobly as we have endeavored to do our duty, we will strive to do better still, to accomplish something more, to impress our individuality, our line of thought, our sense and conviction of truth, our personal love, sympathy and tenderness more deeply upon those whom we meet; and by so doing we shall make the season about to open one of joy, peace and satisfaction. Let us also resolve to cooperate with the angel-world in all good works as far as our strength and lives will permit; let us be one with those holy hosts who seek to do our Father's will, and who not only sing their songs of rejoicing, but strive to impart a portion of the peace, love, harmony and eternal thanksgiving of their life to the hearts of men. We ask their blessing to rest upon us in our efforts, not thinking of one season or one year, but determined to press onward through every year, and with their help and guidance, to perform every duty that comes before us from day to day.

### W. J. Colville in Minneapolis.

W. J. Colville lectured five times in Minneapolis during his recent visit to that city. On Friday and Saturday evenings, May 28th and 29th, lectures were given and questions answered at the residence of Mrs. T. C. Amory (formerly of Boston Highlands), 120 Oak Grove street. These meetings were of a semi-private character, and of a very interesting nature. The subject on Friday evening was "Mental Healing in the Light of Spiritualism." Many questions were asked and some pleasing poems given. On Sunday, May 30th, three public meetings were held in Market Hall, large and highly appreciative audiences attended all the sessions. The morning lecture was on "The Relation of Spiritualism to All Religions." In the evening "Fro-Historic and Future America" was the topic. Nearly thirty questions were answered in the afternoon. Music was furnished by George Harold and Miss Asplund. Mr. Asplund acted as Chairman. From all points of view Mr. Colville's visit was a decided success. The local papers spoke enthusiastically of the lectures the day following. Spiritualists are numerous and active in Minneapolis and are contemplating methods of increased usefulness.

Sensible advice from Mr. Powerly: "If the man who possesses money enough to buy guns and dynamite would invest it in the purchase of some well-selected book on labor, they would put the money to good use. They will never need the guns or the dynamite in this country."







The Reviewer.

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We do not read anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guarantee of good faith. We cannot undertake to return or preserve manuscripts that are not used. When newspapers are forwarded with a view to material for our columns, the sender will confer a favor by drawing a pencil or ink line around the article he desires to be used, and recommending it for use.

Notices of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday of each week, as the BANNER goes to press every Tuesday.

## Banner of Light.

BOSTON, SATURDAY, JUNE 12, 1886.

PUBLICATION OFFICE AND BOOKSTORE,  
9 Bowditch St. (formerly Montgomery Place),  
corner Province Street (Lower Floor).

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

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

COLBY & RICH,  
PUBLISHERS AND PROPRIETORS.

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

Business Letters should be addressed to ISAAC B. RICH, Banner of Light Publishing House, Boston. All other letters and communications should be forwarded to LUTHER COLBY.

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

## Women Tollers in Cities.

"Look," said the Rev. Mr. Talmage in a recent sermon on the general hardships of the working classes, "look, for instance, at the woe of the women tollers, who have not made any strike, and who are dying by the thousands, and dying by inches." He assured his hearers that if God rises up to redress woman's wrongs, many of our large working establishments will be swallowed up quicker than a South American earthquake ever took down a city. Why is it, he asked, by way of illustration, that a female principal in a school gets only \$25 for doing work for which a male principal gets \$150? The wail of womanhood is to be heard all over the land. Man responds to it only with flatteries, telling her she is an angel. She knows better. She knows that she is only a human being, who is hungry when she has no food, and cold when she has no fire. We are not to give her flatteries, but to give her justice. He quoted the following significant passages from the latest labor report. They show what female employees endure: "Poisoned hands, and cannot work. Had to sue the man for fifty cents." Another: "About four months of the year can, by hard work, earn a little more than three dollars per week." Another: "She now makes wrappers at one dollar per dozen; can make eight wrappers per day." Another: "We girls in our establishment have the following fines imposed: For washing your hands, twenty-five cents; for eating a piece of bread at your loom, one dollar; also, for sitting on a stool, taking a drink of water, and many trifling things too numerous to mention." Some of the worst villains of our cities are the employers of these women. They beat them down to the last penny, and try to cheat them out of that. They compel the woman who wants work to deposit a dollar or two before she gets the garments to work on; and after it is finished they give it the sharpest inspection, pick out the most insignificant flaws in it, refuse her wages in consequence, and oftentimes keep the dollar besides which she has deposited.

It is hard to understand why women are paid so much less than men for their services, without any regard to the value of those services. They never receive more than two-thirds of what men receive, and frequently not more than half. And they may perform their work equally well besides. Women clerks in Washington, for example, get nine hundred dollars for doing precisely what men get eighteen hundred for. There are sixty-five thousand sewing-girls, said Mr. Talmage, in New York and Brooklyn. They are undergoing a slow, grinding process of wasting away. Gather them in a body before you, said he, and look closely into their faces—pinched, ghastly, hunger-stricken; look at their fingers, needle-pricked and blood-tipped! See that premature stoop in the shoulders; hear that dry, hacking, merciless cough. If one takes his stand on the corner of a street in New York, at six or seven o'clock in the morning, when the women are going to their daily work, one will get a clear conception of their truly pitiful condition. Many of them have had no breakfast, except of the crumbs that were left from the meal of the night before. They come thronging in an unbroken procession—those engaged in head-work, those engaged in flower-making, and in millinery, and paper-box making, but, most overworked and numerous of them all, those most poorly compensated, the sewing-women.

They cannot afford to pay five cents for a ride in the cars. If one such, however, should deny herself something else in order to be able to ride, and she were asked how much she receives for her work, she would tell you six cents apiece for making coarse shirts, finding her own thread. Mr. Talmage felt forced to wonder that God doesn't smash this world to pieces and start a new one in place of it!

That, however, is not according to the divine plan, or rather, we should say, natural law. The human race is to work out its salvation by slow stages and with effort unceasing. It is the evolutionary process through which it is steadily passing. Some people are apparently allowed to learn by having it in their power temporarily to oppress others. We are unable to supply any just reason for it, yet the fact cannot be successfully denied. We can only explain that it is not given to us to see them from the beginning, nor do we comprehend the justice of allotting some to privileged places in life while others are crowded into its dismal

dungeons. When everything is spiritually discerned, it will be better understood. But none the less is the protesting against the rule of injustice and the tyranny of selfishness to go on, since thereby progress is made and development ensues.

Therefore we protest, again with all the strength which our utterance can contain, against the gross, the outrageous wrong which is daily practiced upon the poor working-women of our cities, that their employers may amass wealth and display their gilded greatness in the fashionable churches and wherever else a curious and gaping public is looking on. Some of these lords of the sewing-rooms, in which women and girls waste their lives for and receive the meanness of pittance in return, think they make final compensation by erecting hospitals and homes and similar retreats for worn-out women, with the money they leave behind them; it is only a confession of their injustice and tyranny, and such structures stand as mere monuments to commemorate their guilt. Not thus need they hope to make amends to a coming generation, for the wrong done to a generation that is gone forever.

The saddest tales of suffering might be told from even the most casual investigation of the condition of our women tollers in the cities. They live a life of servitude poorly disguised with the name of freedom. In no single particular can they be reckoned free. They are chained to the hours of their toil, early and late. They are bullied in respect to the faithfulness of their service; hampered with threatened fines for the sin of covertly tasting food when they most need it; made to pay forfeits of their deposits at the mean dictation of their employers; compelled to work in a stifling atmosphere in which the germs of disease are constantly generated; and tortured into consent to part with the sole treasure which true women reckon priceless.

Has modern society really nothing to say, nothing to do, about such a state of things? Is it blind to the fact that by tolerating the acquisition of wealth by such detestable methods it is nourishing a poison which is to prove the sure destruction of its own life?

## Rip Van Winkle Invoking the Law.

A writer whose name is given as R. Weiss, having in one of our public prints expressed himself surprised at the number of "gullible people" in the world, chief among whom he rates Spiritualists, Mr. A. N. Waterman, in the June number of *Mind in Nature*, severely criticizes his position and completely annihilates his arguments. If the cheap talk Weiss indulges in may be designated by so dignified a term, which we very much doubt, The modesty of the surprised writer is shown by his claim to be a "psychologist and philosopher," the comment upon which by Mr. Waterman is, that though the number of gullible people may be very large, "the most gullible are those who fancy they understand all psychical phenomena, and that those who do not agree with them are deluded mortals or fraudulent humbugs."

Philosopher Weiss must be a very wise and able man—in his own estimation, not exactly omniscient, but closely approximating thereto—for he claims to have exposed Slade, whom he declares to be "the greatest fraud of them all," "all" meaning the countless number of mediums the world over; so, of course, having done this it would be mere boy's play for him to expose and twist the remaining million, more or less, about his finger as the lad does his kite-string.

"Now," says Mr. Waterman, "there are in this city [Chicago] a number of respectable, candid, intelligent and thoughtful persons who have seen Slade perform his slate-writing trick, and if philosopher Weiss will come on and before these persons produce slate-writing as was done by or through Slade, in their presence, he will receive a thousand dollars and the expenses of his trip." As a further inducement we may add, that having won the Chicago testimonial to his ability, he can go to London and by repeating his exploit take the ten thousand dollars that we are told have lain in trust there nearly a dozen years subject to the same conditions for removal.

Mr. Weiss thinks in view of the fact that many prominent men are Spiritualists, including "United States Senators, heads of colleges and leading men of the bar," and that "Spiritualism has 'grown into a powerful religious movement,'" a demand exists for "the interference of the law, to save society from demoralization." It is the first time within our remembrance that any philosopher or non-philosopher ever expressed a fear that society was in danger of being injured by any theory, belief or knowledge that had won the assent of the highest intelligent classes, and developed into a powerful religious movement. Pity that the astute philosopher who makes this discovery had not lived in the times of Judas; he might then have seen in the teachings of the Nazarene like reason for fear of like results therefrom!

Closing his trenchant critique of "One R. Weiss," as Mr. Waterman designates this yelping cur at the heels of a giant truth, he says:

"Spiritualism may be a delusion; such as it is, however, it has made its headway in the face of criticism and an investigation such as no other religious faith ever did, for it has arisen in the nineteenth century, and it confessedly numbers among its adherents thousands of the most critical and learned of the age; and he who in this time gravely proposes to suppress its progress and to silence its teachers by the stern arm of the law, seems to have just awakened from a sleep of three centuries."

## Foreign Landlordism in the United States.

The fact that foreign oligarchs, foreseeing that their own country will shortly be too hot to hold them, are planning to transfer to our free soil the system of absentee and alien landlordism about to be stamped out of Ireland, by acquiring, under an evasion of our homestead laws, vast tracts of the most fertile lands, has at length attracted public attention, so far as to bring before Congress a bill to prevent aliens from acquiring real estate in the Territories. The movement on the part of our Government has been made none too soon. The evil which it is intended to arrest should have been dealt with long ago; but the absorption of our public lands by foreign capitalists, corporate or individual, was carried on so craftily and quietly that the abuse of the plain purpose of our laws and defiance of the spirit of American institutions for some time escaped notice.

CONNECTION.—In the article in last week's BANNER, under the heading "What's the Good?" by A. E. Newton, near the end of the paragraph numbered 6th, occurs the phrase, "and who have not done it for money." This should read, "and who have done it for many."

## The Condition of the Indians.

The report of the Senate Committee on Indian Affairs has been made on the committee's investigation of the condition of the tribes occupying the Indian Territory and other reservations. The present industrial, social, moral and political condition of the five civilized tribes form the chief subjects of the committee's investigation. The evidence accompanying the report recites the leading and more important facts in regard to the claims of Creeks and Seminoles in Oklahoma and the colonists' pretences of a right of entry upon these lands. It is unanimously concluded by the committee that the United States have no right to dispose of the ownership of the soil in that already ceded tract without further agreement with these tribes, except only for the purpose of settling their friendly Indians upon those lands.

The committee says in relation to the present condition of the five civilized tribes that they are so conspicuously in advance of all other North American Indians in all that relates to moral and mental advancement and in their industrial progress and in their success in self-government, that it is instructive to understand the real causes of their elevation and pleasing to contemplate its results and its future prospects. There is no pauperism to be seen among these tribes, while the people are generally thrifty; and this is regarded as the strongest possible argument in favor of their system of landholding as being the best to develop and build them up as an agricultural community.

These Indians, in the opinion of the Committee, are at present developed to a condition in which their own best interests as well as the welfare of the United States require that they should be brought directly within the protecting influence of the political and judicial powers of the United States, so far as may be consistent with their welfare and the rights of local government now guaranteed to them. It is urged that their governments should be recognized as in all respects lawful, so far as they do not violate the Constitution of the United States, and that they should be allowed to continue under their own control. The Committee says that the placing of enlightened Indians on the jury in the Federal courts would be the first distinct recognition of their capacity to perform the duties of citizenship in the United States in the enforcement of the laws, and would inspire them with an earnest zeal in support of the authority of the government. Everything tends to show that the Indians can be gradually civilized, and led into a study of their own amelioration. They at least have a right to ask for our assistance and instruction, and especially that we should be patient with them while they continue to be our pupils and wards.

## The Fisheries Trouble.

Almost every one feels an interest in the current dispute with the Canadians over our fishery rights and privileges, and the bare fact that the North Atlantic Squadron has been ordered up to where it will be within convenient call in case of any emergency is enough to excite special interest in the matter. The Canadian fishing interest is unwilling to give up the free markets which we have opened to Canada fishermen for several years past, and so bullishly attempts to deprive our fishermen of the right to procure bait, ice and other necessary supplies in Canadian ports. It thus hopes to break down the American fishing industry and to possess itself of our markets without further trouble. If the British Government sees fit to sustain the Dominion government in such a scheme, it will make trouble all round of a serious character. There is only one clear and direct way of dealing with this case: If Canada refuses to allow our vessels to enter her ports for the purposes of trade, we shall be forced to deny the same privilege to Canadian vessels in our ports. This may be called retaliation, which it certainly is, but it is the least that common self-respect would dictate. We must protect ourselves in the most effective way; common justice demands this course of action. In this age, the assumption of one country of the right to refuse commercial intercourse with its nearest neighbor, simply in order to compel legislation to its liking, is one that cannot stand. A bill has finally been introduced in Congress by a member from Maine in relation to the duties on fish, which appears to strike at the root of the whole matter. This bill, which is to take effect thirty days after its passage, will, if it becomes a law, practically terminate the free importation of fresh fish and increase the import duties on all fish, thus compelling the Canadians to pay more for the privilege of selling their fish in the United States.

THE FREE RELIGIOUS SOCIETY held its annual meeting in Boston on Anniversary week. It was well attended, and addressed at its morning session by several distinguished speakers, among whom were Moncure D. Conway, and Gopal Venayak Joshee of India, the latter in full Burmese costume. Mr. Conway addressed the assembly on "The Coming Cosmic Calvinism." He said that theologians make a fundamental error in presuming that intellectual terrors tend to convert. Minds are few that can hold out the philosophical arguments for and against theology. Theology is intended for mankind in general, and should be brought within its comprehension. Mr. Conway closed his remarkable address with a general summing up of the points against the old Calvinistic theology, a logical exposition of the fallacies of Professor Fiske's doctrine, and a prophetic glance at the theology of the future.

Mr. B. F. Underwood followed with an address, in which, as he stated, he would take an "unofficial and untheological view of religion." It hinged in many points upon the one preceding it. He was followed by brief addresses by Mr. Gopal Venayak Joshee of India and Dr. Paul Carus, after which the Convention was adjourned to the afternoon, when a discussion of the labor movement was participated in by the Rev. J. G. Brooks of Brooklyn, the Hon. Carroll D. Wright, Mrs. Mary A. Livermore and others.

The services of the Shawmut Spiritual Lyceum last Sunday in this city were uncommonly interesting, and the various members of the large audience in attendance were delighted with what they saw and heard. We have not experienced a pleasanter occasion for many a day. It was indeed an intellectual feast. No wonder Conductor Hatch was uncommonly eloquent in his speech, when so many happy children listened to his glowing words.

The Harbinger of Light, published monthly in Melbourne, Australia, which is devoted to Zolistic Science, Free Thought, Spiritualism and the Harmonical Philosophy, is an ably conducted periodical and deserves a wide circulation.

## Query Answered.

To the Editor of the Banner of Light:  
I read all that appears in the BANNER OF LIGHT with much interest. I desire no more evidence of spirit return than I now possess. But in all the messages published in the BANNER very little can be gathered in relation to their experience in the spirit-world. The same feature appears in the Bible. Moses appeared alive, active and talking to mortals after being in the spirit-world fourteen hundred years, said nothing about what he had witnessed, nothing about his experience whatever. I find the same feature runs through all your messages. I cannot account for it. I have the BANNER will throw a little light upon the subject.  
Respectfully,  
MARTIN LEWIS.  
Jersey City, N. J.

Our correspondent voices a question that arises to many minds. Our spirit-friends inform us that being obliged to make use of material forms and comparisons in describing their homes and occupations to mortals, they often find the picture they would draw but imperfectly representing the true scene or condition they desire to portray, and therefore refrain from giving it to the world. They also declare that spirit-life affords as many sides, varied conditions and diversity of surroundings as there are different characters, emotions and points of view in mankind, and what would prove true as a description of the life and experience of one spirit, might be disputed as false by another because he could have no conception of such a career. We are informed that as spirits perfect their method of communication with earth, and as mortals grow into a higher understanding of spiritual things, more will be unfolded to our minds of the life in the spheres. Meanwhile lectures and books are given by returning spirits who discourse intelligently of the spiritual world. We recommend the perusal of such works as "Life and Labor in the Spirit-World" to those who seek information on this point. Most of the spirits who return to earth at our Free Circle-Room are so absorbed in the one great desire to reach earthly friends, so impressed with the necessity of turning their minds back to their former earth-life and its associations, that they may identify themselves properly—as well as so pressed and hurried by the countless other spirits present who are waiting an opportunity to manifest—that we do not wonder they do not give any extended account of their home-life and daily labor in the Great Beyond.

We were so strongly impressed with the excellent lecture given by the spirit guides of Mrs. Richmond, which appeared in the BANNER of June 6th, that we called especial attention to it, at the time, on our editorial page. We now refer to it again as a production of great merit, containing weighty truths that not only Spiritualists should give heed to, but which the public generally would do well to give their attention. For instance, the speakers said: "We consider the word evidence as much superior to the word fact as spirit is superior to matter, because the word fact rests in the domain of the senses wholly, while the word evidence includes all domains from which testimony may be brought." "The facts of the universe are material; the truths of the universe are spiritual." "The spirit of truth is in the world; and this is why there is the fact of Modern Spiritualism." "The whole glowing background of Spiritualism, illuminating the sky as the sunset glory, as the radiant noonday, is this wonderful light of spiritual truth." "There are many who say 'Spiritualism is a science.' It is not. It is the expression of spiritual truth in the form of manifestations, which no science is capable of grasping with; it is evidence of which the scientific world has no analysis, no expression, no interpretation wherewith to formulate, no knowledge or law wherewith to predicate a statement." "Science deals with methods that are amenable to what is called 'law.' Spiritualism is under the control of mind, i. e., a priori to law." "The phenomena of Spiritualism appeal to the senses of man, and those who live to-day can testify of them; but there is a deeper investigation among another class of people in the world than those who predicate entirely their intelligence of Spiritualism upon the senses alone. People are almost in combat upon this subject; to-day there is a conflict going on in the spiritualistic world concerning that which is 'reliable' and that which is 'unreliable'—a conflict concerning sciences, and concerning materializing manifestations, and the more spiritual expressions."

"If you have once had intelligent communion with the object of your affection, we do not care in what manner it has been furnished—whether by rap, table-tipping, writing, materialization, or trance communication; if you have once had that evidence, no human power can take it from you." "Spiritualism is the only subject in the world upon which no man is willing to take the testimony even of the dearest friends: it is the only subject in the world which no one takes upon mere credulity; that which is evidence to one mind cannot be evidence to another." "Spiritualists as a body are not only the most critical, are not only the most cautious, are not only the latest in believing merely upon testimony, but in every line and department of Spiritualism they make their way with the utmost carefulness." "The power of the human mind is almost limitless. What, then, must it be when, freed from the trammels of the physical form, set free in the midst of eternal causes instead of effects?" "Nothing is impossible; only the weakling, whose mind is impaired by egotism, can ever declare aught impossible in the realm where matter and intelligence meet—and the forces of the universe are intelligence." But the reader should carefully peruse this wonderful lecture entire in order to more fully understand the texts we have quoted above.

The *Psychische Studien* for May calls Mr. Eglinton "the notoriously genuine English medium." We wish we could conscientiously apply the same term to all the American physical mediums; but we cannot. The time is rapidly coming, however, when the physical mediums will sit only in private circles with conscientious people; and when that hour arrives—and it is even at our very door; we know whereof we speak—the evidences of spirit-form manifestations (known as materialization) will be so palpable that no doubt will remain in the minds of the witnesses upon this important subject.

The Russian Spiritualist Journal, *Rebus*, which furnishes excellent reports of Mr. Eglinton's sittings, some memoranda from which we print in another column, is, says *Light*, published under difficulties, owing to the censorship of the Press being so severe, yet it enjoys a large circulation, and is silently awakening interest throughout the country.

The Berry Sisters, who have held their sittings in this city the past season, may be found at Onset Bay, Mass., during the summer months.

## The Carrier Dove.

The June number of the *Carrier Dove* will be warmly welcomed by all our readers, for the reason that it contains an excellent portrait of John Pierpont, the Spirit-Chairman of the BANNER OF LIGHT Public Free Circle, and one of Miss M. T. Shelhamer, our very worthy and efficient medium. Each likeness is accompanied with a biographical sketch by Mr. Albert Morton, whose artistic hand also furnishes the portraits. Appended to these is an appreciative sketch of Dr. J. A. Shelhamer, who is designated by Mr. Morton "a conscientious, faithful, powerful worker for the angel-world."

It is unnecessary to say that the above should, as they undoubtedly will, cause this issue of the *Carrier Dove* to be sought for by the many whose lives and hopes have been brightened by messages published in our columns from those of their loved ones who have crossed the shining river and placed their feet, to weary no more, upon the shores of the Summer-Land.

In addition to the above, this number contains portraits of "Milly," spirit-control of Mrs. Albert Morton, the unsurpassed psychometrist and prophetic and healing medium, and of Mrs. J. J. Whitney, test and healing medium, now residing in San Francisco; a lecture by Mrs. E. L. Watson, "If Spiritualism is True, What of It?" and the first two chapters of a new serial by Miss M. T. Shelhamer, entitled, "Crowded Out: A Story for the Times," which promises to be one of the best from her versatile pen. There are also other articles of equal interest, to which our limited space prevents further than this reference. Publication office, 854 Broadway, Oakland, Cal. For sale at this office.

## "Will You Walk Into My Parlor?"

The Connecticut Medical Society, at its annual meeting in New Haven, on May 27th, appointed Drs. Carrington and White of that city, and Dr. Wainwright of Hartford, a committee to consult, on the part of Allopathy, with the practitioners of the Homeopathic and Eclectic systems, for the purpose of arranging for a just and united effort "upon the next Legislature," as the *Hartford Daily Times* sarcastically puts it, "to pass a law prohibiting the people of Connecticut from employing any doctors, but those of the kinds concerned in this movement." We shall revert to this matter in the future—meanwhile congratulating the Homeopathic and Eclectic files of that State on the remarkably "open" and "honest" parlor into which they are invited by the Regular Spider.

## Special Notice!

THURSDAY, JUNE 17TH, is a legal holiday, therefore the BANNER OF LIGHT establishment will not be open on that date.

Patrons wishing to extend advertisements now in the BANNER, must have their renewals at this office on Friday of this week (11th), instead of Saturday (12th).

Parties having notices, announcements, etc., which they wish to see in the BANNER of June 19th, must have their matter at the editorial room by Monday morning, June 14th.

The BANNER will be issued for the week on Wednesday, June 16th.

THE SPIRIT MESSAGE DEPARTMENT opens with a communication from Mary Jane Carr, wherein she extends her love to friends in Boston, and hopes to receive theirs in return; Fred Buxton next expresses his desire, which is to reach John Wyman of Brooklyn; Mrs. Frances Williams, who passed to spirit-life from Washington, D. C., brings the deepest affection with which to brighten the lives and sweeten the pathway of her loved on earth; Timothy Ryan of East Cambridge, Mass., has an interesting message for the "boys in blue"; next in order will be found the Invocation which introduced the proceedings at the séance held March 19th, at which questions were answered by the Controlling Intelligence with reference to rivers in the spirit-world, the power of spirits to pass through material substances—and their insensibility to such obstacles—"perpetual motion," and the duty of announcing whether materialization or transfiguration may be expected at séances. [These questions, it may be remarked in passing, are of great interest to the investigator, and will be found of profit in perusal to Spiritualists as well.] Messages follow, from Rev. D. R. Biddlecomb (who waits love and greeting to his family and friends in Richmond, Ind., Dayton, O., and other places); William Downey of Fall River, Mass., (who would be pleased to have the opportunity of conversing more privately with some who knew him when on earth); Florence Weaver (who sends words of cheer to a dear friend of hers who is now studying at the Meadville, Pa., University); Herbert V. Moulton of Wells, Me., (who intimates his willingness to commune with friends in the mortal if afforded the proper conditions); Etta Storrs of New York City (who gives an earnest statement, in retrospect, of her experiences on entering the new sphere of being), and Charles Codman of Lowell, Mass., who informs his friends concerning spirit-life and its conditions: "I have a good report to make; all things seem to be calculated to help a man along in life; he finds the way to grow in more senses than one."

The question of spirit-photography is again agitating the public mind, both in this country and in Europe. Since Mr. Mumler's time—the first medium in whose presence legitimate spirit-pictures were made, and being arrested in New York on the plea of getting money under false pretences, was defended by Hon. John W. Edmonds, who produced evidence in the case sufficient to vindicate the artist, thus proving spirit-photography a fact—many persons have claimed to produce spirit-pictures, which we have at different times shown to furnish no satisfactory evidence of being of spiritual origin. One case in particular, we remember, where in one Evans, of Baltimore, Md., endeavored to impose upon us and the community by making bogus "spirit-pictures," which we warned the public against. Also the case of one Bouquet, of Paris, France, specimens of whose spirit-pictures were forwarded to us by Mr. Leymarie, editor of *Revue Spirite*, at the time, which the latter endorsed as genuine—specimens of which we have. Now we learn from London *Light* of May 26th that this subject is again under discussion on the continent of Europe, pro and con, between Dr. von Hartmann on the one hand and M. Aksakov of Russia on the other. When our time permits we shall show that genuine spirit-pictures have been made in this country, while spurious ones have also been produced at the same time by alleged spirit-artists.



## Eglinton in St. Petersburg.

Scientific investigators of phenomena were at last accounts still engaged with Mr. Eglinton in St. Petersburg. The *Rebus* has been informed in regard to materializations, they are not yet in their full degree of development, though at the fourth and fifth sances there appeared fully materialized figures in twilight, by which it was possible to perceive them clearly. At the first of these two sances, there appeared three times a man of great height, with a swarthy face and black beard, in a long white dress; on the second sance he appeared again with a woman and a child. On one occasion Mr. Eglinton came out of the cabinet, and directly after him and between the curtains there appeared the figure "Abdullah," who took the medium by the hand and led him back into the cabinet; thus Mr. Eglinton and the figure were seen simultaneously.

The most remarkable phenomena that have transpired have been in slate-writing. "Once," says a correspondent of the journal above-named, "we received a communication in Russian between two slates fixed together, which were held above the table. Another communication was received between two *papier-mache* slates firmly fixed together by two patent screws brought by Professor Marcovnikov, and without frames, so that the small piece of pencil could not move between; and yet on one of the slates was found a message, whilst the other remained clean, the sound of writing being clearly heard. The numbers of bank-notes unknown to any of the assistants were written, the questioning person on each occasion taking out the bank-note from his pocket-book without looking at the number, folding and putting it between the slates, which were held above the table. Once was received a correct answer to the question: 'What is the first word on such a page and such a line of a book?' None of the assistants knew that word, the question being made at hazard. Let us remark that these last two cases prove that thought-reading plays no part in the aforesaid manifestations."

Where all is astonishing, no single phenomenon can be alluded to as especially so; but if one might be thus denominated, the following, described in a letter to the *Rebus*, is worthy of the distinction: The questioner, Mr. G., sat upon the *papier-mache* slates without frames which he had provided, and they were thus firmly fixed together. Mr. Eglinton only held the corner of the slate with two fingers, yet, notwithstanding this, all the persons present heard and Mr. G. felt the writing. The answer on this occasion also was written only on one slate, the other remaining clean! The space between the slates was scarcely any at all, being the width of the small piece of pencil introduced, and which it was apparently impossible to move with the weight of the person resting upon it. Yet this piece of marked pencil was found to have its corner worn down, as in the other cases where there was room for it to write!

## A. B. French.

This eloquent and indefatigable worker in the spiritual vineyard has been very busy since his return to Ohio. Each Sunday in April he lectured very successfully in Cincinnati. During the month of May he spoke in Columbus, Pa., and Vicksburg and Adrian, Mich. On the 31st he delivered an oration at Green Spring, O., on the occasion of the decoration of the soldiers' graves. June 4th, and later dates, he was at the Sturgis annual meeting; the last Saturday and Sunday of the present month he attends the Convention at Milwaukee, Wis., and in July starts on his tour of the camps. We are glad to note this appreciative employment by the friends of one whose talents as a platform speaker and whose genial personal characteristics constitute him an honor to the cause he so ably champions.

## The Father Davenport Fund.

The account of money thus far received for this worthy and needy veteran in the spiritualistic field stands as follows, for which amounts he gratefully thanks the friends:

Previously acknowledged.....\$104.82  
A Friend.....1.00

W. L. Jack, M. D., writes us from Montreal, P. Q., that he is not yet able to transact business, but hopes by travel to recuperate sufficiently to do so. He wishes to thank his friends in Alexandria Bay, as also those in Montreal, for their kindness to him. He also transmits to the *BANNER OF LIGHT* some cheering words: "Said an old pilgrim to me yesterday, eighty-six years of age, 'I have been reading the *BANNER OF LIGHT* since its first issue, and cannot do without it; it is food for my soul and strength to my mind.' A sufferer for months from great debility said he derived great comfort from the *BANNER*, and looked forward with most pleasurable anticipations to its coming each week." Dr. Jack desires all correspondence to be addressed to him at Haverhill, Mass.

Prof. Horsford left wide of the mark when he and others of Harvard College undertook the herculean task of voting as they did in 1857, that Spiritualism—and its medial instruments—had no foundation in fact; but he, having grown a wiser man, has produced an acid phosphate, a pleasant beverage for healthy people, as well as the sick. Its results in fevers are said to be admirable. Thus it is, even Harvard College professors progress.

We call special attention to the interesting article on "Electricity," by Henry M. Stewart, of Penn Yan, N. Y., published in last week's *BANNER*. The writer's allusion to the childhood of Mrs. Richmond, whose mediumistic powers were manifested when she was but ten years of age, may be new to many of our readers who have lately come into a knowledge of Modern Spiritualism.

Hon. Moses A. Dow, editor and publisher of *The Waverly Magazine*, and a devoted Spiritualist, is seriously ill we regret to learn with paralysis at his home in Charlestown. He right side was entirely helpless, but he has in a measure recovered the use of the muscles of his throat, thus enabling him to swallow liquid food.

Mrs. H. H. Sanborn of 67 Green street, Lynn, Mass., wishes us to give notice that during the summer months she will discontinue giving sittings in Boston. Those who are desirous of consulting a reliable clairvoyant in regard to health, etc., will do well to call at her residence as above between the hours of 10 A. M. and 4 P. M.

"THE HISTORY AND ORIGIN OF ALL THINGS"—mention of which work is made on our third page—can be obtained at the *BANNER OF LIGHT* Bookstore, 9 Bowditch street, Boston, at \$2 per copy.

Read the extract headed "Good News and True," which we reprint from the *Medical Advocate*, regarding the present status of matters medico-statutory in New York.

Harvey Lyman, Esq., has opened a Spiritual Home at Saratoga Springs, N. Y., and the friends visiting that fashionable resort should bear him in mind.

Managers of the Spiritualistic Camp-meetings everywhere are requested to keep the *BANNER* posted in regard to their proceedings.

J. W. Fletcher gives trance sittings at St. Nicholas Hotel, corner School and Province streets, Boston.

## ALL SORTS OF PARAGRAPHS.

TO GROVER CLEVELAND, PRESIDENT OF THE UNITED STATES.

We know what is our debt to thee,  
Thou just, courageous, manly man;  
How high earth's loftiest sentry can be,  
How wide our patriot father's plan.  
Thy loftiness and wisdom prove  
Part of our debt we now would pay.  
Uttering our thankfulness and love  
To thee on this wedding-day,  
Invoking, 'mid a nation's joy and pride,  
Blessing divine on thee and on thy bride.  
June 24, 1886.  
—George H. Calvert.

FIRE.—The largest bolt and nut manufactory in this country, located at Lebanon, Pa., was burned Sunday, June 6th, loss \$150,000. The ship *Chitwa*, lying at the foot of Kent street, Greenport, N. Y., loaded with 50,000 cases of kerosene oil, took fire on the night of June 5th. She was towed into the stream and proved a large loss, estimated at about \$100,000. Several large tea houses and tenement buildings at Pittston, Mo., were destroyed by fire June 7th. Loss \$250,000.

The grass grows greenest where battles have been fought; and I think there are some herbs of comfort and assurance that do not grow till the heart itself has its graves.—Edward Garrett.

"My pa," said one small boy, "is a preacher, and is sure to go to heaven." "Ruh!" said the other boy, "that ain't nothin'." My pa is a Doctor, and can kill your old pa."

The immense slaughter of birds for decorating female head dresses is indicated by the fact that England imports from India, Africa and America ten million dollars' worth of feathers and birds every year. One and a half million exotic birds, including 250,000 humming birds, are annually imported to France and England.

June 17th is the day set for the conferring of the degree of LL.D. upon Dr. Holmes at Cambridge, England.

There are probably hundreds of thousands of mothers who surrender their children to the vaccinator's lance with an agony of apprehension.—*Manchester (Eng.) Examiner and Times*.

A merchant of Lubeck has bequeathed to the University of Jena the sum of 300,000 marks to found a Darwin chair.

Grover Cleveland, President of the United States, was married to Miss Frances Folsom, in the White House, Washington, D. C., on the evening of Wednesday, June 2. The simple ceremony arranged was carried out, and good taste and elegance were displayed on the part of all people present. A supper followed the ceremony, and later on a special train took the wedding couple, without attendants, to Deer Park, in the Alleghenies. Queen Victoria in the Old World, and various notable ones in the New, have taken occasion to express their congratulations by telegraph and otherwise (in all, to date, one hundred and sixty messages and one hundred and forty letters) to the newly-wedded, and a free nation, confident in its elected Chief Magistrate, joins in the universal chorus of good-wishes.

The Rev. Henry Ward Beecher has been granted a four months' vacation by the trustees of Plymouth Church. He will sail on the 17th inst. for Europe, and will return about the 1st of October. Mr. Beecher will be 73 years old on the 24th inst.

The witty editor of the *Iron-Clad Age*, referring to the fact that "Herr Most, the arch-anarchist and dynamiter," was taken by the police from under a bed, exclaims: "This perishes liberty in its citadel of last resort!"

Premier Gladstone's Home Rule Bill was defeated in the House of Commons on the evening of Monday, June 7th. The majority against ordering it to a second reading was thirty. Parnell and Gladstone made able and logical arguments in support of the measure, while Mr. Goschen and Sir Michael Hicks-Beach spoke in opposition.

The Infant King of Spain, Alphonse XIII., was christened Alphonse Leon Ferdinand Marie Isidro Pascual.

ALONZO DANFORTH, Secretary of the Shawmut Spiritual Lyceum, has our thanks for a fine photo of his genial countenance.

U. S. Senator A. P. Gorman has our thanks for public documents.

Street car companies own the surface of such streets as they choose to occupy. Below the surface the gas and water works companies are sole proprietors. Above, the wire concerns—such as telegraph, telephone and electric companies—are supreme. Any other odd space that may happen to be about is used by the city for storing dirt.—*New Orleans Picayune*.

In Boston, in addition to all the jocosely-mentioned claimants for space and authority above specified, the herculean is allowed full swing, caring nothing, it would seem, either for space in streets or hour of night in its mad career.

Herr Most, the anarchist, has been sentenced to one year's imprisonment and a fine of \$500.

## J. J. Morse

Will deliver the regular addresses at the Annual Convention of the Spiritualists of Western Connecticut, at Bristol, Conn., on Wednesday, June 16th.

Mr. Morse has a Sunday or two vacant for September camp-meetings, and is prepared to close engagements for the few disengaged months of next season, his last one East, as in June next he leaves for California, having been compelled to decline doing so this year, owing to prior engagements. Keep him busy, friends, for his controls are both able and eloquent. Address him care of this office.

"THE LEISURE HOUR."—A new monthly publication of eight pages bearing the above name, and recognizing Spiritualism as an important factor in the development of public opinion into a broad and liberal faith, has made its appearance in Montreal, P. Q. The numbers thus far issued indicate a clear perception on the part of its editor of what is needed in a section where comparatively little is known of the revelation of a truth that is rapidly encompassing both hemispheres. That the *Leisure Hour* may have the patronage of Spiritualists in Canada, and all who would possess the indispensable knowledge of a future life which they have attained, is our own, as it must be the sincere wish of every one who dwells in the light of the New Dispensation. Publisher's address, P. O. Box 989, Montreal, P. Q.

The funeral of Mr. Charles Hall was largely attended by relatives and friends at East Dennis, Mass., on Saturday, June 5th, Dr. H. B. Storer of Boston conducting the exercises. Mr. Hall died suddenly of heart disease, in Nebraska, and the body was brought by his brother to their native town on the Cape, and to the house of his father-in-law, Mr. James T. Howes, where his widow and two children reside. Mr. Hall was an active and adventurous business man, universally loved and respected, a Spiritualist, and friend of the Lyceum for children.

"THE REFLECTOR" is the name of a new quarto sheet, illustrated with cartoons in colors, after the style of *Puck*, to be published weekly in the interest of workmen. The leading editorial of its initial number is upon "The Rights and Duties of Labor." With a good purpose, and able and judicious management, it will accomplish much good. Publication office, 60 Fulton street, New York.

## To all Spiritualist Societies of Boston.

The First Spiritualist Ladies' Aid Society has appointed a committee to confer with the different societies with a view to join in a *Union Celebration* of the next anniversary of Modern Spiritualism. You are invited to appoint a committee of three, to confer with said committee. Please communicate with Mrs. JOHN WOODS, Chairman, 66 Carver street.

Medial and business sances are given daily by J. W. Fletcher at St. Nicholas Hotel, corner School and Province streets, Boston.

ALLEN PUTNAM, Esq., will answer calls to lecture or to attend funerals. Address him No. 46 Clarendon street, Boston.

## Movements of Mediums and Lecturers.

(Notices for this Department must reach our office by Monday's mail to insure insertion the same week.)

Mrs. A. P. Brown will speak in Thornton, N. H., June 13th; will also be at Temple Heights Camp-meeting, in Maine, during its sessions.

Bishop A. Beals has closed a second engagement at Kansas City, Mo., where he has been greeted with large and increasing audiences. He spoke in St. Louis, Mo., June 13th he is to be at St. James Station, Ill., after which time he can be addressed at Jamestown, N. Y.

Frank T. Ripley, lecturer and platform test medium, will remain in Boston for the present, having located at 3 Cornhill square. He can be consulted for appointments. He is ready to make engagements for the fall and winter to speak and give tests at points within one hundred miles of Boston. Terms of the most liberal character.

Mrs. Abby N. Burnham spoke May 9th and 10th in Cincinnati, O.; May 18th in Covington, Ky.; May 23d in Cincinnati, O.; and June 6th in Worcester, where she speaks again next Sabbath. Address her for engagements at 1243 Washington street, Boston.

Hon. Warren Chase may be addressed till further notice at 1714 Wash street, St. Louis, Mo.—not Washington street. He has delivered nine lectures in May notwithstanding the month was set apart and reserved for visiting at his old home in Cobden, Ill., where he has spent most of the time. His lectures were delivered in Evansville, Ind., and Cairo and Vienna, Ill. He will return to New England late in the summer or early in the fall.

Mr. J. Frank Baxter will lecture on next Sunday, the 13th inst., in Winslow Hall, East Bridgewater. He is under engagement for Wachuset, Casco, and Newbury, Lake Pleasant and Queen City Park Camp-meetings, but will not be at Onset, Harwich, or any of the Maine camps. "The first to apply the first to be served," is his motto.

Dr. Dean Clarke spoke at the famous Dungeon Rock, near Lynn, last Sunday at 2 P. M., and in the evening at the memorial services in Salem, Mass. We understand he intends to go to Tyson, Vt., to celebrate the twentieth anniversary of his public work, which began at Unionville, Vt., June 19th, 1866. Address him for summer and fall engagements at this office.

Mr. J. W. Fletcher can be consulted at the St. Nicholas Hotel, corner School and Province streets, Boston, but three weeks longer.

Mrs. H. S. Lake can be addressed for engagements at Alliance, O.

Mrs. A. E. Cunningham occupied the platform at Mechanics Hall, last Sunday at 2 P. M., and in the evening at Salem, Mass., June 13th; after July 1st, Mrs. C.'s address will be Lake Pleasant, Mass., until Sept. 1st.

Miss Carrie E. Downer, of Baldwinville, N. Y., lectured at Pratt's Hollow, N. Y., on Sunday, May 30th. She will speak at Peterboro, N. Y., on Sunday, June 20th.

Mrs. Clara A. Field can be addressed for lectures and tests at 23 West street (Room 2), Boston.

## Notice

TO THE SPIRITUALISTS OF NEW YORK, BROOKLYN AND VICINITY.

It has been proposed to observe one day in each year—in the time of roses—as a MEMORIAL DAY in which Spiritualists may gather at some pleasant rural retreat and hold special services, meditative and other, as may be indicated by the occasion in memory of our friends in the cause who have passed over to the other side, and that the initial meeting be held at the Perine Mountain Home, near Summit, N. J., on Wednesday, the 23d of June.

We heartily second this movement, and join in the invitation to have a grand gathering on the mountain-top there on that day. Aside from the primary object we see great advantages to the cause arising from thus bringing together friends from the various societies at the opening of the summer vacation season, whereby new friendships will be formed and old ones cemented. We shall take pleasure in being there ourselves, and in commending this observance of the day there to others.

Henry J. Newton, President First Society of Spiritualists, New York; George D. Carroll, President Metropolitan Church for Humanity, New York; Frank W. Jones, Director the People's Spiritual Meetings, New York; Charles P. McCarthy, Director the Parker Spiritual Society, New York; P. E. Farnsworth, Secretary New York Spiritual Conference; Mrs. H. J. Newton, President the Spiritualist Aid Society, New York; H. C. Dorn, President the People's Spiritual Fraternity, Newark, N. J.; Mrs. M. E. Wallace, President Theodore Parker Spiritual Fraternity, New York; Mrs. Milton Rathbun, Mrs. Helen Denmore, Henry Kiddie, Milton Rathbun, Samuel H. Terry, Wilson Macdonald, A. H. Dalley, T. S. Maynard, C. P. Sykes, and others.

## Letter from England.

To the Editor of the Banner of Light:

At our Thirty-Eighth Anniversary Meeting the guides of our blind medium, Mr. W. Proctor, speaking of the advance Spiritualism has made, said: "All progressive spirits as well as mortals are interested. It is a well-known fact that during the last ten years it has made rapid strides, has broken down barriers of sectarianism. The stronghold of Spiritualism is not in the metropolis of the world, London. No doubt many mediums through whom wonderfully convincing proofs of another life are given have been developed in that city, but equally so have they been brought out in towns, villages and small hamlets; wherever humanity has an abiding-place there Spiritualism springs up and grows. There was a time when you could not have held a meeting like this. But now you have many public meetings in Barrow, a large number of private circles, and other agencies at work to convince many of spirit-truths and add them to your ranks. No system of religion has in any age of the world made such advance, in the same period of time, as has Spiritualism; this is because of the great truth it unfolds—a truth of inestimable value to all mankind, and all mankind will soon learn this and embrace it. It now numbers among its believers all classes, all ranks, all grades of intelligence among men. There is no occasion to fear opposition, come whence it may. Spiritualism is a fact, and in any time, anywhere, there was a time when the whole Christian community had to hide in caves of the mountains to save themselves from their oppressors. Be true to yourselves, brothers and sisters, and then your influence for good will be felt in the circle in which you move."

J. N. KELLETT.

40 Lincoln street, Barrow-in-Furness, Eng.

## Card.

To the Editor of the Banner of Light:

Allow me, in behalf of the Shawmut Spiritual Lyceum, to return thanks to the kind friends in Boston, Lexington, and elsewhere, who so generously furnished our school with flowers on Sunday, June 6th.

After the distribution of bouquets to the children, officers and others, the remainder of the flowers—fully two bushels—were taken to the City Hospital by J. B. Hatch, Jr., where they were gratefully received by the matron for the benefit of the patients.

M. T. SHELLHAMER.

Newburyport, Mass.—At the annual meeting of the First Spiritualist Society, held June 1st, the following officers were elected for the year ensuing: President, E. F. French; Vice President, Albert Russell; Secretary, Frank H. Fuller; Treasurer, John Mulcahey; Board of Assessors, Mrs. N. A. Eason, Henry A. Haskell and Herman Staples; Doorkeeper, Joseph Torrey; Ushers, Joseph O. Fettingell, Thomas Whiting and Herman A. H. Roeding. Charles W. Eldeston, Vice President last year, is being strongly urged to enter upon public mediumistic work, and in view of his possible acceptance and filling of engagements already tendered in several cities, thought best to decline a reelection, and offer himself as one of the oldest and best local workers, was chosen as his successor. The meeting was the largest attended and most enthusiastically ever held in the history of the Society.

Portland, Me., Spiritual Temple.—May 10th and 23d, the Spiritualists of our city had the pleasure of again greeting Dr. H. F. Merrill and his excellent lady. He had large audiences, and his control, "Twilight," gave a number of messages which were recognized. This is Dr. Merrill's third engagement in Portland this season. He has been wonderfully successful in his work, and has left for the last two years fields of labor our best wishes go with him for the success and prosperity he richly merits.

As my term of service as Corresponding Secretary for our Society has expired, allow me to thank you for your kind notice in publishing the notice of our work. I have sent you. With best wishes for the future success of the work in Portland, and the advancement of truth universally, am yours for the cause, MRS. ANNIE D. WILSON.

East Bridgewater, Mass.—June 13th J. Frank Baxter will occupy our platform at 230 and 7 o'clock P. M.; to be followed June 27th by Joseph D. Stiles. E. C. BARNETT, Secretary S. A.

Horsford's Acid Phosphate. Marked Benefit in Indigestion. Dr. A. L. HALL, Fairhaven, N. Y., says: "I have prescribed it with marked benefit in indigestion and urinary troubles."

## Special Notice.

The date of the expiration of every subscription to the *BANNER OF LIGHT* is plainly marked on the address. The paper is discontinued at that time unless the subscription is previously renewed. Subscribers intending to renew will save much trouble, and possibly loss of a paper or two, by sending in the money for renewal before the expiration of their present subscription. It is the earnest desire of the publishers to give the *BANNER OF LIGHT* the circulation to which its merits entitle it, and they look with confidence to the friends of the paper throughout the world to assist them in the work. COLBY & RICH, Publishers.

## Subscriptions Received at this Office

FACTS, A Monthly Magazine, Published in Boston. For year, \$1.00. THE SPIRITUAL OFFERING, Published weekly in Ottumwa, Iowa, by D. M. and N. P. Fox. Per year, \$2.00. THE HOLY HAND, Published monthly in Utica, N. Y., \$1.00 per year. THE CAIRN DOVE, An Illustrated Monthly Magazine, containing Portraits and Biographical Sketches of Mediums and Spiritual Workers. Published in Oakland, Cal., \$2.00 per year. THE BANNER OF LIGHT, A Weekly Journal devoted to Spiritualism, London, Eng. Price \$2.00 per year, postage free. THE GOSPEL OF THE FUTURE, A Monthly Journal published in India, and sent direct from India to subscribers, \$5.00 per year. THE GOLDEN GATE, Published weekly in San Francisco, Cal. For year, \$2.00. THE UNIVERSAL, A Monthly Magazine, devoted to Universal Brotherhood, Theosophy in America, and Aryan Philosophy, \$2.50 per annum.

## RATES OF ADVERTISING.

Each line in *Agate* type, twenty cents for the first week, and fifteen cents for each subsequent insertion on the seventh page. Business Cards thirty cents per line, *Agate*, each week. Notices in the editorial columns, large type, ten cents per line. Paid matter, fifty cents per line. Payments in all cases in advance.

Advertisements to be renewed at continued rates must be left at our office before 12 M., and must be paid in advance of the date whereon they are to appear.

The *BANNER OF LIGHT* cannot well undertake to touch the kindred of the many of our readers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once discontinued. We request patrons to notify us promptly in cases they detect in our columns, so that we may remove them before they have proved to be dishonorable or unworthy of confidence.

## SPECIAL NOTICES.

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Andrew Jackson Davis's office established at No. 63 Warren Avenue, Boston, Mass. He may be consulted on physical and mental disorders every Tuesday and Thursday, from 9 to 12 A. M. Send him your name and address for further information. tf.Myl

Dr. Jas. V. Mansfield, at 28 Dartmouth street, Boston, answers sealed letters. Terms \$3, and 10c. postage. 4w\* My15

Dr. F. L. H. Willis may be addressed for the summer, Glenora, Yates Co., N. Y. My1

To Foreign Subscribers the subscription price of the *BANNER OF LIGHT* is \$3.50 per year, or \$1.75 per six months. It will be sent at the price named above to any foreign country embraced in the *Universal Postal Union*.

H. A. Kersey, No. 1 Newgate street, Newcastle-on-Tyne, will act as agent in England for the *BANNER OF LIGHT* and the publications of Colby & Rich during the absence of J. J. Morse.

## ADVERTISEMENTS.

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Test and Business Medium, also Magnetic Physician, Sittings and Treatments Monday, Tuesday, Wednesday, Thursday and Friday evenings, from 7 to 9, Saturday and Sunday afternoons from 2 until 5. Price \$1.00. 22 Jackson street, Boston. References: Dr. J. R. Cooke. 312

Mrs. H. V. Ross, at Onset, Will hold sances for MATERIALIZATION at her cottage, corner of Fourth street and South Boulevard, from June 25th to the close of the season. 150w

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Published for 31 years, it has improved with every year, and it stands at the head without a rival, and leader of the Agricultural Journalism of the world. During the year 1885 it gives its readers 832 pages, or 3224 columns of matter in 52 weekly issues, returning many-fold to the readers the value of its subscription price of 50 cts. It is cut, printed and folded in convenient form to be preserved. As its name indicates, it is a PRACTICAL paper for PRACTICAL farmers; its columns are filled with a record of the results of the labors and experiments of farmers who make farming a BUSINESS. In addition, the best Agricultural Writers of the day are represented in its columns. Agriculture, Horticulture, The Garden, Stock Raising, the Dairy interests and everything that pertains to the business of farming is treated from week to week. Its market reports are especially full and valuable. The good *Housewife* has a department expressly prepared for her, and appropriate mental food is provided for the *Fire-side* and the *Children*. This is not mere assertion. Read what subscribers, scattered all over the Union, say. We are delighted with the paper—R. L. Jones, White Lake, N. Y. Am well pleased with the P. F. Don't want to miss a number—J. Wyant, Beverly, Mass. Like it so well I shall never keep house without it—William Nelson, Lawrence, Mich. Send your paper for another year; I liked it so well during the past year—J. A. Schuelder, Louisville, Col. I like it very much—A. K. Underwood, Kingston, R. I. Would not like to do without it—R. H. Leavitt, Columbus, O. I have been well pleased with your paper—W. C. Channell, Portsmouth, N. H. Hope I shall always be able to take it in the future—H. Chover, Wixford, Pa. The paper is a very good one—C. Jones, Wild Flower, Cal. A very useful and splendid paper—T. Lorette, Seneca, Ill. We are well pleased with the paper—J. C. Gardner, Newville, Tenn. We have thousands of testimonials similar to those above, showing how the PRACTICAL FARMER is regarded by the farmers of the country.

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The Annual Grove Meeting of the Spirituallists of Summit County, O., will be held in Dr. A. Underhill's Grove, two and a half miles north of Akron, on the last Sunday (27th) of June. U. P. Kellogg and other speakers will be present.



## New York Advertisements

in the liberal education of the German youth, the author encouraged to attempt the publication of an English edition. 178 pp. Price \$1.00, postage 10 cents.  
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**Spiritual Grove Meeting.**  
The Annual Grove Meeting of the Spiritualists of Summit County, O., will be held in Dr. A. Underhill's Grove, two and a half miles north of Akron, on the last Sunday (27th) of June. O. P. Kellogg and other speakers will be present.







1997, 1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 26