VOL. LIX.

COLBY & RICH. Publishers and Proprietors. BOSTON, SATURDAY, JUNE 19, 1886.

88,00 Per Annum, }.

NO. 14.

CONTENTS.

FIRST PAGE. - Our Agents. The Spiritual Restrum:
Looking Backward and Looking Forward.

SECOND PAGE. - Possey The Translated. Free Thought:
"Religious Spiritualism." New Publications. Banner Correspondence: Letters from Massachusetts, Vermont, Kentucky, New York, Iowa, and Ohio. Spirit-ual Phenomena: Materializations in San Francisco; Seances with Dr. Rothermel. Allopathy Arraigned Michigan-Sturgis June Meetings.

THIRD PAGE.-Evolution-The Bible. Calling Names Will Not Do. Poetru: Make Room for a Child, June Maga-Meeting and Obltuary Notices. List of Spiritualist Lecturers, etc.

FOURTH PAGE. - A Perfect Religion. The Modern Way of Doing Penance, Talmage on the Labor Question, Dr. Bartolon Spiritualism, John B. Gough a Medium, Strong Testimony in Favor of the Banner Messages, Spiritualism in the Secular Press, etc.

FIFTH PAGE. - Dreams. Movements of Mediums and Lecturers. New Advertisements, etc.

SIXTH PAGE.-Message Department: Invocation; Ques tions and Answers; Spirit Messages given through the Mediumship of Miss M. T. Shelhamer from Fanny Parnell, Herbert P. Kimber, Daniel B. Jones, Emeline Sawyer, Joseph Cutter, Gracle Thomas, C. C. Hunkins. SEVENTH PAGE.—'Mediums in Boston,'' Book and Miscellaneous Advertisements.

EIGHTH PAGE,-All Sorts of Paragraphs. Letter from Gen. Edwards. Memorial Sunday in Cleveland, O. Summer Camp-Meetings: Cassadaga Lake; Queen City Park. Spiritualist Meetings in Boston, etc.

OUR AGENTS.

BHENTANO BROS., BOOKSELLERS,
5 Union Nguare. New York,
Authorized New York AGENTS for the sale of all of
Coiby & Rich's Problecations. A good stock always
on hand of Npiritual Books and Problecations. Any
Book desired which hey do not happen to have in stock
will be promptly ordered. Subscriptions received for and
single copies of the Emmer of Light on sale. Address &
UNION SQUARE, NEW YORK, Branch stores, 1015 PENNSYLVANIA AVENUE. WASHINGTON, D. C., and 101
STATE STREET, CHICAGO, ILL. NEW YORK AGENCY, 5 UNION SQUARE.

PHILADELPHIA BOOK DEPOT.

The Spiritual and Reformatory Works published by Colby & Rich, Boston, Mass., are for sale by J. H. HHODES, M.D., at the Philadelphia Book Agency, 315 North 16th street. Subscriptions received for the Hunner of Light at \$3,00 per year. The Banner of Light can be found for sale at Academy Hall, No 810 Spring Garden street, and at all the Spiritual meetings; also at 503 North 8th street, and at news stand at the Chestnut-street end of the new post-office.

OLEVELAND, O., HOOK DEPOT.
THOMAS LEES, 142 Ontario street (Room 2). All the spiritual and Heformistory Works on hand published by Colly & Rich, Beston, Mass. Subscription Agency for the Hanner of Light and other Spiritual apers and magazines, etc. Residence, 105 Cross street, Reveland, O.

WASHINGTON ROOK DEPOT,
The Roberts Bookstore. D. MUNOEY, Proprietor, No.
1010 Seventh street, above New York Avenue, Washington,
D. C., keeps constantly for sale the Hanner of Light,
and a supply of Npiritual and Reformatory Works
published by Colby & Rich, Boston, Mass.

SAN FRANCISCO, CAL., AGENCY,
J. K. CUUPER, 740 Marker street, San Francisco, Cal.,
keeps constantly for sale the Banner of Light, and will
take orders for any of the Spiritual and Heformatory
Works published and for sale by Colby & Rich, Boston,
Mass.

CHICAGO, LLL., AGENCY.
CHAS. MACDUNALD & CO., Periodical dealers, No. 55
Washington street, Chicago, Ili., keep for sale the Banwer of Light, and will supply the Spiritual and Reformatory Works published by Colby & Rich, Boston,

NEW YORK BOOK DEPOT.
The Spiritual and Reformatory Works published by Colby & Rich, Hoston, Mass., also the Hanner of Light, can be found at the office of The Truth-Seeker, 33 Clinton Place, New York City.

DETROIT. MICH., AGENCY.
AUGUSTUS DAY, 12 Park Piaco, Detroit, Mich., Spiritualistic Sale and Olreculating Library. Agent for Banner of Light, and all publications of Colby & Rich, Boston, Mass.

ROCHESTER, N. Y., BOOK DEPOT.
WILLIAMSON & HIGBEE, Bookseller, 62 West Main
street, Rochester, N. Y., keep for sale the Spiritual and
Reformatory Works published at the Hanner of
Light Publishing House, Boston, Mass.

THE LIBERAL NEWS CO., 620 North 5th atreet, St Louis, Mo., keeps constantly for sale the Banner of Light, and a supply of the Spiritual and Beformatory Works published by Colby & Rich, Boston, Mass.

SPRINGFIELD. MASS., AGENCY.

JAMES LEWIS, 63 Pynchon street, Springfield, Mass., is agent for the Banner of Light, and will supply the Spiritual and Reformatory Works published by Colby & Rich, Boston, Mass.

BRATTLERORO', VT., BOOK DEPOT. E. J. OARPENTER, retail dealer in Newspapers, Peri-citals, etc., etc., No. 2 Market Block, keeps for sale the Banner of Light, and will supply the Npiritual and Beformatory Works published by Colby & Rich,

Parties desiring any of the Npiritual and Reformatory Works published by Colby & Rich, Boston, Mass., will be accommodated by W. H. VOSBURGH, 244 Ninth street, Troy, N. Y.

ROCHESTER. N. Y., ROOK DEPOT.

JACKSON & BURLEIGH, Booksellers, Arcade Hall,
Rochester, N. Y., keep for sale the Spiritual and Reformatory Works published by Colby & Rich, Boston,
Mass. Parties desiring any of the Spiritual and Reforms-tery Works published by Colby & Rich, Boston, Mass., can procure them of J. H. HARTER, Auburn, N. Y.

MOTICE TO OUR ENGLISH PATHONS.
MR. H. A. KERSEY win act as our agent and receive subscriptions for the Banner of Light at fifteen shillings per year. Paries desiring to so subscribe can address Mr. H. A. Kersey, No. 1 Newgate street, Newcastle on-Tyne, England: Mr. Kersey also keeps for sale the Spiritual and Ectermatory Works published by us.
COLBY & RICH.

KAILASAM BROTHERS, Booksellers, Popham's Broadway, Madras, have for sale and will receive orders for the Epistium; and Reformatory Works published by Colby & Rich, Boston, Mass. They will also receive subscriptions for the Banmer of Light at Rupees 11-12-0 per

And Agency for the Hanner of Light, W. H. TERRY, No. 84 Russell street. Molbourne, Australia, has for sale the maintain and Reformatory. Works published by Colby & Rich, Boston, Mass, 2013 361

THIS PAPER may be found on file at GEO. P. ROW-Bureau (10 Spruce street), where advertising be made for it in New York.

Colby & Rich, the original publishers, Colby & Rich, the original publishers, have now on sale at the Banner of Light Bookstore the fourth edition of "The Scientific Basis of Spiritualism," by the late Epes Sargent. The number of the edition is in itself proof of the warm welcome extended to the book by the spiritualistic public. Despatched as it was almost from the deathbed of this distinguished pact, litterateur and spiritual scientist, to the world of readers, it must ever seem to those who knew him as his last word of encouragement in the mortal to his co-laborers for truth in this subsere of being-while it will, as truth in this sphere of being—while it will, as time proceeds, have a wider and wider reading and a deeper and more profound appreciation on the part of the public generally.

Alle they a nice thank mit was

## The Spiritual Rostrum.

Looking Backward and Looking Forward.

An Inspirational Discourse by W. J. COLVILLE, Delivered in Berkeley Hall. Boston, Evening, May 28d, 1886.

[Reported for the Banner of Light.]

This evening being the occasion of our last lecture in this season's course of Sunday work before taking leave of our audience here, prior to the commencement of work in the far West, we shall ask you to devote a short time to the double duty of reviewing the past and forecasting the future. We are often reminded of such sentences as "Let the dead past bury its dead," and "Forgetting those things which are behind, reach forth unto those things which are before," and we can well sympathize with those who deem it advisable to put the past entirely out of their thoughts, meditating only upon the new days which are dawning and the new hopes which are blossoming in their hearts. 'All before us lies the way," "the new transcends the old," are not only poetic expressions born of the vivid imagination of those who court the Muses, they are the sober utterances of common sense; they embody the truest prophecy and the soundest ethics. Looking back as Lot's wife looked back may have converted her into a pillar of salt, a symbol of warning and also of purification. But however much good she may have done as a pillar of witness, it was her husband, Lot, who, by pressing steadily forward, attained to Zoar, the city of safety.

Retrospect surely has its place; reminiscences and recollections, fond memories tenderly cherished in the heart's very core, are salutary when they help us to profit by the lessons past experiences have taught us, but we must never look back to repine because of vanished treasures; we must never permit ourselves to feel discouraged because the reseate tints of our morning sky of earthly existence have faded into the pale grey tints of a cloudy afternoon; for whatsoever be the condition of our life at this moment, it is a state that cannot be improved, though it may be rendered well nigh insupportable by contrasting it with the brighter glories of a buried morn. Let us learn the lessons the shadows as well as the sunlight can teach us, and if some passages in our past career have been fruitful only of sorrow, if the remembrance of certain episodes can cause us only pain, we must take the nightshade and many an ardent hope lies entombed, and learn the lesson of contrast, of shadow, of the sombre background of life's picture, were it not for which the splendid foreground would be scarcely discernible.

Nature, in her external moods, is a reflection and expression of the spirit within; those who turn from written records to the pages of Nature's ample volume are only turning from the smaller to the larger book of God. We cannot trace the history of the earth or any portion of it without perceiving, almost at a glance, how universal are the contrasts which liken the history of the planet to that of the life of mankind. Where is the mountainous district noted for the height and grandeur of its elevations where the valleys are not correspondingly deep? The very height of the mountain is the cause of the depth of the valley. In the tropics, where there are no excessively long nights, there are no very long days. At midsummer, as well as in midwinter, day begins at six A. M. and ends at six P. M.; but in the most northerly parts of the earth, where the sun does not appear for months at a time in winter, it never sets for months in summer; and there, where the long, dark wintry days are unlightad by even the feeblest solar ray, the magnificent Aurora Borealis, never witnessed in warm climates, more than compensates for the lengthened darkness.

By a little close inspection we find that things are not as unequally balanced in this world as many suppose. It is true that in the Northern States you have not the balmy zephyrs, spreading palm trees and luscious fruits of a more southerly clime; but then you have not the centipede, the tarantula, the rattlesnake, and other poisonous and offensive creatures, born of the heat and vapors, without which such luxuriance as that of the tropics is not produced. The spice islands or Ceylon may offer sweets that England can never boast, but the boa constrictor and the anaconda must be weighed in the balance with the fruits and flowers. Bishop Heber was incorrect when in speaking of the islands of the southern seas he exclaimed, "every prospect pleases." It does not; and many there are who would far rather endure the sterility and biting cold of Lapland or Alaska, and enjoy immunity from the terrors of the equatorial regions, than bask in every southern luxuriance, with the constant fear of a serpent's bite hanging like the sword of Damocles suspended as by a single hair above them.

There is vastly too much unreflecting complaint in the world; vastly too much enviousness and grumbling discontent, resulting from a failure to take in a sufficiently wide horizon; and as this lamentable fact spreads anarohy, confusion and wretchedness wherever a repining spirit is fostered, we may well donolude the special demon to be exorpland in the world today is to be cast out only by a vigorous crusade. against the gall and bitterness of human dis- no dissatisfaction anywhere things would soon sciousness before they can receive external

Is there not a divine discontent? Is it not our | better than they yet have done, therefore conduty to be dissatisfied with everything short of science probes them onward; and the moral perfection? Are we to content ourselves with sense is not a relentless judge-not an accusing the platitudes of complacent resignation to our angel, to be feared and dreaded as the servant lot when stern duties demand of us our hands, of the ire of Deity-but, on the contrary, the and brains, and hearts? Are there not condi- moral lever, lifting, you to nobler heights betions to be bettered, wrongs to be righted, miseries to be overcome? And is not the feverish | mountain top, whereon the mercy seat, and unrest of to-day, even in its most sanguinary and nihilistic forms, the very weapon employed by the Almighty to set matters straight? Is not society out of joint? Is it not afflicted with a deadly malady? and are not those who rebel against things as they are, the chosen leaders, destined to escort humanity into a promised land, flowing with milk and honey, where want and wretchedness are all unknown? In a certain sense, yes. We can no more doubt the purifying effects of a revolution than we can doubt the beneficial results following a tempest. The lightning kills the blight, the thunder clears the air; but it is not the strife or commotion in and of itself that is desirable, for were a storm to continue long enough everything would be destroyed. There is an end in view, an object to be gained, and anything which furthers that object is not only tolerated but accepted joyfully by all who feel the importance of the end to be attained. Take, for instance, those two tremendous conflicts in which this country has engaged—the struggle for freedom in the last century, and the war between North and South in the present. As July 4th or as May 30th comes round year after year, you celebrate the praises of the heroes who bled and died for freedom, and in defense of right. Yet many who celebrate the national jubilee and who decorate the soldiers' graves favor a non-resistant policy, and use all the influence they possess to dissuade their countrymen from studying the arts of war or trusting in material weapons of defense. Standing armies are a blot on civilization; 'the study of human butchery is a disgrace to manhood yet bravery is so great a virtue, valor and courage are so highly esteemed, that from the old Roman days when there was but one and the same word in the speech of the people for bravery and virtue, to the present hour, a brave man and a good man have always been classed together. A coward is rarely upright or moral, while a truly brave soldier is usually an embodiment of integrity and loyalty. Honor and bravery go together; vice and cowardice are close associates. The valor, courage, bravery, loyalty of the hero is what we admire; these qualities have been closely allied with knighthood and soldiery, and though the old orders of armed knights may be destined to soon pass away, and the troops of soldiers tramping through the country be only remembrances of

employed in working in the present for the future. The Buddhistic doctrine of Karma may be a profound and irrefutable spiritual truth when properly interpreted and understood; any power over past existences and bygone acts. It is for us to sow such seed to day that to-morrow's harvest may be of golden grain and not of tares. If the tares are troublesome and aggressive at this moment, they cannot be uprooted by regretting their presence. Sitting down and crying till your eyes are blind will only exhaust your strength; by so doing you will not remove the smallest obstacle from your path. But at the same time it must be conceded that a healthful pae of the retrospective faculty does enable one, oftentimes, to see his errors and the cause of them, and, in the light of such knowledge, to avoid the cause of similar sufferings in future. One who indulges in ache in the morning. If he does not know what gave him the pain, he may again indulge in alcohol and suffer from a repetition of the bility to treat certain cases effectually, because your prospects of recovery and future immucauses of much prolonged and aggravated mis-

and practice.

Probably no one confesses to being quite well; no one can look back upon work attempted or accomplished, and feel perfectly satisfied with results, because you are all capable of doing better in future; and were you fully content with past and present efforts. you would make no progress. If there were perfected in the spiritual realm of human concontent. But it may be asked, and that wisely, come to a standatill. All are capable of doing form on earth. and formal entired damp of the entry highlighted but the integration of the entry of the entry of

yond; the golden pulley elevating you to the not the throne of judgment, is located. Mercy is above, judgment is within. Mercy is the divine blessing, the healing balm, the refreshing dew which falls from the regions of higher intelligence; while the stings of remorse, the bitterness of regret, and all that can be called either purgatory or hell, arise from within the human spirit. You have no sterner judge to confront than your own dissatisfied conscience -no harsher sentence will ever be passed upon you than that you pass upon yourselves. It is and ever will be the mission of the higher powers to enact the rôle of Good Samaritan, lifting you from your low estate, and making provision for your succor and healing in the place of refuge to which they guide you.

The world compels those who study it to look both ways, behind and before. The angelic state is symbolized in the living creatures of the Apocalypse, who are full of eyes without and within. Could we all see the end from the beginning we should regret nothing and feel pained by nothing; but in imperfect stages of mental growth and spiritual unfoldment, the pangs of discontent are calls to a higher and

better life. No doubt many in this audience have set out in life with high hopes and mighty projects; their ambitions have been great, their talents considerable, their prospects bright; but one by one all their treasures have slipped from them: they have been shorn of health, wealth, friends, and all they counted dear. Perhaps in the experience of not a few the blow seems to have fallen as a punishment for sin; at least it has been the result of their short-sightedness and mistake. This realization of course adds bitterness to loss and makes trouble harder to bear; but at times a shadow dark as this hangs over one's career, even when he cannot plead immunity from blame and cannot pose as martyr in his affliction. The past has alnow unhappy the ashes are now in your mouths. But eternity is before you; stages upon stages in life's journey have yet to be traversed, and if any mishap has occasioned a temporary delay on your journey, the gates of the celestial the willow culled from the cemeteries where an effete condition of affairs, those virtues for of the ten virgins, five of whom were wise and more of a prophet than a romancist? The which we prize the heroes of every age and five foolish, is often misapplied. The lesson to French Academy some years ago presentfrom these plaintive blossoms in life's garden clime will never pass away; they are part of be learned from it is truly the danger of pro- ed Jules Verne with a medal because of the the eternal word which can never come to crastination; but an earthly wedding and a strictly scientific nature of the principles naught even though both heavens and earth are door shut at a certain hour has no reference to stated and elucidated in "Twenty Thousand changed, and there are new heavens and new eternity, only to a stated period of earthly dis- Leagues Under the Sea," and other books so earths wherein dwelleth righteousness. The cipline. Five virgins, we are told, slept before delightful to children, imaginative ones esperighteousness which is to dwell in these new they had carned repose. They had not pro- cially, though pronounced trash by many of homes is the phoenix which ever rises, death- cured oil for their lamps, neither had they filled their seniors who are not wiser, but only colder less and immortal, from the ruins and ashes of the vessels they had carried with them as their and partaking less of the glowing ambition and departed dynasties and bygone states of feeling | wiser companions had done. Not having worked | ardor of youth. Before you know it some of To condemn the action of persons in the comrades could not give them oil out of their practicability of many of Verne's suggestions. olden time is foolish; to waste time in con- supply, as no one can do another's duty for demning ourselves for past mistakes is folly; him. What are termed works of supercrogafor the very time and strength we spend in | tion in the Church of Rome with which saints idle tears and vain regrets had far better be are accredited are impossible, as no one can do more than he is able, and work to the extent of every one's ability is necessary to perfect spiritual attainment. We are none of us ready for the banquet, none can receive the prize unbut granting that it is so, we have none of us less his hands are full of sheaves and he has worked all day long in the harvest field. Whenever a period or day of labor draws to a close, and every worker receives his wages, those wages for that day's work will be the results in his own spirit of the industry of the day gone make it work here and now, what is to hinder by. The night following the day passed by some in a banquet hall at a wedding feast, and by others in the cold outside the door, typifies frame, so that the inspirations of the deniuses the different conditions of mind and the different conditions of the deniuses the different conditions of mind and the d ent degrees of result in cases where one's best

> ligence has been the order of the day. There are many persons who can never see an inch before them. They have no presci-ence, no prophetic faculty; their practicality is dissipation over night, wakes up with a head- based on a conservative, non-progressive worship of the already attained. If such people are moved to go forward at all, they can only be | then come storm or calm, cloud or sunlight, the influenced by reference to history. Their ideals ailment; but if he wisely connects the effect | are all in the past; to them the world is movwith the cause, and sees how one flows from | ing backward; Eden is behind, Paradise is lost; the other, he has learned a salutary lesson. If the Golden Age is a legend of a fairer clime foolish, thoughtless indiscretion has been the and happier age, but they have no future. No cause of any misery, then that very misery oc- state of mind can be unhealthler than this, casioned by it is the way out of it. Physicians and it is to reach those who are so bound up in constantly confess among themselves their ina- ancient records any movement is sent with a heaven-inspired message which urges them forthey cannot find the cause of the disorder from | ward by showing the feasibility of a forward which a patient is suffering. Clairvoyants and march, as nothing proposed or attempted has mental healers sometimes fail in their treat- not taken place already. All has been recordment from a similar cause. If you only know ed and is now a part of history. Buddha or what distressed you, and you can find means Jesus may, as ideal, be even more than actual for avoiding the occasion of offence in future, characters, but the marvelous stories told of them are both legends of past attainments and nity from disease immediately brighten; where- prophecies of the yet more glorious achieveas ignorance and lack of reflection are fruitful ments of days yet unborn. No ideal can ever be too high, no prospect too enchanting, for the mind of man is so constituted as to be incapable of outrivaling the perspective attainments of the race. We must have the thought, the idea, the mental image, before the outward form. Every architect is in one sense a prophet, so is every poet, every inventor, every paint er, sculptor, and artificer. All inventions are

has been faithfully performed and where neg-

It is this truth of spiritual causation and involution, palpable to all observers, which alone explains the true relation of mind to matter, and demonstrates beyond the possible fear of successful contradiction the absolute certainty of spirit being the originating cause of all things. If there cannot even be a new fashion for a bonnet, a cloak, a dress, or any other garment without some brain conceiving a new design, and some fingers sketching out on paper before fabrics are brought together, and an outward result obtained; if the houses in which you dwell, the instruments on which you play, are all perfected in mind before they assume external proportions, how can there be any doubt but that the soul, or innermost of man, conceives and designs while the fingers, deftly or clumsily, as the case may be, follow the spiritual architect, and perform their parts, often slowly and imperfectly, in rearing the outward pile. The common expression, such and such things are not practical, is opposed to common-sense, for nothing can ever have become practical till it has passed the theoretical and entered the practical stage. As well expect the foctus to become instantaneously the perfected organism, as well declare germination, gestation, incubation useless and Utonian. and rave over the practical chicken, the practical vegetable, and the practical child, as ignore and deride the theory which gives birth to practice, and antedates practical demonstration. Practice is applied theory; were there no theory to apply, there could be no practice. Is not the steam engine a practical invention? .Are not the uses to which electricity is now put eminently practical? Is not the Atlantic cable practical? Is not the Brooklyn bridge practical? You will answer yes, assuredly, because these actualized triumphs of genius, that is, of mind, are now working in the interests of manifold commercial transactions. But was there never a time when Stephenson, Watt, Edison, and many another pioneer of mechanical progress, was laughed to scorn by the hyper-practicalists who scorned to give credence to mere theory? If to-day trains of cars are propelled. by steam where fifty years ago the old stagecoach was the only means of transportation; if steam now causes swift vessels to sail in six ready yielded up its dead sea fruit; if you are days from New York to Queenstown, when in days not so far distant sails were the only wings, and those most uncertain ones, wherewith to cross the ocean, why should not electricity ere long be applied to trains and vessels to the abolition of steam transit, as gas is fast city are never closed; and no matter how late | yielding to electricity as the next motor power the traveler knocks at the door, the door will be in the lighting of houses and cities? And as opened and admit the belated one, even though the uses of electricity are discovered more he arrive centuries after others who com- and more fully, why not accept it as the next menced life's journey with him. The parable motor power, and behold in Bulwer Lytton at noon, they had no sheaves at sunset. Their your boys will be proving in some degree the Then you will step in your boats as readily as you now employ the steam cars or the ferries. The next development following upon the inventions of this cycle will be journeys to the

moon, and at length to other planets; for with the gradual equalization of the atmosphere surrounding this globe, coupled with a knowledge of how to navigate it, there will be two oceans traversed by swift-sailing vessels instead of one. We do not say this will come to be a fact in this century, but a fact it will be sooner or later; and if there be those on earth now who have conceived a plan, but cannot such from impressing the brain of some sensitive child after they have quitted the mortal ments of the hopes and realizations of the wildest schemes of those whom the nineteenth century has pronounced Quixotic and Utopian? Utopia is ahead; the new Eden is before us; individually and collectively our hopes will be fulfilled. Press on with good courage, never daunted; first be sure you are right, then go ahead. If such a motto influence your lives, victory is yours, and coming generations, if not the present, will rise up and call you blessed.

Apply this subject as you will, our farewell texts left ringing in your ears are, "With God all things are possible," and "All things are possible to him that believeth." But if according to your faith it shall be unto you, never forget that that is but delusion misnamed faith which is built on selfishness and error. All selfish schemes will come to naught; all personal ambitions which seek not the universal good of humanity must eventually fail. Those who build upon the rock of persevering industry anything out of harmony with the pure gold of truth must see their work destroyed and they themselves must suffer loss, though every soul themselves must such they who, in patience work zealously, unflaggingly for human weal will receive a great reward: the double blessing of their own souls and the reflected radiance of the happiness of others occasioned by ance of the happiness of others occasioned by their work. To each one of you we apply the motto before quoted, "Be sure you are right, then go shead." In the confidence of truth no storms can wreek your vessel; no edifice built upon the rock of truth and develon to it can ever be overthrown, and if the truth beheld today, though brighter than that seen yesterday, is still less bright than that to be discerned to-morrow, the only possible means of improving spiritual vision is to employ faithfully all the lightfand all the sight now at your disposal.

### THE TRANSLATED.

Dear dead i they have become
Like guardian angels to us;
And distant heaven like home
Through them begins to woo us;
Love that was earthly, wings
Its flight to holler places;
The dead are sacred things
That multiple our graces.

That multiply our graces.

Those whom we loved on earth
Attract us now to heaven;
Who shared our grief and mith
Back to us now are given:
They move with noiseless foot
Gravely and sweetly round us,
And their soft touch hath cut
Full many a chain that bound us.

—F. W. Faber.

# Free Chonght.

### "RELIGIOUS SPIRITUALISM."

o the Editor of the Banner of Light :

The letter of Mr. Warren Chase on "Religious Spiritualism" (his own title) in your issue f the 5th inst., clearly implies that no persons have any right to apply to themselves as a class the name Spiritualists except as indicative of their acceptance of the "facts of spirit-life and intercourse." He asserts that "there is a greater variety of religious views and beliefs among Spiritualists than among Christians" and that he "knows of some who are doop [sic] mediums, and as firm in the belief in spirit-intercourse as I am [he is], that adhere to even the Catholic Church." Therefore he says: "How any rational persons could expect to effect a religious organization of Spiritualists in this country is a mystery to me" [him].

If he means, as he seems to, that it would be irrational for any person to expect to include all Spiritualists (as he-defines the term) in one religious organization-or in a general organization of any kind-he is, doubtless, correct; and I think he will find it very difficult to name any person who entertains such an expectation. Hence the "mystery" may be dismissed from his mind. But to expect to effect a religious organization consisting of Spiritualists (according to his definition) cannot be deemed irrational or mysterious, because such organizations exist, and have, I think, always existed. In fact, there are but few Spiritualist societies to-day, in this country or in any other country, which are not, avowedly, based in part upon some religious principle, and have, in some degree, the religious element in their exercises or articles of belief.

Mr. Chase has recently defined religion (or his religion) as "devotion to truth." Does he mean to say that there are no Spiritualists who have enough of this devotion to form a respectable and influential organization? That would be a strange commentary on forty years' experience in spiritual things. Probably by the phrase "devotion to truth," he does not mean a bigoted devotion to one's own personal opinions, leading to such acrimonious controversies as have disgraced so many of the Spiritualist conferences, but a sincere devotion to all truth. and a willingness to consider respectfully other persons' views with no attempt to ridicule or misrepresent them. Such a spirit is indeed an essential element of religion, since it is the "spirit of truth," that leadeth surely, in the end, to all truth.

If this is what Mr. Chase means by "Religious Spiritualism," should we not all "put our shoulders to the wheel" and impel the car of progress onward toward so grand a consummation?

There are especially two things that appear to trouble the mind of this sincere and earnest worker-the Bible and Christianity. The very names seem to give him a shock of alarm, when used in connection with Spiritualism, except in terms of unqualified reproach, contempt and condemnation. This is not the case with the religion and "sacred" books of India, Persia, China, or Egypt, and even Mohammedanism ing the Koran may probably be named, and even commended, without disturbing his equaminity. When, however, a professing Spiritualist expresses an acceptance or approval of anything in Christianity or the Bible, it seems to arouse in his mind a kind of odium theologicum, almost as strong and warm as that which is characteristic of the ecclesiastical mind in its dealings with heretical offenders.

Spiritualism ought to have a liberalizing effect upon the mind, and should enable one to perceive the good and true in all religions and all religious literature; and there is no just mentary. Go, and learn." The book abounds with inreason why the Christian religion and the Scriptures held sacred by the most enlightened nations of the globe should be excepted. I do not think there is a Spiritualist living who believes in the infallibility of the Bible or in its plenary or literal inspiration. A dispassionate and unprejudiced perusal of it may have convinced him that certain portions of it were the result of an inspiration or spirit-influence, similar to what we see in these days; and that its truth is not to be accepted on authority or on its assumed sacredness, but to be judged by our own reason and best intuitions, as well as by the application of sound spiritual princi-

The Bible must contain much that is true and good, or it never would have had the earnest, devoted support of so many acute, cultured and spiritualized minds. All the socalled sacred books in the world contain much that is true and good, mixed with a great deal that is useless or erroneous. A knowledge of Spiritualism enables the calm, unbiased mind to discriminate between them. One who is prejudiced and bigoted condemns by wholesale, and usually without a full or fair examination. The iconoclastic Liberalist gives his attention only to such parts and passages of the Bible as are the most vulnerable to his attacks, or present the best subjects for his derision. This is the method usually adopted by the pulpit and non-Spiritualist press in assailing Modern Spiritualism and its literature; and we are often called upon to complain of it. Spiritualists should rise above so mean and illogical way of dealing with any subject or any book-should soar far above the murky and pestilential atmosphere of prejudice into the serene empyrean of a candid love of truth and fustice.

The Bible is not necessary to Spiritualism: the facts and truths of Spiritualism are wholly independent of the Bible, for they depend on the observations and testimony of people of our own times. Still the ancient Scriptures as a record, in great part, of similar facts and truths tend to confirm and illustrate the results of our own observations and deductions; as, also, the phenomena of these days illustrate and confirm the statements of the Bible. I have had a vast deal more regard for the Bible since becoming a Spiritualist than I ever had before; but I am not, and never was, a Bibliolater. I sincerely pity those who can find nothing good, true, or valuable in it. It seems to me that nothing

as Mr. Chase does, that any Spiritualists "anxious to get up a religious organization want it based on the Bible and its spiritual phenomena, with Christ as the chief corner-stone." I know of no such Spiritualists here, or in England, where some movement of this kind has recently been urged. "Religious Spiritualism" must be based on the facts and philosophy of the New Revelation, and the enlightened intuitions of its believers; but, of course, it must have much in common with primitive Christianity, with-out regard to the "creeds of Christendom."

Mr. Chase remarks : "Spiritualism seems to me to be a subject of diffusive knowledge, and its facts educational." Spiritualism is, indeed, in one of its aspects a science, or branch of knowledge; in another a philosophy of the spirit-side of nature; and in a third a pure, rational and enlightened religion, leading to spiritual progress and soul-culture, and tending to bring all mankind to the same plane of practical ethics and harmonious, virtuous liv ing. The jarring sectarianism of Christians proves that they have not reached that exalted plane, and the wrangling individualism of Spiritualists painfully demonstrates how far they are below it, in spite of forty years' spiritual intercourse. What is really required is more, not less, "religious Spiritualism"; that is, that Spiritualism should be really spiritual; and, in order that I may be understood, I will citebut not as authority-a passage in that muchabused book, the Bible: "The fruit of the spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance." The possession of these qualities is the true test of spirituality, and to cultivate them the work of religious Spiritualism. Which of us, then, can afford to do without it, and why should not those who feel the need of it organize "to offect" it, always letting those who are otherwise minded go on in their own way? The bottom will not fall out of Spiritualism if such a "Spiritual Alliance" should become both nu merous and influential. HENRY KIDDLE. New York, June 5th, 1886.

## New Publications.

A STUDY OF PRIMITIVE CHRISTIANITY. By Lowis G. Janes. 12mo, cloth, pp. 319. Bos-ton: Index Association.

To the list of meritorious works related to the lib eral and progressive spirit of our age which the Index Association has placed before the public, notice of which has been made in these columns the valuable one above named has recently been added. Its pages represent the results of a laborious and exhaustive research in every quarter where information was likely to be found upon the subject of which it treats, and is creditable alike to its industri ous author, and to the advanced thought that made its publication desirable.

While engaged as teacher of an adult class in the Sunday-school in Brooklyn, N. Y., connected with the liberal society of which John W. Chadwick is pastor, Mr. Janes devoted much time in the study and prepa ration of papers relating to the origins of Christianity, the character and validity of the New Testamen literature, and the different phases of custom and belief which existed in the earliest of Christian commu nities. These, delivered as a course of lectures before the Brooklyn Association for Moral and Spiritual Education, attracted marked attention and were so highly appreciated that an earnest desire was expressed for their publication, the outcome of which i the book before us.

The plan of the work as stated by the author is, first to examine the local environment of the earliest phase of Christianity, involved in the political, social and religious condition of Palestine in the Roman period, then to consider the state of society and religion in the Roman empire outside of Palestine, followed by a close and critical investigation of the sources of the information thus far obtained concerning the life and teachings of Jesus, and the different stages of the evolution of the new religion, up to the time of its secular triumph. In pursuing this well-ordered plan the greatest care was taken by Mr. Janes to insure accuracy in regard to all statements of fact, by placing rellance only on authorities of generally admitted weight and impartiality.

'Interesting sketches are given of such notable characters in church history as Hillel, born about ninety years before Jesus, and passing from earth when the latter was about ten years old. To him (Hillel) is attributed the origin of the Golden Rule, in this wise: He was a liberal Pharisee, and was opposed by Shammai, a distinguished leader of the conservatives. A proselyte came to Shammal one day desiring to be initiated into Judaism, provided he could be instructed in its precepts within the time during which he could stand on one foot. He was harshly repulsed as a trifler unworthy of a serious response. He then applied to Hillel, who replied to him as follows: son, listen. The essence of Judatsm is, whatever is displeasing unto thee do not do unto others. This is the foundation and root of Judaism; all else is comcidents of this kind, and a vast amount of information garnered from almost interminable fields of historic wealth is placed within reach of the people, whose prevailing ignorance upon many points these state ments explain has kept them in mental bondage from which they, fortunately, are now rapidly freeing themselves, and toward which consummation this book will be a great incentive and aid,

HRISTIANITY AND PAGANISM. Historical Revelations of the Relations Existing Between Them Since the Disintegration of the Roman Empire. By the Roman Emperor Julian (called the Apostate). 12mo, cloth, pp. 86. Boston: Colby & Rich, corner Bosworth and Province

The medium for the transmission of the contents of this volume from the spirit-world, Mr. T. C. Buddington, remarks in a preliminary "statement" that earthly history has always seemed to be deficient from its inability to record only the external acts: whereas the subtle forces which produce external acts eemed to be overlooked by the earthly historian, or, if understood, are passed by in silence." It certainly will be of great assistance to the student of history if from their present sphere of existence those who were participants in the events it records can communicate to us what they know of them. This volume purports to be such a communication. Of its verity each individual who reads it must judge for himself. It is clearly and concisely written, and possesses a tone and dignity of style and expression that gives it character, and impresses one favorably. The writer portrays the origin, growth, and subsequent decline of various political and priestly powers existing during his earthly reign ; denies the truth of charges made against him by the church; declares Christianity to be an overgrown combination of truth and error, and as unnatural as Paganism ever was; refers to spiritual phenomena as having existed in all ages, and gives his views of the result of the present efforts of advanced spirits to instruct the people of earth. The predomi nant thought and purpose of the book is in harmony with the character and aims accredited by all liberal writers of modern times to Julian, who was a nephew of Constantine, born A. D. 884, and at the age of 32 ac quired the undisputed possession of the Roman Em

Weep not, my dear friend, when we lose those we truly loved; they are not where they were, but they are everywhere where we are,—Emile Perrin.

### Scott's Emulsion of Pure Cod Liver Oil, with Hypophosphites, . In Children's Diseases.

Dr. EDWIN BARTLETT. Milwaukee, says: "I have found Scott's Emulsion to be one of the best preparations in use, especially in children's diseases, on account of the elegance of the preparation and its agreeable taste. It is very decan be more incorrect or unfair than to assert, | airable in wasting diseases."

## Banner Correspondence.

### Massachusetts.

BAST BRIDGEWATER .- E. C. Bennett, Secretary f Spiritualist Association of this place, writes : "The second series of meetings in this town has been inaugurated—we holding them on alternate Sundays. The opening one occurred on May 16th, Dr. H. B. Storer being the speaker, who provided an appreciative audi

ne of the very best speakers on the spiritual rostrum May 30th Miss L. Barnicoat, of Boston, occupied our platform, afternoon and evening, with lecture, recitation and psychometric reading. Her afternoon ad dress, under control, was an emphatic illustration of the leading reform questions of the hour, showing them to be practical and progressive ideas, and that it was only a question of time, and short at that, when popular sentiment will demand their recognition.

The evening session was also full of interest-the deep thought and concise arguments of the speaker holding her hearers with strict attention.

Miss B. having arrived by train on the evening provious to her lectures, she held a scance at the house of Mr. G. E. Pratt, fifteen attending, and some remarks ble tests were there given, and fully recognized, although she was a total stranger to the sitters, and never before in this place.

I take pleasure in recommending Miss Barnicoat to those unacquainted with her, as a lecturer and test medium, and a lady whose inspirations are of a high order of merit. The spirit of progression demands that she be kept busily employed. Address her at 175 Tremont street, Boston."

SHATTUCKVILLE.-E. E. J. Davenport writes Spiritualism is beginning to awaken quite an interest in the minds of the people in this vicinity. A number of meetings have lately been held in Maxam's Hall, which have been well attended. Mr. J. P. Thorndike of Manchester, N. H., a trance speaker, spoke Sunday, May 23d, to a large and attentive audience He spoke under the influence of Gen. Anthony Wayne of Revolutionary fame. His talk was quite practical; with occasional humorous and pathetic remarks he held the strict attention of the audience for nearly an

A number of meetings of this nature have been held from time to time in this place, but there is an abundant amount of work that might be done for the cause of Spiritualism in this vicinity. Should any good speakers upon the subject be passing near this place we should be much pleased to have them stop here a few days and hold a meeting. They would be hospitably entertained. The hall in which most of such meetings have been held is owned by S. N. Maxam, Esq., and is about two miles north of Shelburne Falls on the Fitchburg Railroad, also the New Haven and Northampton Railroad, lines direct from Boston or New York."

### Verment.

NORTH SPRINGFIELD .- Mrs. S. A. Jesmer-Downs writes: "Last camp season I met at a séance at Onset Bay for the first time Mr. H. F. Merrill. Mr. Merrill, partially controlled, said he saw my two braves; one, not my husband, was young. about twen-

tv. I asked Mr. Merrill if he got the name: he said. I then asked if he could describe the manner of his death. He said, 'I see a body being lifted out of water.' This proved it to be my son, who was drowned.

At Onset I was one of the occupants of Hall's Block. I attended every séance held by Mary Eddy Huntoon. Two years ago at Lake Pieasant Nellie J. Kenyon came through the organism of Arthur Hodges and sent a loving message to her companion and sister, requesting them to make conditions for her to try and come to them in a materialized form; she also told me she should come to me sometime. One night at Mrs. Huntoon's I stood back, arranging the light, when a form came out and moved forward and gestured to me, saying, 'I am Nellie!' It was in appearance that of our sister Neille J. Kenyon. Others who had been well acquainted with her were satisfied it was her spirit presence. I mentally requested that my son would call me to the cabinet and take my hand. The next night, according to request, I was called for: a hand took mine, drew me forward over Mrs. H.'s head, patted my hand took one ring and pulled it down on the finger joint, and then took another ring, on the same finger, that my son wore while on earth, turned it around and held it up from my finger. In side was the inscription, 'From Mother to Victor. At another seance of the same medium, a child came for me and said, 'Minnie.' My sister had a child pass away of that name. This little child's spirit showed much affection, as did many others.

During the past year I have ha ifestatious, and had I not been a sufferer from ill health, I doubt not that much greater power would have been used by the spirit-world through my organism for the benefit of humanity."

## Kentucky.

COVINGTON .- Mrs. A. G. W. Carter, widow of one of the Banner's old-time Cincinnati and New York correspondents, writes us from Covington in evidence of the rapid advance in a knowledge of spirit-com munion which is being gained in Kentucky through the use of the celebrated "talking board," a form of planchette, spoken of by us in our issue for May 1st (By the way, another appliance of a like nature will found described in the BANNER OF LIGHT for June 12th.) As a practical instance she cites the case of E. D. Crigler, of Gunpowder, Boone County, a letter from whom to his son she forwards in evidence. The gentleman mentioned is, she informs us, seventy-two years of age; is well, and full of practical sense. He has been an active member of the Lutheran Church nearly sixty years, and is prominent throughout the State of Kentucky in all church deliberations. Up to the present time, she writes, he has listened to his son on spiritual matters, but could not feel for himself the truth of the Spiritual Philosophy: "When our old wheel-horse, Warren Chase, was last here, the daughter of Mr. Crigler engaged him (C.) to go to Gunpowder and deliver lectures in the Lutheran churchpresuming the church which had so long been their home would gladly learn of the world to come by accepting the evidence she felt could be produced. But no-not even the schoolhouse could be obtained for a lecture or two." The letter mentioned by Mrs. Carter bears date of Gunpowder, June 5th, and Mr. Crigler therein informs his son that "we all have become believers in communication with the departed spirits." He endorses the "talking board"—by practical experience with which the conclusive evidence was obtained—as "one of the most wonderful things we have ever seen."

New York. WEST EXETER .- Joseph Simms, M. D., writes us as follows regarding the decease of his father [see obliuary notices the present week], "who has taken the BANNER OF LIGHT more than twenty years consecutively. He stood six feet one inch tall, possessed a most remarkable memory, and was the greatest reader I ever knew. He was a man of strict honesty in words and deeds, and lost no opportunity to advocate Spiritualism. To him I owe my first aspi rations for knowledge. The night after he died (while I was unaware of his death, so-called) I saw his spirit form in my bed-room at 2 o'clock A. M., at 58 Lexington Avenue, New York City-not as I last saw him in mortal life a year ago, but as his cold face looked to me when I beheld it the day after I saw his spirit in New York City. This was not a dream, because, as Prof. Huxley says, dreams only reproduce what we have seen, or the impressions of thoughts which have passed in our minds before. I only recognized my father's spirit when I looked on his lifeless body the day following this vision, because he had changed so much since I saw him a year ago."

## Iows.

DES MOINES.-V. C. Taylor writes that since 1848 he has been a Spiritualist, and has stood as such openly before the world, and he has no patience with s class of writers who, after making pertain admissions in the secular press regarding the phenomena wit-nessed by them, hasten to enter disclaimers regarding their belief in spirits, etc. He is of opinion that such writers are a positive injury to the cause, as far as hu-

man agency can go. "If a person who admits," he says, for instance, "that he converses with spiritsreferring all the occult, phenomena he witnesses at a séance to only spirits—is not a Spiritualist, it would be interesting to know what sort of a nondescript he is, or where to place him; for by what other means or methods are Spiritualists made? Shakspeare says: Well know they of what they speak, who speak so wisely, and doubtiess Shakspeare knew that the race of Nicodemuses did not all become extinct when the nocturnal visitor of Christ shuffled off the mortal coll. ence with a rich mental feast; we consider Dr. S. as Of all the pitiable objects truth-loving humanity is obliged to contemplate, the skulker of the Nicodemus school bears the paim. We believe Spiritualists generally will endorse the assertion that the time has come for those who attempt the 'good Lord and good devil' feat to desist, and hie them to that blissful ebscurity that is waiting and longing to give them sanctuary from the perils of being classified either as 'fish, flesh or fowl.' The cause to-day needs no such recruits. With the honest skeptic, who disclaims any knowledge of spirit-communion, let us still have patience, and exercise toward him the largest charity; but let every one display his colors."

### Ohio.

CINCINNATI .- 8. Hainebach writes that the Spiritualist Society and the Lyceum in this city are in a lourishing condition. He also expresses his pleasure at the work being done by the BANNER Message Department, through the mediumship of Miss M. T. Shelhamer, feeling sure of the verity of such communion with spirit intelligences by reason of the light which has come to him through his own medial powers.

## Spiritual Phenomena.

Under the above heading the BANNER OF LIGHT pub-lishes from time to time communications contributed by reliable people describing the spirit-form manifestations they have witnessed; butwe desire it to be fully understood that we cannot be held responsible for any accounts of such that we cannot be held responsible for any accounts of such manifestations appearing in our columns, except those we have witnessed and personally endorsed: Writers in de-scribing the phonomens they have seen, must alone bear the responsibility of that their statements.—Publishers B. of L.

### Materializations in San Francisco. o the Editor of the Banner of Light:

I have just returned from a visit to Califor I have just returned from a visit to Califor-nia. Whilst in San Francisco I attended two materializing séances at Mrs. A. B. Souther's, corner of Howard and Ninth streets. Any per-son seeing such manifestations of spirit power as I saw at those séances could not but believe in the same, fully realizing that the seen and unseen worlds are blended together, and that the barrier called death is entirely broken down. Spirits came and threw their arms around their friends' necks, kissed them and conversed with them familiarly and lovingly on topics only known to them and their friends; whilst others would take pencil and paper and write on general topics, exhorting us to lead pure lives, and to have charity toward all mankind.

toward all mankind.

The scance was conducted under conditions satisfactory to all present. A small room was used as a cabinet by being divided from the larger room with a curtain stretched across a folding door-way. We examined the cabinet room carefully and found only one place of exit, and that through a door leading into the exit, and that through a door leading into the hall. This door we locked, and to make it more secure we left our room door open so that we could have seen any one go in. Soon after Mrs. Souther had seated herself spirit forms made their appearance, many of whom were recognized by friends. Subsequently "Montie," Mrs. Souther's control, told us to turn down the light, as she was going to send out some illuminated spirits. This being done, a man and woman came out in raiment so bright it illuminated their forms and faces. Their complexion was of a bright copper color; their features, which I could distinctly see by Their complexion was of a bright copper color; their features, which I could distinctly see by the brightness of their garments, were different from the Indian and African type. The man did not talk to us, but the lady was very affable. I asked her to shake hands with me, which she did. I also asked her to permit me to examine her dress. The material appeared to be an illuminated gauzy fabric, ornamented with circular spots two or three inches in diameter, of a velvety texture, which snots or diameter, of a velvety texture, which snots or stars were illuminated much brighter than the rest of the dress, giving considerable light, and very different from anything that could be prepared by human agency with phosphorous or anything of that kind.

or anything of that kind.

After the lights were turned up, and several spirits had made their appearance, "Montie" announced that a spirit would try to materialize in the room with us. Suddenly I saw a small white cloud on the carpet, about the size of my hand; the cloud kept expanding until it became the size of a full grown person, when suddenly it was transformed into a beautiful young lady, clothed in a flowing white robe. This form passed rapidly to an elderly man in the circle, and lovingly threw her arms around his neck, and kissed him. After conversing with him she returned to the same part of the room, near the curtain, again assumed the appearance of a white cloud, that gradually diminished until it was about the size of my hand, then wholly vanished. This was done in a good light, so that we could distinctly see what was night, so that we could distinctly see what was going on. I was afterward told by the old gentleman that he recognized the spirit as his youngest daughter, who died several years ago. I had previously seen another spirit come and kiss him, which he said was his oldest daughter. "Dr. Morris," Mrs. Souther's principal control, also materialized, and explained the laws of materialization to us.

materialization to us.

Trusting you will publish this in the interest of truth, Yours truly, J. R. GRIFFITHS.

Wichita, Kan., May 17th, 1886.

### Seauces with Dr. Rothermel. To the Editor of the Banner of Light :

Having had the privilege of sitting with Dr. A. W. S. Rothermel, some three or four years ago, your correspondent was pleased, on meetago, your correspondent was pleased, on meeting him recently, to find his mediumship much improved — full form materializations having been added to his previous gifts. Dr. Rothermel always sits under test-conditions, the controlling influences refusing to allow it otherwise, even when the circle is composed of personal friends and believers. The medium sits in front of an undivided curtain stretched across the corner of a room to about the height of his head, and with a space behind him three of his head, and with a space behind him three or fourfeet in depth.

After he is seated in front of this curtain some gentleman in the circle ties a cotton band

around each limb above the knee. These are then sewed fast to his pantaloons, and a tape slipped under them by which a hand is tied firmly to each knee; the ends of the tape are then sewed together, the knots also being sewed through, making it impossible to untie them without disturbing the stitches. A front curtain, which is secured at the same points as the one before mentioned, is then dropped over the medium, reaching to the floor, leaving his head only visible, which protrudes through a slit in the middle of the curtain.

Immediately the little hand-bells are rung; hands appear over the curtain back of the medium; the music-box is invisibly wound and set going (let me explain, in parenthesis, that the music-box rests on a stand just outside the curtain and in view of the andlence) the either is played behind the curtain, sometimes held up in full view over the Doctor's head; independent voices are heard within the recess and around each limb above the knee. These are

pendent voices are heard within the recess and messages are written on paper and passed out to the members of the circle. Of course pencil and paper are provided before the scance be-

Cuite an interesting feature is writing on pocket-handkeroblefs with an indelible pencil. Each member of the circle gives a handkeroblefs with an indelible pencil. Each member of the circle gives a handkeroblef to the attendant, who slightly dampens and tosses them over the curtain. They are sometimes given back singly—raps indicating to whom they belong—but frequently they are thrown outside on the floor in a heap, the spirits then directing the attendant to whom they should be given.

It is very rare that any mistake is made, and each handkeroblef is found to contain a few words or a sentence legibly written upon it.

This part of the seance occurs in a moderately lighted room. Afterward Dr. Robhermel returned behind the solid curtain into the corner,

his hand still secured as before; the lights are all put out save one, and that shaded by a Japanese fan, and in a short time a form appears before the curtain. One evening recently the materializations were very fine, I think nearly a dozen forms appearing, most of which were recognized, and in several instances the friend or relative for whom the spirit appeared was permitted to approach, converse with, touch and receive kisses from the materialized form. One form, apparently that of a man some inches taller than the medium, seemed to come with considerable strength and vigor, stepping well out in front of the curtain, standing fully erect, repeatedly spreading his arms at full length from his body, and exhibiting the utmost freedom of limb and motion.

Rochester, N. Y.

### Allopathy Arraigned. . . .

To the Editor of the Banner of Light: John M. Soudder, M. D., editor of the *Eclectic Medi*cal Journal, Cincinnati, Ohio, one of the leading eclectic practitioners of the United States, makes use of the following strong words in the June issue of his publication:

the following strong words in the June issue of his publication:

"The serious obstacle to legislative regulations is the want of sympathy of the public with the efforts of the regular practitioners." Why is it that the people do not sympathize with their efforts? If it is to benefit the public, they should sympathize. If regularity is a great boon, the people should be able to see it.

Let us go back fifty years, and look at the regular practice. It consisted principally of purgation, blood-letting, mercurials, tartar emetic, and blisters. It could not have been harsher. All the tortures of hades seemed drawn upon to make the treatment of the sick as unpleasant as human fiesh could bear. It greatly increased suffering; it prolonged disease; it increased the mortality; and even when patients recovered, they would many times carry the marks as long as they lived.

Surely the people could not be expected to sympathize with such regularity. Slowly the regular doctor has been driven from the older methods, and forced to become more moderate in his drugging:

But he has contested every inch of ground. He gave up blood-letting with rejuctance, and nothing but the determination of the people not to take it caused him to abandon calomel. The tenacity with which has held to the old methods and the old drugs is wonderful. Even now he is on record confessing the uncertainty of medicine, and the public can see that in his hands it is wofully uncertain. They certainly cannot sympathize with this. They compare the soc called regular with those he designates as irregular, and it is clear that the irregulars have the advantage.

In place of harsh drugs, which make the sick sicker,

regular, and it is clear that the irregulars have the advantage.

In place of harsh drugs, which make the sick sicker, there are pleasant remedies which relieve suffering. Instead of a disease running weeks and months, and leaving the sufferer a wreck, the time is counted by days, and recovery is complete.

It is also true that the sixteen thousand so-called irregular physicians of the United States are the peers of those called regular. Whether it is education, medical training, social position, wealth, or anything that may be included in professional success, we will make the comparison. The people sympathize with us because we have been the friends of the people, and have done a work for which they are thankful.

As medicine is not a perfect science, and as men cannot all see allie, there are good reasons why there should be differences of opinion and schools in medicine. Especially is this the case so long as men are intolerant of differences of opinion, and would use force to compel uniformity. The harsh medication of the olden time became a burthen that men could no longer bear. They did not wish to have their blood removed with the lancet, their bowels rendered useless for digestion with physic, their rest and comfort destroyed by harsh and irritant drugs. They objected to being poisoned by mercurials, by antimonials and by arsenic, and they did not wish to be fulled to an everlasting sleep with opiates. The revolt in this country was commenced by the followers of Samuel Thomson, and was carried on by the school of medicine called Eclectic."

Dr. Scudder's remarks are sensible as far as he goes showing thin to be well convergent with the bistory.

Dr. Scudder's remarks are sensible as far as he goes -showing him to be well conversant with the history of the regular "system," its uncertainty and its fear of learning anything new. But if he would investigate the work being done for medical freedom he would discover that the Spiritualists of this country are foremost in demanding equality before the law for all remedial agents and systems of eradicating disease; also that the Eciectics generally do not re-cognize or include in Eclecticism the exercise of clairvoyance and magnetism as alds in medical practice, as the situation demands and the people require. Feeling, as I do, that each system of practice should be allowed to stand upon its own merits before the public, and at an equal advantag before the law, it is a sorry spectacle to witness the advocates of Eclecticism (as occurred in Massachu" setts, for instance) joining with these same Regulars whom Dr. S. so scathingly rebukes in an effort to foist a one-sided and unconstitutional medical monopoly upon the people.

The friends of medical freedom in New York and all States where Doctors' Plot laws have been enacted in past years will do well, the present summer, to reflect upon the feasibility of united political action, in their respective commonwealths, against these selfeking measures and the friends islation, at the polls in the autumn.

How would it do, also, to make a strong appeal to Congress for an enforcement in these States by the general government of obedience to the United States Constitution in its guarantee to citizens of "the right to life, liberty and the pursuit of happiness " What right has the notoriously-unsuccessful system of Allopathy to arrogate to itself a legal guardianship over the life of any one? or to make the demand that all citizens of the United States whom it cannot cure must be doomed by law to die? A. S. HAYWARD. Boston, Mass.

## MICHIGAN.

### Sturgis June Meetings. o the Editor of the Banner of Light:

The Annual Meeting at Sturgis came off a week earlier than usual this year. The President of the Harmonial Society and Committee of Arrangements, expecting an early harvest, appointed the 4th, 5th and expecting an early harvest, appointed the 4th, 5th and 6th as the dates upon which the anniversary of the building and dedication of the "Free Church" should be held; this change to an earlier date than usual was a happy one, as the large number of Spiritualists, Free Religionists and Free Thinkers in attendance testified. Some parties had reported abroad that the interest in these Sturgis meetings had lessened somewhat the last year or two; this supposition was not unreasonable perhaps, as, at the meeting of last year—particularly—we were disappointed by some of the speakers, whom other engagements, previously arranged for, had prevented from putting in an appearance; Mr. French was the only professional lecturer present on that occasion, and having had to sustain the reputation of those meetings for enjoyment and profit, he worked incessantly for three entire days, which must have exhausted him seriously; the people, and no doubt the Society, appreciated him, however, and we are all happy to perceive that he is still as fresh and rosy as ever.

At the meetings just closed we had an array of speakers whom, for variety of style and genuine ability, have perhaps never been surpassed at any of our previous meetings, and very seldom equaled. The speakers were Messrs. Glies B. Stebbins, A. B. French, J. W. Kenyon, Mrs. Woodruff, and Dr. Spinney. The meetings were presided over, as usual, by Hon. J. G. Wait, the Fresident of the Sturgis incorporated society; and the Sturgis Spiritualists manifested as warm a hospitality as ever; perhaps it is not too much to say that we all enjoyed ourselves quite as much as we had in any previous year since these meetings commenced, twenty-seven years ago. There is something about genuine Spiritualism which prevents people from getting cold and careless; it seems always fresh and inspiring; and if the separations of friends are prolonged, the enjoyment is not too moralise, but to tell the readers of the Barwist what a good and profitable time we had at the late-june meeting. The si 6th as the dates upon which the anniversary of the building and dedication of the "Free Church" should

# Banner of Pight.

BOSTON, SATURDAY, JUNE 19, 1886.

Evolution-The Bible.

The doctrine of evolution (and its bearing upon Bible statements, etc.) occupies to a considerable extent the minds of the clergy and the pages of The Homiletic Review and other periodicals—the May number of The Review leading its contents with a consideration of

"The Present Status of the Darwinian Theory. by Principal Sir William Dawson, LL.D., of Montreal," in which the writer reaches the conclusion that the advocates of what he terms 'a sort of new, gospel" present "a very formidable front, but if met in a spirit at once fair and firm, and with an intelligent knowledge of nature and revelation, the evil which they may do will be only temporary, and may lead in the future to a more robust and enlightened faith." There is, however, a wide divergence of opinion among men of this present time as to what "a more robust and enlightened faith" really is. Will the Evangelicals accept the "faith" after they have been led to it? In this connection it is worthy of note that the Berlin correspondent of the Homiletic (Prof. Stuckenberg, D. D.,) in his review of the "Current Religious Thought of Continental Europe" states that at the Luther Festival in 1883, Prof. W. Bender, of Bonn, delivered an address so negative in character that it aroused a storm of criticism, and voices were even heard demanding his removal from his position as theological professor. As a justification of the views then expressed and a fuller development of the same, he has published a volume entitled The Essence of Religion (" Das Wesen der Religion und die Grundgesetze-der Kirchenbildung.") "This volume." says Prof. S., "leaves no doubt that the author places himself squarely on the Darwinian doctrine of evolution.'

For this outspoken and manly expression of his honest convictions of truth, there appears to be persecution awaiting Prof. Bender, that is so far as it can be exercised in this age of free thought and liberty of conscience; for, in closing his allusion to him, this writer gives a strong indication of the position the Evangelicals will assume toward "a more robust and enlightened faith" when confronted with it by

" For theological training in Germany, it is certainly a significant fact that such a man can occupy a chair in the same faculty with Christlieb; but there is hardly a doubt that his radical views- will necessitate a transfer of his relations from the theological to the philosophical faculty. The marvel is that a man with such views can still claim to be a teacher of Christian theology."

Plainly, the supporters of modern day Chris-

tianity, grossly perverted from its ancient spirual beauty, humanitarianism and holy significance, seriously entertain fears for its safety; half a dozen articles in the same number of the Homiletic show this, chief among which is Dr. Chambers's response to the question, "Has Modern Criticism Affected Unfavorably any of the Essential Doctrines of Christianity?" He specifies the doctrines, but they all rest on the stability of the first, which is, "The Authority of the Bible as the Word of God," and he well and truly says, "if this be successfully impeached a fatal wound is inflicted" upon Christianity. So in looking at this point we are saved the trouble of considering the others, the last of which is "Future Retribution," or, in his own more expressive words, "the damnation of hell," which though he claims to be "an essential feature of Christianity," is, he says, "enough to chill one's blood, and make his hair stand on end." But Dr. Chambers asserts, "the Bible stands to-day where it has stood for centuries," so mankind are not to be deprived of this or any other feature of the "Gospel plan of salvation." But those who are knowing to the fact that learned controversies upon the Bible have distinguished church dignitaries, will differ with him on that point. They do not think "the Bible stands to-day where it has stood for centuries"; they know it has made a considerable remove from where even one century or less ago it held position in the minds of mankind. Looking, therefore, at what is the actual fact regarding the Bible in connection with this writer's own admission, it is seen that its "authority as the Word of God" has been successfully impeached, and that, consequently, a fatal wound has been inflicted upon what is called "Christianity."

In this same number Dr. Howard Crosby assents that "sometimes the clergyman" fails to bring out the truth, ... actually teaching false doctrine, all from a lack of knowledge of the Greek original," and this, too, of a "Word of God," "a book of divine revelation" so plain that he who runs may read and understand! How, then, are the poor and unlettered, who scarcely know their mother tongue, to know when they ponder the word whether a false doctrine or a true one is giving comfort to their souls? And further, says Dr. Crosby: "It is strange, too, how little the Revised Version is used by the un-Greek ministers. They seem to oling to the Old Version as a defense for their errors. But it certainly ought to be the aim of every Christian minister to give to the people the true Word of God."

Does this support Dr. Chambers in his assertion that," the Bible stands to-day where it has stood for centuries," or otherwise? If otherwise, what then?

## Calling Names Will Not Do.

At the diocesan convention of the Episcopal Church recently held in this city, two sermons were preached at its opening, one by the special preacher for the occasion and the other by the bishop. The one thing noticable for people at large in both was the denunciatory fling at those who refuse to be satisfied, simply because it is impossible for them to be satisfied any longer, with the limitations which the Church sets to their thought and belief. The bishop was content to call even persons of culture, as he admitted them to be, agnostics and materialists, and the preacher ascribed the labor troubles to the prevalent free thinking, loose theorizing, and general agnosticism of the age. And agnostic people will increasingly continue to be, so far as church restraints and restrictions go, until the Church in all its departments is pleased to respect the opinion and belief of him who fashions it in large part himself and of him who submissively and blindly takes it, as he receives communion bread, from

on the stant, "strangerhammer chapter to be

า เมาะเหมืองใช้ C ณ x

the hands of the clergy. Never will there be any better feeling between those outside and inside the Church until the latter let out a few holes in their extreme superciliousness by treating the former as if they were men and women equally with themselves, and possessed the God-given faculty of reason, and had some knowledge of the facts, phenomena and laws of existence. present and future, which is entitled to sincere respect from even those who are supremely

content to go through life without it. A very easy matter it is to brush inconvenient obstacles out of the way by nicknaming them "agnosticism," as worthy only of contempt. But happily the world has learned how not to be afraid of nicknames any longer. Nor do people care so much whether ministers call them good or evil, the verdict not being left with them, as it once was. It may indeed be a custom deserving respect that a distinct class of men devote their lives to ministerial work: but as for there-being any element of the divine in such a class more than in any other class that pursues purity of life, perfect morals, and a love of truth, it is arrant nonsense and the clerical class grow more and more uneasy to discover it. They are finding out, too, that they wear no special title to public respect, much less to public reverence, that protects them from the same judgments and criticisms which they use so freely on others. When they call names, and employ denunciations, they must expect nothing better in return. No longer are men estimated by their ing, but by the real character and conduct which are their sure product and fruit.

While one or two of the so called Liberal newspapers are slandering us in their columns in the most disgraceful manner, it is gratifying to find that other Liberal publications are honest in their remarks in regard to this paper. As illustration of the fact we reproduce below, with thanks, an article from the Freethinkers' Magazine for May, published at Salamanca, N. Y., by Mr. H. L. Green. He says:

The BANNER OF LIGHT is one of the best conducted journals in the Liberal ranks, and we are glad to know that it has a large circulation. Although we are not convinced of the truth of Spiritualism, we are always prepared to say that it is the most consoling faith that has ever been preached to the world. It far surpasses the teachings of the Christian religion, and we know from personal experience that some of the noblest men and women in this world are believers in Spiritualism. We are therefore always willing to recognize intelligent, liberal Spiritualists, as a very large division of the Freethought party, and we are gratified to know that they have such an ably conducted organ as the BANNER OF LIGHT. It is very evident to any one who reads this journal that Messrs. Colby & Rich know how to publish a first-class paper, and that they have the energy and ability to carry out successfully whatever they undertake. We are not at all at a loss to know the reason why the BANNER OF LIGHT is so popular among the Spiritualists. This fournal, we understand, is not only largely circulated in this country, but has many subscribers in England and every other English-speaking nation on the face of the earth. The last issue, we notice, is No. 6, Vol. LIX. Certainly it has already attained a good ripe old age. If Spiritualism is not true, it ought to be, but we are still inclined to hold to the faith, so strenuously promulgated by Dr. Monroe, of the Iron Clad Age, that "When a man is dead he is dead all over." But let us all live here so that in the words of Robert Burns, slightly changed: "If there be another world we shall be prepared there to live in bliss, and if there is none can truthfully say at the last we have made the best of this." The old Investigator's motto we still like very well: " One world at a time." But we do n't ask our spiritual friends to adopt our "creed" until they are compelled to. Go where reason leads you.

## Red Cloud Renders Thanks.

According to a letter received by Dr. T. A. Bland of Washington, D. C. - editor of The Council Fire-from Red Cloud at Pine Ridge agency. Dakota, great satisfaction exists there with Agent McGillicuddy's dismissal. "Since the arrival of Capt. Bell here," says Red Cloud, "none of my people have had cause to com-plain, as he has adopted the just and manly course of treating us Indians all alike. Al-though strict in the execution and performtaken place in Europe and on this continent during the past fifty years, and that within a single decade a new version of the Bible from which passages once deemed essential as foundation stones of the Christian religion have been eliminated, has received the sanction of distinguished, where distinguished to the authorities in Washington that rescued them from long continued acts of persecution and injustice. We are happy and joyful now, for peace and content reign, and it makes my heart glad to tell you so. Equal justice and equal distribution of our annual supplies are what we have long wished and prayed for. Capt. Bell has restored to my people all the ration tickets that had been unjustly taken from them by McGillicuddy. They amounted to upward of nine hundred tickets, and some of the Indians had not drawn rations for upward of three years, and were dependent on their three years, and were dependent on their friends for food for themselves and families. No wonder that they feel joyful now and never want to see McGillicuddy at the agency again. All the Sioux nation of Indians will remember you for your noble defense of them, when they were without friends and almost without hope.

## In Memoriam.

To the Editor of the Banner of Light: A friend in Iowa informs me by letterthat our faithful sister and co-laborer, the wife of Julius H. Mott. the materializing medium, has passed on to the higher life, and, aware of my acquaintance with her, asks me to add my testimony and sympathy to that of many others who knew her as I knew her, as one of the most patient, honest, faithful and devoted but quiet and retiring workers in our ranks.

I officiated at the funeral of their dear little darling and only daughter, whose departure nearly broke the hearts of both parents, and it seemed for a time as if they could not be reconciled to it; but now the moth-

er and daughter are again together.
What our dear Brother Julius will do without her I do not know, as she was ever, the faithful assistant of the spirits in their control of him, and did much to quiet and smooth down the mental excitement so common in materializing mediums. Every one who has known her as I have known her in years past, must appreciate her worth and the loss to Brother Mott and the many dear friends who knew her-and he and they certainly have the sympathy of Cobden, Ill., May 30th, 1886. WARREN CHASE.

## Pamphlets Received.

THE INFLUENCE OF EMERSON. By William B. Thayer. 8vo, pp. 80. Cupples, Upham & Co., Boston.

THE HEREAPTER (Poem). By Richard Marsh, M. A., Kent, Ohlo. 12mo, pp. 47. ADAMI AND HEVA. A Poetic Version of the Indian Sto-

ry of the Garden of Eden, in which its Superiority to the Mutilated Copy—the Genesis Legend—is Shown. By Sam-uel Pi Putnam. 12mo, pp. 21. New York: The Truth-Beeker Co. and harm the

BEYOND THE VEIL (Poem). By Alice Williams Brothrton. 16mo, pp. 14. Chicago: C. H. Kerr & Co. THE CROSS AND CROWN (Poem). By. T. D. Curtis.

Evil is wrought
From want of thought
As well as want of heart. \_t Hood. Eq., 18mo, pp. 30. Syracuse, N. Y.: Farmers Dairyman

A PLEA FOR IMPARTIAL TAXATION. Addresses Delivered Before the Assembly Committee on Ways and Means, in Albany, N. V.; March 16th, 1886. By Samuel B. Duryes of Brooklyn, N. X., and by T. B. Wakeman and Glibert B. Hawes of the New York har, 16mo, pp. 88. New York i Truth-Seeker Co.

P. Complete

Written for the Banner of Light, MAKE ROOM FOR A CHILD,

BY MRS. C. L. SHACKLOCK.

Bright flashed the lamps on his pale, golden hair, Lighting his eyes and his forehead so fair; Only a child, but the listening throng Hung, all entranced, on his exquisite song. Only a child, in his innocent years, Touching the chords that were moving to tears; Gifted by nature, perfected by art, His was the charm that awakened the heart.

Ere yet the hush by a voice had been stirred, Drooped the fair head like a poor, wounded bird, Stricken to earth 'mid the tumult of joy, Faded the smile of the motherless boy; Clasped in the arms of his father, he said: Lay me once more on my own little bed!" Sweet were his tones, as the wonderful strain Never on earth to be sounded again.

Sleep to the soul of the watcher had brought Respite from sorrow and agonized thought. When on the calm and the silence of night Fell the pure voice that had been his delight, Plaintively pleading in accents so mild: Lord, in thy kingdom make room for a child t" Badly he gazed on the face of his dead, For in that moment the spirit had fled.

### June Magazines.

- THE HOMILETIC REVIEW.-Dr. Withrow, of Park Street Church, Boston, leads the contents with a sermon upon "Probation After Death," in which he defends the oft-exploded dogma that the conduct of an individual in this life determines his condition for efernity. In doing this he is forced to lead his readers to the conclusion that God, knowing the end from beliefs or callings, which are continually chang- the beginning, voluntarily created countiess hosts of sentient beings, made in his own image, to praise him for his "loving kindness and tender mercy" from the depths of an infinite and eternal misery! Fortunately the advocates of this cruel fallacy are rapidly becoming extinct. New York : Funk & Wagnalls.

HERALD OF HEALTH.-An Interesting experience in Telepathy is related by a correspondent, in which was demonstrated to the satisfaction of the writer the existence of thought-waves, upon which a thought generated in the brain of one person is conveyed to and finds lodgment in the brain of another, without the volition of the latter, the theory corresponding with those relating to light, heat, sound, etc. New York : M. L. Holbrook, M. D., 13 Laight street.

THE SIDEREAL MESSENGER contains its usual variety of practical information upon astronomical matters. Northfield, Minn.: W. W. Payne.

THE ELECTRICIAN .- The troubles and triumphs of various telegraphic and telephonic corporations are related and discussed, and the general status of electrical science presented. New York: Elec. Pub. Co., 115 Nassau street.

The New Hampshire State Spiritualist Association

Will hold its Sixth Annual Convention at Sunapee Lake Camp-Ground, Biodgett's Landing, Newtury, N. H., on Friday, Saturday and Sunday, June 2th, 26th and 27th, 1888. Speakers Engaged—Dr. H. B. Storer, Boslon; Mrs. Addie M. Stevens, Claremont: Mrs. S. B. Cradiock, Concord; Mrs. Marietta F. Oross, West Hampslead, N. H.; Jennie B. Hagan, East Holliston, Mass. Edgar W. Emerson of Manchester, N. H., will give tests from the platform Saturday and Sunday. Also that veteran worker and world-renowned spiritual telegrapher. J. V. Mansfield, will be present to give evidence of the world beyond.

The Boston and Lowell Railroad Co. will put on sale tickets at reduced rates from the following stations: Plymouth, Ashland, Laconia, Tilton, Lebanon, Franklin, Pennacook, Claremont Junction, Claremont, Newport, Bradford, Warfen, Contocook, West Concord, Concord, Keene, Peterberough, Hancock Junction, Hilbsborough, Henniker, and Concord Road from Nashua and Manchester.

Ample accommodations at the Forest House on the grounds. Board \$1,00 per day. Good stabiling for horses, A cordial invitation is extended to all, and a good time is confidently expected.

Per order Board of Managers, Washington, N. H.

### A Mass Convention

Of Spiritualists will be held in Liberty Hall, Tyson, Vt., June 18th, 19th and 20th, 1888. Sunday, if the weather is fine, the meetings will be held in the beautiful Grove near the hotel.

the hotel.

Dr. Dean Clarke and Mr. Geo. A. Fuller of Boston, Mass., are expected as speakers; also all speakers and mediums in Vermont are especially invited to be present and aid in making this Convention a grand success.

For test mediums we expect Mr. Edgar W. Emerson of Manchester, N. H., and Mrs, Gertrude B. Howard of East-Wallingford, Vt.

Good music will be furnished for the occasion. Board at the Hotel \$1,00 per day. Efforts will be made to secure the usual reduction in fare to those attending the Convention. Tyson is five miles from railroad station at Ludlow, on the stage road to Woodstock, and is a locality noted alike for the wild grandeur and the placid beauty of its diversified securery.

All are invited to attend. Per Order of Committee. Proctorsville, Vt., June 4th, 1880.

The Wisconsin State Association of Spiritualists Will hold its next Quarterly Meeting in Musical Society Hall, No. 381 Milwaukee street, Milwaukee, Wis., June 25th, 20th and 27th, 1893. Speakersengaged for the occasion: A. B. French, of Clyde, Ohic, Mrs. S. E. Warner-Bishop, of Wisconsin. —The Misses Cora and Vinnie Phillips will furnish the vocal music. —Pay full fare on all rairoads to meeting, and you will be returned for one-fifth fare, —Board at first-class boarding houses \$1.00 per day. —The meeting will be called to order at 10 o'clock A. M. Friday, the 25th.

We hope to she all interested in Sulritualism present

# JAMES PYLE'S PEARLINE

## THE BEST THING KNOWN FOR $\mathbf{WASHING}$ and $\mathbf{BLEACHING}$

IN HARD OR SOFT, HOT OR COLD WATER.

SAVES LABOR. TIME and SOAP AMAZINGLY. and gives universal satisfaction. No family, rich or poor, should be without it.

Sold by all Grocers. BEWARE of imitations well designed to mislead. PEARLINE is the ONLY SAFE labor-saving compound, and always bears the name of

JAMES PYLE, NEW YORK.

### SPIRITUALIST LECTURERS.

SPIRITUALIST LECTURERS.

J. Maddison Allen, Home School, Ancora, N. J.
MRS. N. K. Andross, Delton, Wis.
MRS. N. K. Andross, Delton, Wis.
MRS. R. Augusta anthony, Alblon, Mich.
MRS. M. C. Aller, Batton Landing, Vt.
WM. H. Andrews, M. D., Cedar Falls, La.
C. Fannie Allyn, Stoneham, Mass.
MRS. R. II. Britten, Chechiam Hill, Manchester, Eng.
MRS. Nellie J. T. Brightam, Hill, Manchester, Eng.
MRS. R. II. Britten, Chechiam Hill, Manchester, Eng.
MRS. I., W. Scott Briggs, 18 Alken street, Utica, N. Y.
Capt. H. H. Brown, Meadville, Penn.
Addir H. Ballou, 759 Market st., San Francisco, Cal.
Dr. Jas. K. Balley, P. O. Box 123, Scranton, Pa.
G. H. Brooks, 124 Charler street, Madison, Wis.
J. R. Buell and Mrs. Dr. Buell, Indianapolis, Ind.
MRS. A.P. Briown, St. Johnsbury Center, Vt.
MRS. A. Byines, Mill & Adminsts. Dorchester, Mass.
J. Frank Baxter, 181 Walnut street, Collsea, Mass.
MRS. J. E. Balley, Battle Creek, Mich.
MRS. And Bynn, Burnham, 114 Washington st., Boston.
MRS. Emma J. Bullens, Denver, Col.
MISS LIZZIE D. Balley, Louisville, Ky.
Miss L. Bahnicoat, 175 Tremont st., Boston, Mass.
MRS. Ellen M. Bolles, Eagle Park, Providence, R. I.
Miss L. Bahnicoat, 175 Tremont st., Boston, Mass.
MRS. Ellen M. Bolles, Eagle Park, Providence, R. I.
Miss C. Blinknighen, 23 Concord Place, Cincinnati, O.
Miss. Bhown, Worcester, Mass.
Walles, Ada Broadway, Boston, Mass.
MRS. Bellen M. Bolles, Eagle Park, Boston, Mass.
MRS. Bellen A. Chambert of Light, Boston, Mass.
MRS. Hettie Clarke, 198 Washington street, Boston,
Gronge W. Carlender, Remainfille, Ind.
MRS. A. B. Bhown, Worcester, Mass.
W. Alles, Ada Broadway, Boston, Mass.
MRS. Hettie Clarke, 198 Washington street, Boston,
Gronge W. Carlender, Remainfille, Ind.
MRS. A. Bellon, Hyde Park, Mass.
J. W. G. Corton, Vineland, N. J.
Ben Godh, Hyde Park, Mass.
J. W. G. Corton, Vineland, N. J.
Ben Godh, Hyde Park, Mass.
W. A. C. Corton, Vineland, N. J.
Ben Godh, Hyde Park, Mass.
W. J. Colville, Langham Hall, Herkeley St., Boston,
MRS. Solinia K. Durran, Garberter, Mass.
W. A. Bense, Godha MADISON ALLEN, Home School, Ancora, N. J.

NETTIE M. P. FOX. Ottumwa, Ia.
MRS. M. H. FULLER, Baratoga, Santa Clara Co., Cal.
A. B. FRENCH, Clyde, O.
P. A. FIELD, Bernardston, Mass.
MRS. ADDIK E. FRYE, FORT SCOTT, Kan,
DR. H. P. FAIRFIELD, BOX 317, Rockland, Mo.
MRS. SUE B. FALES, 14 Front st., Cambridgeport, Mass.
N. S. GHEENLEAF, Lowell, Mass.
SARAH GRAVES, Grand Rapide, Mich.
MISS LESSIE N. GOODELL, Amherst, Mass.
CORNLIFA GARDNER, 118. Jones street, Rochester, N. Y.
DR. E. G. GRANVILLE, Kansas Clty, Mo.
GEORGE H. GEER, Farmington, Minn.
MISS E. M. GLEASON, Geneva, Oblo.
E. H. GREEN, 320. West 7th street, Cincinnati, O.
MISS, ADELINE M. GLADING, Philadelphia, Pa.
MISS BUSAN E. GAY, G Worsters Square, Boston, Mass.
E. ANNE HINMAN, West Winsted, Cit, box 323.
LYMAN G. HOWE, Fredonia, N. Y.
MRS. S. A. HORTON, Galveston, Tox.
J. H. HARTER, Auburn, N. Y.
DR. E. B. HOLDEN, North Clarendon, V!
MIS, F. O. HYZER, 433 E. Baltimore st., Baltimore, Md.
MRS. L. HUTCHISON, Owensville, Cal.
MRS. M. A. C. HEATH, Bethel, Vt.
ANNIE C. TORRY HAWKS, Memphis, Tonn,
ZELLA S. HASTINGS, East Whately, Mass.
JENNIE B. HACAN, East Holliston, Mass.
G. H. HARTIER, Alwence Street, Charlestown, Mass,
MRS, M. J. HEXDER, San Francisco, Cal.
M. F. HAMMOND, Northport, L. I., N. Y.
MISH HATTIE W. HILDBERTH, Worcester, Mass.
ANTHONY HIGGINS, 446 East 234 street, New York,
WALTER HOWELL, 172 North 224 st., Philadelphia,
S. HAINEBACH, 640 Race street, Chachmati, O.
MISB, M. CARLISHE HEELAND, 365 Elm street, Cincinnati, O.
MISB, BELL HELAND, 365 Elm street, Cincinnati, O.

The Wisconsin State Association of Spiritualists
Will bold its man Quartery Steeling in Mandell Society
2th, 30th and This 198, Speakers regard for the occupant of the Wisconsin.—The Missa Care and Yinnie Phillips with
meeting, and you will be rejuted for consenting the Control of the Wisconsin.—The Missa Care and Yinnie Phillips with
meeting, and you will be rejuted for consenting the Control of the Wisconsin.—The Missa Care and Yinnie Phillips with
meeting, and you will be rejuted for consenting the Control of the Wisconsin.—The Missa Care and Yinnie Phillips with
meeting, and you will be rejuted for consenting the Control of the Control of

## BANNER OF LIGHT:

THE OLDEST JOURNAL IN THE WORLD DEVOTED TO THE

SPIRITUAL PHILOSOPHY.

ISSUED WEEKLY At 9 Bosworth Street (formerly Montgomery

Place) Corner Province Street, Boston, Mass.

COLBY & RICH, Publishers and Proprietors. 

THE BANNER is a first-class Family Newspaper of EIGHT PAGES—containing FORTY COLUMNS OF INTER-ESTING AND INSTRUCTIVE READING—embracing

ESTING AND INSTRUCTIVE HEADING—embracing
A LITERARY DEPARTMENT,
REPORTS OF SPIRITUAL LEUTURES,
ORIGINAL ESSAYS—Upon Spiritual, Philosophical and
Scientific Subjects,
EDITORIAL DEPARTMENT,
SPIRIT-MESSAGE DEPARTMENT, and
CONTRIBUTIONS by the most talented writers in the
world, etc., etc.

TERMS OF SUBSCRIPTION, IN ADVANCE;

Per Year \$1,00
Nix Months 1,50
Three Months 75
Posinge Free.

in remitting by mail, a Post-Office Money Orders on Boston, or a Drafton a Bank or Banking House in Boston or New York City, payable to the order of Colby & Rich, is preferable to Bank Notes. Our patrons can result usibe fractional part of a dollar in postage stamps—ones and twos preferred.

ADVERTISEMENTS published at twenty cents per line for the first, and fifteen cents per line for each subsequent insertion.

sertion.
Subscriptions discontinued at the expiration of the time paid for.

AT Specimen topies sent free.

AT The List of Books and Engravings given as Premiums to Nubscribers, will hereafter be printed every other week, instead of weekly as heretofore.

COLBY & RICH Publish and keep for sale at Wholesale and Retail a com-plete assortment of

Spiritual, Progressive, Reformatory. and Miscellaneous Books.

Among the authors are Andrew Jackson Davis, Hon. Robert Dale Owen, Dr. James M. Peebles, Henry C. Wright, Giles B. Stebbins, D. D. Home, T. R. Hazard, William Denton, Rev. M. B. Craven, Judge J. W. Edmonds, Prof. S. B. Brittan, Alien Putnam, Epes Sargent, W. F. Evans, Kersey Graven, A. B. Child, F. R. Randolph, Warren S. Barlow, J. O. Barrett, Mrs. Emma Hardiuge Britten, Miss Lizzle Doten, Mrs. Maria M. King, Mrs. Cora L. V. Richmond, etc.

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

## Catalogues of Books Published and for sale by Colby & Bich sent free.

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

# ESOTERIC CHRISTIANITY

Mental Therapeutics. BY W. F. EVANS.

Author of "Divine Law of Cure" and "Primitive Mind-Cure."

### CONTENTS.

CHAP, 1.-The Receptive Side of Human Nature, and the -True Method of Acquiring Spirithal Knowledge.

CHAP, 2.-Trust as a Saving or Healing Power. CHAP. 3. - What is the Fundamental Idea of Disease? And

What is it to Heal Disease in Ourselves or Oth-CHAP. 4.-The Unchanging I AM in us, or the Divine and

True Idea of Man.
CHAP, 5.—Is Disease a Reality or an Illusion? CHAP. 6.—The Fall and the Redemption, or the Fundamen-tal Evil in Human Nature and the Remedy.

CHAP. 7 .- The Giorification of our Humanity, or Full Salvation from Sin and Disease. CHAP. 8 .- The Breath of God in Man, or the True Elixir

of Life.
CHAP. 9.—Pain and its Mental Conquest. CHAP, 10.—The Influence of Mind on Mind, or the Doctrino of Mental Spheres and its Practical Application

to the Cure of Disease CHAP. 11.-Phrenopathy, or Mental Cure, as a Practical System.

CHAP, 12.—The Keys of the Kingdom of the Heavens, or the Power to Deliver Ourselves and Others from the Bondage of the Senses Cloth. Price \$1,50, postage free. For sale by COLBY & RICH.

## The Weekly Discourse;

MRS. CORA L. V. RICHMOND.

MRS. CORA L. V. RICHMOND.

No. 2.—THE LESSON OF THE HOUR.
No. 3.—THE SPIRITUAL BASIS OF LIFE.
No. 4.—MY RELIGION, by Spirit Thomas Paine.
No. 5.—THE DEATH OF MOLOCH AND THE DAWN OF PEACE.
No. 6.—RELIGION, MORALS AND LAW—WHICH SHALL PREVAIL?
No. 7.—THE KINGDOM OF HEAVEN OF ALL NA—TIONS IN THE LIGHT OF SPIRITUAL ISM.
No. 8.—THE ORIGINAL MEANING OF EASTER, No. 3.—SPIRITUALISM AS A PREVENTIVE OF CRIME.
No. 10—THE ANGEL OF THE NEW DISPENSATION.
No. 11.—CAIN, WHERE IS THY BROTHER?
No. 12.—THE SPIRITUAL NEMESIS.
No. 13.—HOW I GAINED THE CELESTIAL CITY.

### Price 5 cents each. For sale by COLBY & RICH. THE WONDERS OF EGYPT.

Three Inspirational Discourses

BY W. J. COLVILLE. The Wonders of Egypt. Egypt—Past, Present and Future.

The Riddle of the Sphinx and its Spiritual Meaning. Paper, pp. 69. Price 15 cents. For sale by COLBY & RICH.

For sale by COLBY & RICH.

JESUS: MYTH, MAN, OR GOD: or, The Popular Theology and the Positive Religion Contrasted. By J. M. PEEBLES, M. D., author of "The Seers of the Ages," "Travels Around the World," "Christ, the Corner Stone," etc. The contents contain the following: Chap, I. Evidence of the Existence of Jesus, 2. The Origin and Mission of Jesus, 3. The Moral Teachings of Jesus compared with the Old Philosophers, 4. Influence of Christianity, 5. Jesus and the Positive Religion. An attempt to present the evidence of the actual existence of Jesus, comprising many interesting quotations from scholarly writers. Gloth, 75 cents; paper, 60 cents, For sale by COLBY & RICH.

For sale by COLBY & RICH.

OUR DUAL EXISTENCE; or, Physical Mediation and its Relation to spiritual Phenomena. Delivered on Sunday evening, Aug. 31st, 1834, at the Hall of the New York Labor Lyceum, by REV. CHARLES P. McCARTHY, who was specially invited by the Ciub to speak on the Philosophy of Modern Spiritualism.

Paper. Price 5 cents.

For sale by REV. C. P. McCARTHY, No. 737 Broadway, New York City, and COLBY & RICH, Bosworth street, Boston.

Boston.

IMMORTELLES OF LOVE. By J. O. BAR-BETT, author of "Spiritual Pilgrim," "Looking Beyond," "Social Freedom," etc.
Axiomatic; Radical; Spiritual; Equality of the Sexes; Moral Incidents; Perfected Marital Relations; Improved Childhood Demandod; Sacredness of Home; Mated Souls in the Edeu of Love.
Bound in tinted paper, beveled boards, \$1.50, postage 5 cents. Plain cloth \$1.00, postage 5 cents. Plain cloth \$1.00, postage 5 cents.

WHY IAM A SPIRITUALIST, ANDIWHY
I AM NOT AN ORTHODOX. By J. B. ANGELL,
Wo feel well assured that it is rare that an opportunity
offers where one can get so much sound and useful thought
for so small amount of time and means as in the purchase
and mature consideration of this pamphlet,
Paper, 10 cents, postage free.

Paper, 10 cents, postage free, For sale by COLBY & RICH. THE SPIRIT-SPHERES Attaching to the Earth, and the Mission of Modern Spiritualism to Humanity, as Affecting all Institutions and Classes of Society. An inspirational Lecture by W. J. COLVILLE. Paper. Price & Cents. For sale by COLBY & RICH.

EVIDENCES OF A FUTURE LIFE, "If a Man Die, shall he Live Again?" A Positive Yes! By CAFT, H. H. BROWN.
Paper, Price 10 cents.
For sale by COLBY & RICH.

THE PARABLE OF ADAM AND EVE CON-BIDERED, and its Significance Elucidated, Paper. Price 10 conts. For sale by COLBY & RICH,

IMMORTALITY: ITS PEOPLE, PUNISH-MENTS AND PURSUITS; with five other Tranco Addresses, Being a course of eight lectures through the trance mediumship of J. J. MORBE, delivered at Gos well Hall, London, during January and February, 1882. Paper; price 50 confe.

TO BOOK PUBCHANERS.

TO BOOK PURCHASERS.

Cotby & High. Publishers and Booksellers, 9 Rosworth street (formerly Montgomery Place), corner of Province street, Boston, Mass., keep for sale a complete assortment of Strinttual. Proofikesive, Revormations And Missellers, and Strinttual. Proofikesive, Revormations And Missellers, and Strinttual. Proofikesive, Revormation and Express, must be accompanied by all or at least hair cash. When the money forwarded is not sufficient to fill the order, the balance must be paid C. O. D. Orders for Books, to be sent by Mail, must invariably be accompanied by cash to the amount of each order. We would remind our patrons that they can regult us the fractional part of a dollar in postage stamps in quantities of Monk than one dollar will not be accepted, All business eperations looking to the sale of Books on commission respectfully declined. Any Book published in England or America (not out of print) will be sent by mail or express. An Catalogues of Books Published and for Sale by Oslby & Rich sent free.

The second section of the section of the second section of the section of

### SPECIAL NOTICES.

FPECHAL NOTICES.

In quoting from the BLANNER OF LIGHT care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our columns are open for the express on of impersonal free thought, but we cannot undertake to endorse the varies shades of opinion to which correspondents give

the varied snaes of opinion to which Correspondents give the range.

The name and address of the writer are in all cases indispensable as a guaranty of good faith. We cannot undertake to return or vreserve manuscripts that are not made. When newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by frawing a pencil or lik line around the article he desires specially to recomment for perusal.

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

# Panner of Pight.

BOSTON, SATURDAY, JUNE 19, 1886.

PUBLICATION OFFICE AND BOOKSTORE. Bosworth Mt. (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, 30 and 41 Chambers Street, New York.

COLBY & RICH, PUBLISHERS AND PROPRIETORS.

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

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

### A Norwegian Medium.

We shall publish next-week an admirable translation, made expressly for our columns by Dr. II. G. Petersen, 6 Worcester Square, Boston, with interesting explanatory remarks by the Doctor as a preface.

The narrative-a biography of the Norwegian Medium Vis-Knut (which account has never before been translated into English)-embodies | had the courage of his convictions sufficienta pathetic and striking page from the spiritualistic history of a distant land, and at an early period, and is from the pen of the distinguished author, Björnstjerne Björnson.

### A Perfect Religion.

President Warren of the Boston University delivered a discourse to the members of the graduating class of that institution, on the last Sunday in May, which none who enjoyed the privilege of listening to it will probably; cease to consider a remarkable performance for years to come, and perhaps to the end of their earth-Iv lives. When he had finished its substance. which was a dream-narrative, he assured his young hearers that inasmuch as they had come for words of wisdom and of counsel; they had received only a dream, though it was 'not all a dream. It was one, however, whose interpretation by them would not be difficult.

He narrated his imaginary experience in the anital of ' one of its main streets, in company with the American Minister, the latter pointed out to him a large hall which was originally built in a spirit of hostility to Christian missions, and designed for a headquarters for all those who wished to rehabilitate the old religions, or in any way oppose the spread of the Christian faith. As they approached nearer, they discovered that a convention of all the nations of the earth had been called to assemble within its walls, to discuss and decide upon a series of questions respecting religion and religious worship. The object was to find out the best and most perfect. The delegations pressed forward for entrance into the temple, each carrying its banner or other distinctive symbol.

There were five questions on the programme, relating to a perfect religion, to a perfect object of worship, to its demand of and promise to the sincere worshiper, to the relation subsisting between the divine object and the human subject, and to the way in which this perfeet religion, if ever found, should be known.

The discussion of each of these five questions was reported in summary form by the preacher. It could readily be seen that one led up to the other. The whole culminated in an imaginary tale that was pathetic and interesting. Of course it brought all doubts and differences around to the starting-point set up in the preacher's mind, which was the Bible, from whose pages it supplied apt quotations. All other religions were made to disappear in the solvent of the Christian, though the Jewish seems to be prudently let alone—the one on which the Christian religion rests.

The purpose of this discourse, thus based on the preacher's dream, was to personify, and so more powerfully illustrate, the various religious opinions and views of mankind, and to show which religion now in existence answered the requirements of them all. And he enforced it by telling his hearers of both sexes that they would find the great world of civilization around them a vaster hall than the dream-land one in distant Tokio, in which are assembled the elect spirits of every nation, and about whose doors hang millions of our humanity. conscious of their own lack of light and truth, waiting to know what has been discovered by their representatives. The discussion within relates to human perfection and to the means for its attainment. The debaters may dwell now upon one phase of force, and now upon another, but the theme is ever the same—the perfection of human beings and the way to this perfection. All are in quest, though by different routes, of a perfect religion; some by a perfeet industrial adjustment; some by a perfect education; some by a perfect government; and

some by a perfect social order. They were told that some of them would be called to speak, while all would be called to vote, in the presence of a hundred nations, for or against the Perfect Religion. "The world convention," said Dr. Warren, "will insist on

knowing what you can tell it respecting its supreme problem. And you will have to meet the demand in a publicity as wide as the world. The days of personal and national isolation are forever gone." Thus far does he go, and there stops. He contents himself with asking his youthful hearers if they will speak for or against the Christian religion, for or against the Bible. But it is evident that upon his words presses heavily the thought, not to be brushed aside in this age any longer, that, as there is so much more to discover and to know, so there is vastly more to tell. The shadow of the larger lies heavily across the preacher's "perfect." The old definitions will no longer answer. Those who accept them. muy continually repeat their declarations of belief in them, but they must go on searching and inquiring for what those definitions still fail to supply them with.

But how is a perfect religion ever to be had on earth so long as a single item is left out that relates to human welfare? If the great problem is life, and all are eager to solve the mystery which broods over its continuation, how is a solution to be had that refuses to recognize revelations from any quarter? How are men to be called spekers after truth who are resolved not to know what may modify or change the little measure of truth they already possess? There is but one meaning to such a discourse as we are commenting on. It is, that the world of to-day is not the world of yesterday, and therefore that it demands different methods, and larger knowledge, and newer views. The church has parted with its old-time power, and is never to regain it. The world has passed through a millennial period of gloom and darkness once, and is now emerging from the shadows behind it into a period of light. And they who come forth to teach it must accept the light that shines from all sides, and not point the way back into the former darkness.

### The Modern Way of Doing Penance.

For the average minister, who has said or done something to abate the confidence of his ecclesiastical associates somewhat, and who seeks for a pretext for regaining it at the expense of anybody but himself, Spiritualism has long offered the opportunity so much coveted, while affording a chance for sharpening his weapons in the presence of those whom he would impress anew with a sense of his dangerous qualities if brought to bay.

The Rev. Waldo Messaros will have to acknowledge himself a fair subject for the portrait sketched in the above paragraph. Very recently he preached a harangue in one of the pulpits of Philadelphia on "The Fallacies of Spiritualism," which was from beginning to end a gross attack without presuming to offer anything like intelligent criticism. Unless we labor under a very positive and plain misapprehension, this Mr. Messaros, who is a minister of very liberal and rational views otherwise, ly to condemn the Old School Presbyterian Church because of the iron-clad nature of its dogmas, and the unbending rigidity of its ecclesiastical rules. He openly acknowledged that he could no longer fellowship with it. Naturally, therefore, he has been made to feel the rough side of Presbyterian (Old School) friendship, and naturally, too, he is desirous of not being utterly cast out of fellowship as an evangelical preacher. 'Honce this voluntary assault by him on Spiritualism. He knew they and he could hate that in common, and hating something together he regarded as the next best thing to their loving something in common. By assailing Spiritualism he thought he could help to make himself "solid". once more with his Presbyterian associates and allies, and in fact with the Orthodox class generally.

He set out in his discourse with a recital of the familiar biblical story of Dives and Lazarus, which he took to prove that God was opposed to the return of spirits to earth. Now, said he, giving his logical screw a whole turn, if this story is true, and God thought it useless and unnecessary to bring the dead man back to earth, do you think that he considers it mecessary at the present time to allow beings from heaven to roam about here at will? Do you suppose that God has changed his mind since that time, and deems it necessary to send souls back here in human form, and, above all, through a medium? No, he answers promptly and positively to his own question. 'He has not changed his mind, and it is against his will that such things should happen." Mr. Messaros thinks he knows all about it: As Sidnev Smith once observed of another and a far more distinguished man, "Science is his forte,

and omniscience is his recreation." But we have a very different and a much more rational answer to make to Mr. Messaros's question and assertion. He says it is against God's will that such things should happen as everybody knows are happening. Now, if any fact or event can happen in the universe against God's will, then manifestly he cannot be an omnipotent God, and the reverend gentleman confesses himself the worshiper of a created, imperfect and fallible being. "All this theory of raising spirits" says he, "is a fraud." "In reality, the Spiritualists have no ground to stand upon." "If spirits do come back, it must be through some will, and it is surely of no will either of God or Satan." But he had just previously declared it to be "against God's will," and, therefore, in his judgment, there must be a human will that is greater than God's will. And so on in a similar strain of inconsistency he denounced all mediums as frauds, which it is a perfectly easy matter for any one to do: but he presented no new observation, no fresh proof, nothing but a bald ipse dixit, telling his hearers to wait till they got to the other side and saw for themselves.

Whether this harangue of our clerical friend and good evangelist has done him any appreciable benefit in the quarter simed at is of course more than we can tell. He ought to know heat about that. But we would kindly suggest to him that he is forced to purchase favors of his ministerial brethren at a very dear price when he feels compelled to wallow after this fashion in their presence and placate prejudices quite as hateful as the cast-iron rules he has burst asunder. Let him proceed in the path of duty in another and a better way; rather, in all humility and charity, in a spirit of inquiry after the living truth; not thinking either to make friends or to save them by burning incense to the idols of prejudice and hatred and the wornout gods of dead superstition.

MRS. EMMA HARDINGE BRITTAN is to be the subject of a portrait and biographical aketch in the Medium and Daybreak (London) of June 25th. The article will give an interesting account of her remarkable career as a medium and be greatly appreciated by hosts of the ceedings in Harvard College. The article was friends of that lady in this country and Europe. | grand in truth."

## Taimage on the Labor Question.

The Rev. Dr. Talmage remarked, in a recent discourse on the conflict between labor and capital, that many people were looking for a chaotic condition of society in consequence of it. But he said No. There have been, and there yet may be, terrific outbursts of popular frenzy, but there will be no anarchy. And one way to avoid anarchy, said he, is to let people know what anarchy is; the wreck is to be pointed out in order to be able to steer clear of it. This is the way he proceeded to define it: it is abolition of right of property; it is wholesale robbery; it is every man's hand against every other man; it is arson, and murder, and rapine, and lust, and death triumphant; it means the extermination of everything good, and the coronation of everything infamous.

He openly declared the mutual dependence of labor and capital. Just as Paul, the tent-maker, said, "The eye cannot say to the hand, 'I have no need of thee." Relief will come to the working classes through a better understanding between employer and employed. Before the contest goes much further, it will be made plain that their interests are identical; what helps one helps both, and what injures one injures both. The great publishers of New York and Philadelphia were once book-binders or printers on small pay. The carriage manufacturers of the country used to sandpaper the wagon bodies in the wheelwright's shop. Peter Cooper was a glue-maker. The capitalists of the twentieth contury are, in these last fourteen years of the nineteenth century, sitting with their feet on the shuttle, or standing up swinging the pickaxe, or doing some kind of hard work. Henry Clay was the "Millboy of the Slashes"; Hugh Miller was a stone mason; Columbus was a weaver; Halley was a soapboiler; Arkwright was a barber; Hogarth was an engraver of pewter plate; and Horace Greeley begun his life in New York with \$10,75 in his pocket, his all.

It is only a step that takes a laborer over to the capitalist. The leading combatants in this great war are really and chiefly, on the one side, the men of fortune who have never been obliged to labor and who, therefore despise it, and on the other those who could get labor but will not have it, or will not stick to it. Relief will only come through a cooperative association. Dr. Talmage meant by this, the plan by which laborers become their own capitalists, taking their surpluses and putting them together and carrying on great enterprises. Cooperation he holds to be the one and only solution of this question; the sole path by which the laboring classes as a whole, or any large number of them, will ever emerge from the hand-to-mouth mode of living, and get their share in the rewards and honors of our advanced civilization. Cooperative association has been favored by men like Thomas Hughes. Lord Derby and John Stuart Mill, who have devoted years of their lives to the study of this

question. In addition to the foregoing, Dr. Talmage thought it was best for the employer to let his employés know from time to time just how matters stand financially and otherwise in his business. It is often the case that the workmen blame him because they suppose he is getting along finely, when he may be oppressed to the last point of endurance. Employers will find out, after a while, that it is for their interest, as far as possible, to explain matters to their employes. Frankness on one side invites confidence on the other. Said he, "The hard hand of the wheel and the soft hand of the counting-room will clasp each other yet, and in congratulation." But there must first be a full and complete understanding between labor and capital.

## Dr. Bartol on Spiritualism.

Dr. Bartol took the ground, in a late discourse, which was exclusively devoted to a consideration of the subject, that Spiritualism and Christianity "join hands against materialism as a common foe; not against matter, but against the theory of matter that it is the cause and precedent of which mind is but the blossom and consequence." He said that "with one voice they proclaim that matter is the tool and not the workman, the servant and not the lord, the accompaniment of this beautiful universe and not the piece, a composition and not the composer, being itself by mind composed and produced."

He characterized materialism as a hypothesis without a base. He asserted that the materials are not the builders, far less the builder; that the pigments are not the picture, far less the painter; and that matter is not the human body, far less the human soul. "Christians." said he, "believe in the recognition of friends in heaven, and Spiritualists believe also that they will, after a little time, meet their friends in the great temple of which this earth is but the ante-room." He was not inclined to dispute it, but he inquired if friends are not or within the porch, or within the palace of the New Jorusalem. My friend, said he, is highly intelligent control. He concludes his my friend in the valley darkly or on Mount astatement with the following outspoken sen-Zion, at the table, or in the long procession to the grave. For as a candle lightens up a cave, so a good soul lightens up and turns everything into paradise, for it is paradise wherever that dear soul is. "What is our body," he asked, but like a heavenly form for the pure atmosphere in which it swims? and what is sin but sickness in the mind? and what is sickness but sin in the body? For every particle, invisible as it may be in this organism, is a preordained and infallible servitor of virtue, or executor of judgment for transgression, an avenger of guilt. For the judgment seat of God is not in the skies. awaiting the last trumpet for its erection, as a scaffold in the jail-yard is raised at the stroke of a bell; but is announced now for every excess of passion or slothful neglect; and what are these but perverted operations of the mind?"

Dr. Bartol is a man possessed of the courage of his convictions, and he is an investigator always. And as such, he has discovered that Spiritualism is a wast truth that includes other truths thought to be comprehensively final,

## The Cleveland (O.) Lyceum

Will hold a Basket Grove Meeting-its twentyfirst annual—at Geauga Lake, on Sunday, June 20th. See official announcement on our third page, for particulars.

Mrs. E. W. Guilford (of Cincinnati) in a business letter to us says: "I must tell you of my delight on reading the spirit communications [first page, BANNER, May 22d] through Mr. Mansfield to Allen Putnam from Profs. Agassiz and Walker in regard to the Willis pro-

### John B. Gough a Medium.

It is not so long since this great and eloquent apostle of Temperance passed to his reward in the land of souls; neither is it many weeks since the Christian ministers of Boston-or at least some of them—called and attended a memorial meeting in honor of the life-work of Mr. Gough. But we doubt if any of them suspected him to have been, as he walked among them, an impressional or inspirational medium! And yet the evidence is accumulating, since his demise, that such he was.

An article appearing in the Hartford (Ct.) Times records that he (G.) never in his life wrote out a speech beforehand, and never prepared the notes for one, trusting to what is called by the world in general "the spur of the moment"-but which Spiritualists better understand to be the influx of thought from unseen intelligences friendly to the object to be subserved-for what it should be given him to utter. One particular fact was made much of, as it well might be; and that was, that a man who had gone over the civilized world making thousands of addresses for the long term of forty-three years, should confess to suffering from "stage fright" every time he rose to address an audience, up to the very last. "I have never known the time," he said, when I did not dread an audience. Often that fear has amounted to positive suffering. and seldom am I called on to face an audience when I would not rather by far run the other way; and as I grow older this suffering is increasing."

But, this writer continues, after his first fright began to subside, he became semi conscious, and grew eloquent and affecting beyond modern example. Describing his own personal experience to others, he (G.) has said: "After the first nervousness has passed I have but little sensation, except the desire to make my audience feel as I feel, see as I see, and to gain dominion for the time being over their wills and affections. If I succeed in this, or think that I have their sympathy, and especially should they be responsive, the fear is all gone; then comes a consciousness of power that exhibarates, excites, and produces a strange, thrilling sensation of delight."

Here are all the experiences of the exceptionally impressive nature. They plainly show Mr. Gough to have been in reality an impressional medium, and fully explain both the secret and the marvelous extent of his power over others. A magnetism flowed from his speech, gesture and presence that came to him and was employed by him, unconsciously as he himself admits, as he never could have hoped to exert his own individual store unaided. The "stage-fright" he refers to in terms of complaint, was only the effort made by those who inspired him to come into still closer relations to him, to come nearer to him; and all genuine mediums of the same class are prone to feel similar peculiar sensations described by him without his being able to explain the reason for it. Thus do we discover the uniform operation of the laws of spirit-influence wherever and under whatsoever circumstances they are put in motion.

### Strong Testimony in Favor of the Banner Messages.

In the June number of the Carrier Dove, published at San Francisco, Cal., we find an extended editorial from the pen of Albert Morton, its able assistant editor, in defense of the Banner of Light Message Department, and the bona fide character of the verifications (of spirit-messages) from time to time appearing in our columns, which was called in question in rather an unbrotherly fashion by "C. C. M.," correspondent of London Light, some time since. Mr. Morton remarks in this connection, as regards his own personal experience with these communications and the verifications in anestion:

"We are among the parties implicated by this unmany times have we been requested to write acknowledgments of the correctness of messages published in the BANNER, by parties whose tears of gratitude were to us-lacking the remarkable acumen of our legal censor—sufficient andence of their sincerity. We have surprised and comforted bereaved parents, husbands and wivesstrangers to the consolations of Spiritualism-by the presentation of these messages, which were accepted as truthful evidence that the loved ones still lived : doubts have been removed and sorrow has given place to comfort; in this work we have felt that (unknown. even to the medium, whom we have known from childhood, and whom we consider one of the most indefatigable, conscientious and worthy mediums living) we were doing the angels' bidding. Alas! our censor leaves us only the choice of two evils : we are a credulous dupe, or that most infamous of all creatures, a swindler, imposing on the most sacred hopes and aspirations of humanity."...

Mr. Morton takes occasion further on in his article to state that in the answers to questions, numbers of which are given in reply to those presented orally, after the medium is entranced, much is furnished that is interesting the same whether they be on the thresholds and instructive-many obscure problems are solved, presenting evidence of an elevated and tence, embodying a fact (italics our own) in the history of the Message Department which ought to convince any unprejudiced mind of the entire honesty of all parties concerned:

"We are cognizant of a vast amount of good having been done through the agency of this department of the BANNER, which has been maintained at great expense to the publishers, without reward save the consciousness of having been faithful to the duties entrusted to their charge. May the good BANNER long float to carry information to hungry minds and consolation to mourning hearts."

## Aid for the Eddys.

Harriet E. Beach of New York informs us that both William and Horatio Eddy are prostrated by disease—the former having been an invalid for eight months, the latter four months—and have exhausted their means, consequently are obliged to look for assistance to the Spiritualist public. Those who feel that in the past they have received satisfaction at séances through the instrumentality of the Eddy Brothers, cannot do better than to practically acknowledge the fact by coming to the front in a pecuniary sense. Funds for their relief may be sent to them at Chittenden, Vt., where both at present reside.

Dr. Hodges's vigorous address recently before the Massachusetts Medical Society contained a great deal of good common sense relative to the health of young women. "Refined emaciation, fair anomic complexion, eyes made brilliant by dilated pupils, decorous concealment of undeveloped busts and slender arms, excitable and restless temperaments," the Doctor declared to be "the retributive symptoms which betray a lack of food, sleep, fresh air and | for the use of Spiritualists and Liberals. They will be

### Spiritualism in the Secular Press.

At the request of the Cleveland (O.) Plain Dealer, who, with a liberality highly commendable, announces its intention to give place in the columns of the Sunday issue to representatives of all religious beliefs, a lengthy elucidation of the principles of Modern Spiritual. ism was given, on the 9th ult., by Thomas Lees. After thanking the publishers for the opportunity of addressing their readers on a theme which, under the very erroneous belief that its discussion is not acceptable to their patrons, is ignored by many, Mr. Lees says:

"The free thought of science has made sorry work, of the old creeds of our forefathers, and it is well that they have spent their force. The sacred wall built round theology's castle as a protection against the assaults of skepticism is crumbing to pieces through the persistent thought of honest doubters and the intrepidity of modern investigators."

Mr. Lees then arraigns the clergy as a class or their studious neglect of informing their hearers of the truths of Spiritualism, either avoiding all reference to the subject, or if venturing to allude to it, giving only distorted views for the purpose of misleading their congregations. Says Mr. L.:

" Every age has its special needs, as we by growth become fitted for higher truths. By ignoring Spiritu. alism and its teaching we shut our eyes to the light in refusing to correct old errors. In the economy of nature new truths are unfolded, certain things seem to come at opportune times; and in all spirit of humility I would say to the clergy it may be possible that Spiritualism is here through what is often spoken of by them as 'God's special grace.' ...

For thirty-eight years this new heaven-born dispensation has been stigmatized by those who should have welcomed it as anti-Christian, heretical, etc., vet after running the terrible gauntlet it still lives and shines to-day, brighter probably by the friction and jostling it has received. Its different modern phases are but an outgrowth and continuation of the Spiritualism of the Bible, and other sacred writings antedating that much-prized book....

All hall, then, to Spiritualism, which has been such an important factor in giving us the present liberation, for it is through this free and progressive thought that means will be devised to escape from the many growing evils and horrorathat surround us."

### The Coming Religion.

GERALD MASSEY'S concluding lecture of the series given by him in St. George's Hall, London, was delivered on Sunday, May 30th. His subject was "The Coming Religion," speaking in the name of which, he said, as reported in the London Daily Chronicle:

"We mean to do our own thinking, and to have absolute freedom of thought and expression. We mean to rescue our Sunday from the sacerdotal ring. But we do not mean that the day of rest and recreation shall fall into the hands of the capitalist. We mean to rescue this world from the clutches of those who profess to have the keys and the keeping of the other-they who hold up the other world in front of that beast of burden, the 'producer,' as a decoying lure, like the bunch of carrots before the donkey's nose, in order that the suggestion of plenty in paradise may induce him to forego his common right to grazing ground on earth. We mean to have the national property restored to the people, which the churches and other bodies have fliched from the people. We mean that the land, with its inalienable right of living, its mineral wealth below the soil, and its waters above, shall belong to all. We mean for woman to have perfect equality with man, social, religious and political, and her fair share in that equity which is of no sex. In short, we intend that the redress of wrongs, and the righting of inequalities which can only be rectified in this world, shall not be put off and postponed to any future stage of existence. The religion of the future has got to include the salvation of humanity for this life. It has to be a sincerity of life, in place of pretended belief; a religion of science, in place of superstition; of joy justead of sorrow; of man's ascent instead of his fall; a religion of fact in the present, and not of mere faith for the future; a religion of work rather than of worship-of reality versus delusive idealisms; and in place of the deathly creeds, with all their hungry parasites of prey, a religion of life actual, life here, life now, and no longer the mere promise of life hereafter."

## Heré It Is Again.

Seventy-Eighth Commence ment Day of Old Andover Seminary, June 10th, after the regular graduating exercises were over, the alumni, officers and faculty, together with invited guests and other friends of the Seminary, sat down to dinner, and of course the customary speech-making occurred when the eating was done. The report states not only that the number present was larger than usual, but that the enthusiasm was at times so great that ordinary demonstrations of feeling were found inadequate to do justice to the afterdinner oratory. Among the speakers was Mr. Sheldon of the graduating class, who humorously referred to the dissatisfaction which prevailed among the undergraduates with the Seminary sanitary arrangements. He said that the blankets provided for the beds in the dormitories were too short at one end; also that 'the pump is too far from the seminary and too near the cemetery"; and that, as the question has been asked "Who ate Roger Williams?" because the roots of an apple-tree were found to have penetrated his coffin; so in some future day "it may be suggested that one of our number has derived his inspiration from drinking Moses Stuart," which created "immense laughter." After the laughing is over, we suggest on our part that a serious comparison be made by these theologians between the sanitary as well as inspirational effects of cemetaries and crematories.

## The Blair Educational Bill.

There was a large gathering at the June meeting of the New Hampshire Club at the Revere House in this city recently. President J. C. Moore occupied the chair. An able address was made by Maj. Bingham, of North Carolins, who directed his remarks toward the Blair Educational Bill. He said he was pleased to know that a New Hampshire Senator was the originator of the bill, a measure which he considered would do more toward settling the differences between the North and South than anything else. The two greatest blessings, he remarked, that ever befell the South were the failure to establish itself as a nation, and the abolition of slavery. The South intends to imitate the good of the North; and the more we see of the North the better we like her people. We regard with pleasure, the interest taken by the latter in the endeavor to promote better education in the South. The Government owes to the South something besides the ballot: The masses of the people of the South are in sympathy with the Blair Bill, and eight of the nine Representatives in Congress from North Carolina voted for it. The speaker earnestly hoped that the measure would become a law. He. characterized the bill as the greatest educational measure ever conceived and definitions and

EF We understand that Dr. B. M. Lawrence, of Hartford, Conn., is writing a volume of Spiritual Bongs I published in the autumn.

### A Good Man Gone Home.

Mayor Thomas A. Doyle of Providence, R. I. passed to spirit-life on the 9th inst. at the age of fifty-nine. He has been in office in that city almost continually since 1848, as councilman, assessor, school committeeman and mayor-serving as mayor nearly eighteen years. He has been a zealous Mason, and had held very many of the principal offices, including those of Grand Master of the Grand Lodge, and Grand High Priest of the Grand Chapter in Rhode Island, and Grand Generalissimo of the Grand Commandery of Knights Templars of Massachusetts and Rhode Island. He was also an active member of the 33° of the Ancient and Accepted Scottish Rite. In April, 1881, he was elected Senator from Providence to the General Assembly. Mayor Doyle was a decided Spiritualist. We have on several occasions in the past received letters from him on the subject of the Spiritual Philosophy.

### A. B. French's Lectures.

G. B. Stebbins says of Mr. French's brochure: "I have just had a good hour. I have been reading in the volume of his lectures which my friend A. B. French has published. I want a great many others to have an hour of enjoyment and profit in the same way. This they can have by getting this valuable book, in which they will find help, strength and inspiration. Here is an eloquent and able book, full of food for thought; it should be read by thousands, and I hope it may be." Colby & Rich have the work on sale at 9 Bosworth street, Boston.

Jesse Shepard is reported by The New Thought as having given in Des Moines, Iowa, on the evening of June 1st, one of his unparalleled musical séances, of which it says: "The music cannot be described; one must hear for himself, and even then I doubt if any person can fully appreciate from one séance the wonderful things that occur in Mr. Shepard's pres-The account of what occurred is similar to what our readers are familiar with from frequent description in our columns. Of this particular occasion says "M. E. H.": "Itseemed as though the embodiment of a musical god had dropped into our midst. As wave on wave of deep, rich melody, floated out on the night air, my inner senses were thrilled and stirred as never before in my life. It seemed sometimes as though every octave on the piano was touched at the same instant; and while the whole atmosphere seemed filled as with one grand diapason, voices were heard, several members of the circle hearing whispers in answer to a question or a thought." Of the general effect of Mr. Shepard the writer says; 'Mr. Shepard never sings of himself, never touches a piano save when he gives his entertainment. Suppose it is all Jesse Shepard, as some skeptics may claim. When we consider he never studied music, and never practices on any instrument, that he plays by request from any one of the old masters, and always with a style peculiar to the author, as is conceded by all musicians who hear him, it must be admitted, even if there were no inspiration in the modern sense, that Jesse Shepard is the most wonderful phenomenon ever known to the musical world. His music has converted hundreds to a belief in Spiritualism that could not be won by argument or physical manifestations."

An itinerant "Professor" (!) known by the name of "W. W. Dayton," is winning plaudits from those church folks whose ignorance makes them bigoted, and from the rabble, who, for like reason, give their money to be amused. He held forth on the evening of June 3d in East Bridgewater, Mass. He is justly entitled to call himself a "Professor," for about all his stock in trade appears to be to profess to do many things which he utterly fails to accomplish. A few penny-show, sleight-of-hand tricks, an expert employment of his tongue and a brazen effrontery of manner serve to fill his landscape. pockets with dimes and the brains of his victims with fog, and so he goes from place to place, deluding the people into the belief that what he does is identical with spirit-phenomena, when no person possessing the smallest grain of common sense fails to see that it is the furthest remove from being so. In the meantime no one molests him, and he and others of his class are entirely overlooked, his impositions upon the public possibly applauded by those self-constituted guardians of the people whose exploits in the seance room, under pretence of "exposing fraud," are now and then sensationally recorded in the daily papers as deeds of unsurpassed heroism.

Of this Prof. Dayton's doings in East Bridgewater a correspondent says:

"Although he set the town in an uproar for a short "Although he set the town in an uproar for a short time, as the members of his audience are coming to their senses they are trying to solve the query, 'What has that sleight-of-hand performance got to do with Spiritualism?' But it made an opportunity for many churchmembers to attend a show that, under its proper name, they would be ashamed to be seen at; with the idea probably of 'anything to beat' Spiritualism, an excuse was found, with hopes of gratifying their animosity toward one of the most blessed causes ever youchsafed to humanity."

It is matter of notorious experience that ideas occur to all of us we know not how or whence. As Emerson remarks, we may try to think about a given subject until all is blank to our thought, when we go out and walk, or engage in some new action, or perform some unaccustomed duty, and suddenly the very ideas we waited for so long in vain come like a flash across the mind. They are given us. We cannot compel them. The most we can do is to put ourselves in the right condition to receive them. They come from the invisible world, the world in which ideas are generated. The world of thought is the only world of ideas there is for us. It is not in books, except only so far as books prepare the attention and help create the necessary state of receptivity. And shall a venal newspaper press presume to affirm that because spiritual mediums fail to bring us these formless creations of the unseen world. therefore they are not helps to us by reason of bringing us into closer relations with that world? Shall man denounce their communications, of whatever purport, because they do not feed the minds of mortals with the raw material out of which thought is manufactured?

THE SPIRIT MESSAGE DEPARTMENT this week will be found to contain answers by the Controlling Intelligence to queries regarding "fulfillment instead of prophecy"; "Jesus Christ" as known to the spirit-world; self-injury, and its bearing on others; why cannot communications be obtained at the BANNER circles by parties present? [which explains a question often raised,] etc.; the usual Invocation, and messages from seven excarnated spirits, among which FANNIE PARNELL'S will be found of marked interest at the present moment.

John R. Griffiths, of Wichita, Kansas, writes us that his attention being aroused by an article entitled, "The Decline of the Ghost" in fictitious literature, which found place in the Popular Science Monthly of New York, he addressed a reply to the editor of that paper, wherein he took ground that Modern Spiritualism was the power which in these modern days had robbed the old-time "ghost' of its supposedly supernatural character, and proved that manifestations of whatever nature from beyond the tomb were accomplished under natural law and for specific purposes. He forwarded this reply, with other points made, to the editor of the Monthly, and received the truly scientific (?) answer, "As we take no stock in Spiritualism so called, we shall be compelled to return your letter unpublished."

The General Assembly of the Presbyterian Church, recently held in Augusta, Ga., to whose unquestioning restatement of the Genesaic-Adamic origin of the race we referred in a recent issue, took occasion before the conclusion of its sessions to still further prove itself to be but a collection of purblind owls surprised by the morning sun, in its action condemning the running of Sunday trains, publishing and reading papers on Sunday, also sending and receiving mail on that day. Rev. James W. Woodrow, D. D, one of the Professors at the Columbia Theological Seminary, who was recommended by this choice collection of "saints" for dismissal because he courageously held and expressed "views repugnant to the word of God, and our confession of faith," ought to render up thanks for escaping from such company.

Here is a sad result of the vaccination curse. Hundreds of such cases are continually coming to light, and yet the people become blood-poisoned, by allowing themselves to be inoculated through fear of taking the smallpox. It seems that a Mrs. Tubbs, of Red Bluff, Cal., according to the local press, was vaccinated fourteen years ago, but it never took until a week since, when the arm became sore and swelled to twice its natural size from the effect of the vaccine matter. That is the way it sometimes works, and thus it is that disease is transmitted from sire to son.

STAFFORD.—The lecture season of the Spiritualists of Stafford, Ct., concluded on Sunday, the 6th, Dr. J. M. Peebles of Hammonton, N. J., giving the two closing lectures. This society, owning an excellent hall, gift of the late Calvin Hall, is in a very sound financial condition.

The New Spiritual Temple Society, in Boston (corner Newbury and Exeter streets), closed its meetings Sunday, June 13th, for the summer months. Mrs. N. J. Willis gave the ad

### Dreams.

To the Editor of the Banner of Light:

It is singular that in all the elaborate essays written upon dreams, none have touched the key-note which might waken a divine strain of hidden melody. Dreams appear, to me, as reflected forms-the lights and shadows of hereafter life. As the soul acts in proportion as the body is subordinated, so in that semi-spiritual condition caused by bodily rest and material slumber comes its partial freedom-approximating to its completeness through dissolution. The poet Coleridge dreamed an exquisitely spiritual poem—so deeply intoned as to project itself upon his waking perception. Who will doubt he now lives and breather an existence whose ethereal harmony is glorious be yond all mortal poetry?

We dream in accordance with our interior natures Those whose organs of wonder and surprise are so phenomenal in their development, constantly behold strange and incongruous visions. There are those who (more deeply gifted with spiritual insight) have but to shut out the external world by the curtain of sleep, to look upon the resplendent glories of thatbrighter world, enfolding this with its atmosphere of light.

A dream is a flash of psychological lightning, which in an instant lights up and reveals the entire spiritual Cleveland: O.

From Boston, May 24th, Mr. C. C. BENNETT passed on to spirit-life at a ripe age. He was the principal of the Order of Inspirati, also originator of the same, and had traveled extensively for the past fifteen years. He was an annual visitor at Saratoga Springs, where he exercised his spiritual gifts as a healer. He will be well remembered by the citizens of Augusta and Farmington, Me. He formerly resided in New York City, also in Providence, R. I., but at the time of his departure was stopping at the Somerset Street Hotel, this city. His passage from the mortal was sudden; he lectured in Boston on the Sunday evening previous; on Monday he was about the hotel in his usual good spirits, until he was stricken down about seven o'clock in the evening with a shock or stroke of some nature, from the effects of which he survived but about one hour, and never perceptibly regained consciousness. His brother, journeying from New Haven, Conn., took his body to that city, it being his home before his visit to Boston. Mr. Bennett was an indefatigable worker, had very peculiar views, and wrought for their development, and without doubt made cures through his spiritual gifts, to whatever source he himself was led to ascribe them.

Col. David Bugbee, of Bangor, Me., recently attained the 50th anniversary of his engaging in the book binding and stationer's business in that city. A local journal records that" from small beginnings a business of large proportions has been developed, and throughout Eastern Maine to-day there is not a business house that is more widely known or that enjoys a more enviable reputation than that of David Bugbee & Co." The business has been for years located on Kenduskeag Bridge, a prominent landmark in Bangor's commercial limits. Col. B. commenced life at Pomfret, Vt.; attended school at Plymouth, Mass.; was employed by the late Benj. Bradley in Boston; located for a while in Portland; went thence to Bangor in 1836; when not quite twenty years of age he established himself on Central street, from which point his advance to mercantile reputation and a handsome pecuniary competency has been steadily maintained.

We are in receipt of a brief note from Mrs. Carrie E. S. Twing, in which she expresses pleasant appreciation of the BANNER's course, saying: "I bless you for your kindness and charity to all. I do not think when we get into that 'other life' we shall ever regret having been too kind." She further says that her health has been excellent for a year past, and she has made an extended tour this spring, with good results, to points in Ohio and Pennsylvania.

The Massachusetts Eclectic Medical Society was represented by about one hundred practitioners of that school of medicine at two days' sessions at the Revere House in this city last week, terminating with a dinner, the post prandial exercises of which consisted of remarks by the newly-elected President, Dr. Gerald of Franconia, Professor Alexander Wilder of New Jersey, and others.

Horsford's Acid Phosphate. Well Pleased. Dr. C. Roberts, Winchester, Ill., says: "I have used it with entire satisfaction in cases of debility from age or overwork, and in inebriates and dyspeptics, and am well pleas-ed with its effects."

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

Movements of Mediums and Lecturers

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

Miss Carrie E. Downer spoke at Georgetown, N. Y. May 2d; Columbus Contre, May 16th; Stockwell, May 2d; Waterville, the 23d; Deausville, the 26th, and at Pratt's Hollow the 30th. Will speak at Peterboro', N. Y., June 20th. Those wishing her services may address her at Baldwinsville, N. Y.

Frank T. Ripley lectured at Eagle Hall, Boston, Sunday June 18th, at 7½ o'clock. Subject: "Is Materialization a Fact? Is Transaguration a Fraud?" Tests at the close of lecture.

Mr. J. W. Fletcher, who is now at the St. Nicholas Hotel, Boston, Mass., will not lecture at any campetings this season. Both Mr. and Mrs. Fletcher will pass a short time at their cottage at Lake Pleasant during the summer.

Mrs. J. K. D. Conant will be in Brockton, Mass., for a few weeks, when she will go to Onset, Mass.

Mr. J. Frank Baxter gave two practical and timely discourses in East Bridgewater last Sunday. He will make his annual visit to Hanson next Sunday, the 20th. Parties in the vicinity interested will please take note.

Fannie Davis Smith was to address the Saratoga Spiritualists last Sabbath, morning and evening, in Grand Army Hall—Dr. Mills to give tests from the platform at the close of the evening lecture. Mrs. Maud E. Lord, so the Golden Gate states, is

Mrs. S. Willis Fletcher has received an offer to visit England from several prominent persons—her remark-able prophecies being fulfilled to a marked degree. The invitation will not be accepted before the au-

THE BANNER OF LIGHT, an advertisement of which can be seen in another column, is the oldest, the best and the most reliable spiritual oldest, the best and the most reliable spiritual paper published. We hardly see how a Spiritualist can get along without it. It consists of eight large pages, and contains weekly the most reliable spiritual news from the old and new world. It is published by Colby & Rich, 9 Bosworth street, Boston, at \$3 peranum. The Message Department page is worth three times the money. Spiritualists, patronize your paper.—Weekly Enterprise, Orange, Mass.

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

### Married:

At Auburn, N. Y., June 8d, 1880, by Rev. J. H. Harter, Vincent Presho and Rebecca Wright, all of Auburn. The presents were numerous and valuable.

### 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. Per year, \$1,00.
THE SPIRITUAL OFFERING. Published weekly in Ottumwa, lowa, by D. M. and N. P. Fox. Per year, \$2,00.
THE OLIVE BRANCH. Published monthly in Utica, N. Y. \$1.00 per annum.
THE CARRIER DOVE. An Illustrated Monthly Magazine, containing Portraits and Biographical Sketches of Mediums and Spiritual Workers. Published in Oakland, Cal. \$2,50 per year.
LIGHT: A journal devoted to the Highest Interests of Humanity, both Here and Hereafter. London, Eng. Price \$3.00 per year.

MARITY, Join Refe and Refearer. London, Eng. Frice \$3,00 per year.

THE MEDIUM AND DAYBREAR: A Weekly Journal devoced to Spiritualism. London, Eng. Frice \$2,00 per year, postage 50 cents.

THE THEOSOPHIST. A Monthly Journal, published in India, and sent direct from India to subscribers. \$5,00 per

annum.
THE GOLDEN GATE. Published weekly in San Francisco,
Cal. Per year, \$2.50.
THE PATH. A Monthly Magazine, devoted to Universal
Brotherhood, Theosophy in America, and Aryan Philosophy.
\$2,50 per annum.

## For Sale at this Office:

FACTS. A Monthly Magazine. Published in Boston. Single copy locents.

THE SPIRITUAL OFFERING. Published weekly in Ottumwa, Iowa, by D. M. and N. P. Fox. Por year, \$2,00. Single copy Scents.

THE CARRIER DOVE. An Illustrated Monthly Magazine, containing Portraits and Biographical Sketches of Mediums and Spiritual Workers. Published in Oakiand, Cal. Single copy, 25 cents.

THE ROSTRUM. Published in Vineland, N. J. A Fortnightly Journal, devoted to the philosophy of Spiritualism, etc. Price 5 cents.

MISGRILANEOUS NOTES AND QUERIES, with Answers in all Departments of Literature. Monthly. Single copy, 10 cents.

THEOLIVE BRANCH: Utica, N.Y. A monthly. Price THE ULIVE BRANCH: UICS, N. I. A MUDERLY. FREE IO CORES.
THE NEW THOUGHT. Published weekly in Des Moines, Iowa. Per year, \$1,50. Single copy, 5 cents.
THE WATCHMAN. Published monthly at Chicago, Ill. Eight pages. Per year, \$1,00. Single copies, 10 cents.
THE TRUTH-SEKKER. Published weekly in New York.
Single copy, 8 cents.
The Mind-Curre and Science of Life. Monthly.
Published at Chicago, Ill. Single copy, 10 cents.
THE HERALD OF HEALTHAND JOURNAL OF PHYSICAL CULTURE. Published monthly in New York. Price 10 cents.

CULTURE. Published monthly in New York. Price 10 cents.

THE SHAKER MANIFESTO. Published monthly in Shakers, N. Y. 60 cents per annum. Single copy 10 cents.

THE THEOSOPHIST. A Monthly Journal, gublished in India. Single copy. 50 cents.

LIGHT FOR THINKERS. Published weekly in Atlanta, Ga. Single copy. 5 cents.

THE GOLDEN GATE. Published weekly in San Francisco, Cal. Single copy. 10 cents.

THE PARH. A Monthly Magazine, devoted to Universal Brotherhood, Theosophy in America, and Aryan Philosophy. Single copy, 20 cents.

## RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first and every insertion on the fifth or eighth page, and fifteen cents for each subsequent insertion on the seventh page.

Special Notices forly cents per line, Minion, each insertion.

Business Cards thirty cents per line, Agate, each insertion.

Notices in the editorial columns, large type, leaded matter, fifty cents per line.

Fayments in all cases in advance.

#3" Advertisements to be renewed at continued rates must be left at our Office before 12 M. on saturday, a week in advance of the date wherem they are to appear. The BANNER OF LIGHT cannot well undertake to vouch for the honesty of the many advertisers. 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 interdicted.
We request patrons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonorable or unworthy of confidence.

## SPECIAL NOTICES.

Cure for the Deaf .- PECK'S PATENT IMPROVED CUSHIONED EAR DRUMS PERFECTLY RESTORE THE HEARING and perform the work of the natural drum. Invisible, comfortable, and always in position. All conversation and even whispers heard distinctly. Send for illustrated book of testimonials, free. F. Hiscox, 858 Broadway, N.Y.

Andrew Jackson Davis's office estab-lished 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.

Dr. Jas. V. Mansfield, at 28 Dartmouth street, Boston, answers scaled letters. Terms 83, and 10c. postage. 4w\* My15

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

To Foreign Subscribers the subscription price of the Bannes 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.

ADVERTISEMENTS.

THE MONTREAL AND BOSTON AIR LINE Passumpsic Railroad. The Direct Through Line to Lake Memphrema gog, Monireal, Quebec, and all Important Points in the Dominion of Canada.

Through Fast Express Trains from Boston and New York, with Elegant Sleeping and Drawing-Boom Coaches.

Thill's route is not only the shortest, but it passes through the most picturesque parts of Now England. The River, Lake and Mountain scenery is unaurpassed. The Memphremagog House, at Newyork, Vt., is one of the best conducted summer hotels in the country, and the proprietor, Mr. W. H. Witt, has had a long soperience in catering to the wants of tourists. The hotel is charmingly situated upon the shores of the beautiful Lake of the same name, and the location is both healthful and picturesque. Boating, Fishing, Ridling and daily Steamboat Excursions on the Lake.

Twelve miles from Newport by steamer, twice a day, is only a flead Park and Mountain House, a most delightful forest resort at the base of the beautiful mountain of Owl's Head, and a favorite place of resort for great summer gatherings.

Head, and a favorite place of resort for great summer gainorings.
Tourist tickets, at reduced rates, for sale by W. RayMOND, 226 Washington street, Boston, and at 207 Broddway, New York.

A New Story, descriptive of Lake Memphremagog, by
Frank H. Taylor, entitled "THE HERMIT OF THE
LAKE, OR THE ISLAND PRINCESS," can be obtained
of W. RAYMOND, 226 Washington street, Boston, or will
be mailed free by addressing N. P. LOVERING, Jr., General Ticket Agent, Passumpsic Railroad, Lyndonville, Vt.
M. P. LOVERING, Jr.,
General Ticket Agent.

Superintendent.

General Offices, Lyndonville, Vt.

Jes

## FACTS.

A MONTHLY MAGAZINE, Devoted to Mental and Spiritual Phenomena

INCLUDING

Portraits and Biographical Sketches, Essays
and Theoretical Discussions upon these
Subjects, and Music.

CONTENTS OF JUNE NUMBER.

Portrait of Mr. Wm. H. Mumler. How Mr. Nelson Found His Knife. Mr. Charles W. Hidden. What Helped to Make Me a Spiritualist. Mrs. A. M. Gla-

What Helped to Make Me a Spiritualist. Mrs. A. M. Grading.
Independent Writing. Judge Nelson Cross.
How I Became Practically Convinced. Mr. H. S. Cook.
A Vision Verified. Mr. Thomas Bell.
A Singular Phenomenon. Dr. A. S. Hayward.
Sensation in the Astral or Second Body. Dr. J. C. Street.
Premonition of Death. Mrs. S. A. Jeamer-Downs.
Joan of Arc. Mr. A. L. Hatch.
Slate-Writing and Answering Unknown Questions. Mrs.
Nelle Webster.
First Experiences in Materialization. Mrs. M. Whoeler.
MISCELLANEOUS.

MISCELLANEOUS. W. J. Colville's Answer to Dr. Dean Clarke.

EDITORIALS.—Wm. H. Mumler (Biographical Sketch); American Society for Psychical Research; Spiritualism is not Responsible for Fraud; Camp-Meetings; Onset Bay Camp-Meeting: Book Notices, etc.

FACES PUB. CO., Drawer 5323, Boston, Mass. Sample copies 10 cents; \$1,00 per year. 1w Jel9

# MAGNETIC SHIELDS

DR. THACHER'S Magnetic Shields contain more vitalizing, life-giving power than can be distilled from any laboratory. Magnetic Shields contain this soft, gentle, energizing stimulus which is natural and full of health-giving action. These Shields are reservoirs of vital force, give off a constant stream of magnetic life, warmth and comfort. The action on the blood and nerves is soft and gentle as sunshine. These Shields fill the corpuscles of the blood with magnetism and keep it constantly up to the health line. This natural, life-giving power pervades all nature, and when applied to the body, revitalizes every atom in the human system. What water and warm sunshine are to the vegetable world, these Shields are to the human organism. Life, health and physical growth follow the wearing of these Shields. Dead molecules are carried out of the system and new ones brought into life and action. Disease will yield to the influence of these Shields just so surely as fils grand natural law is called into action. All pure blood is highly magnetic. Disease lowers the magnetic polarity of the blood, and when we supply magnetism we offer rich food for the blood and nerves. All who are sick should read Dr. Thacher's new book on the subject of Health. To live healthfully is to enjoy the life our Creator gave to us, Book sent fee to every one.

CHICAGO MAGNETIC SHIELD COMPANY, Jely No. 6 Central Music Hall, Chicago, Ill.

### J. R. WARNER & SON. Undertakers and Embalmers,

RURNISHINGS of every description. Lady assistants when desired. Telegraph orders receive immediate attention. 2154 Washington street. Boston. FREDERICK ATHERTON. J. R. WARNER. A. P. WARNER. My20 184w\*

DR. J. C. STREET 78 MONTGOMERY STREET, BOSTON, MASS.

## FACTS Free.

To any persons who will send us a list of names of Spirit-nalists or investigators of phenomena in their vicinity, we will send a copy of FACTS. Address P. O. Drawor 522, Boston, Mass.

MARVEL OF THE TALKING TABLE.

Marvel of The AGE! Answers questions in the most startling manner. Sent by mail on receipt of \$1,25, W. LOCKE, care of Grovesteen & Fuller Plano Co., 71 Mercer street, New York.

## Mrs. Carlisle Ireland, 94 CAMDEN STREET, BOSTON, Business and Test Medium. Hours from 0 to 6 daily during summer nonths.

Mrs. Carrie M. Sawyer,

MULL-FORM Materialization Scances Sunday, Tuesday F and Fricay evenings, at 8 o'clock, and Wednesday af-ternoon at 2 o'clock, at her residence, 785 Sixth Avenue, New York City.

Jei9

## MISS A. PEABODY,

DUSINESS, Test, Chairvoyant Medium. Sittings daily, Circles Sunday and Thursday evenings, Tuesday afternoon, 3. 1 Bennet street, corner Washington st., Boston. Jei9

Mrs. H. V. Ross, at Onset, WILL hold scances for MATERIALIZATION at her Cottage, corner of Fourth street and South Boulevard, from June 24th to the close of the season, Jel2 185w\*

Mrs. Jennie K. D. Conant, OF SCOTLAND, Trance, Test, and Business Medium, 14 Joslin Court, off Main street, rear of P. O., Brockton, Mass.

### MRS. C. H. WILDES. rest and Business Medium, 116 Court st., Room 5, Boston.

## MRS. M. B. THAYER,

MEDIUM for Independent Slate-Writing. Private Sittings for development. 323 West 34th street, New York.

A GOLD THIMBLE for three new/subscrib-ers to FACTS. FACTS PUB. CO., Drawer 6323, Boston, Mass.

DROF. BEARSE, Astrologer, 259 Meridian st., East Boston, Mass. Your whole life written, horoscope thereof free of charge. Reliable on Business, Marriage, Disease, and all Financial and Social Anairs. Send age, stamp, and hour of birth if possible.

Stamp, and now of Dirth II possible. 18" Jel9
THE STAR-GAZER (address, 91 Oliver street,
THE STAR-GAZER (address, 91 Oliver street,
Thox 3408, Boston), an Astrological Monthilty, contains full information of the effects of the planets over all
classes; 10 cents; \$1,00 per year. A 100 page Prophetic Astrological Book, also a full course (2) Private Lessons
(Hanuscript) in Astrology to each yearly subscriber,
This ofter holds good for 30 days.

POGERS SILVER WARE Free. Read Premum List in BANNER OF LIGHT April 10th.

WHAT MUST WE DO TO BE SAVED?

V. A Lecture by ROBERT G. INGERSOLL. Contents:
Introductory. The Gospel of Matthew. The Gospel of Mark. The Gospel of Luke. The Gospel of John. The Catholics. The Episcopalians. The Mothodists. The Prospytorians. The Evangelical Alliance, What do you Pro-Paper, pp. 87. Price 25 cents. For sale by OOLBY & RICH.

I IBERTY AND MORALITY, a Speech de-livered by W. S. BELL at the New York State Free Thinkers' Convention at Watkins, N. Y., Aug. 20th, 1862. Paper, 15 cents. For sale by COLBY & RICH.

MEDIUMSHIP. A Chapter of Experiences.
By Mas. MARIA M. KING, author of the "Principles of Nature," "Real Life in the Spirit-Land," etc.
Paper, 10 conts.
For sale by COLBY & RICH.

SPIRITUALISM, and its True Relation to Secularism and Christianity. An Inspirational Lecture by W. J. COLVILLE. Paper, Price 5 cents, For sale by COLBY & RICH.

### PRICE REDUCED!

# The Ghosts,

AND OTHER LECTURES.

BY ROBERT G. INGERSOLL.

The idea of immortality, that like a sea has objed and flowed in the human heart, with its countiess waves of hope and fear, beating against the shores and rocks of time and fate, was not born of any book, nor of any eroed, nor of any religion. It was born of human affection, and it will continue to chi and flow beneath the mists and clouds of loubt and darkness as long as Lové kisses the lips of Death.

The Liberty of Man, Woman and Child. Liberty sustains the same relation to Mind that Space does

This work treats upon various subjects, viz:

The Declaration of Independence.

One Hundred Years Ago our Fathers Retired the Gods from

About Farming in Illinois.

To Plow isto Pray; to Plantis to Prophesy, and the Harvest

The Grant Banquet.

Twelfth Toast-Response by Robert G. Ingerson Nov., 1879. Roy. Alexander Clark.

The Past Rises Before Me Like a Dream.

Extract from a Speech delivered at the Soldiers' Re-union at Indianapolis, Sept. 21, 1876. This work is elegantly bound and printed in clear, bold type, on heavy, tinted paper.

The author takes the ground that man belongs to himself, and that each individual should at all hazards maintain his intellectual freedom.

Cloth. Price \$1,00, postage 10 cents.

For sale by COLBY & RICH.

Children's

## PROGRESSIVE LYCEUM.

A Manual, with Directions for the Organigation and Management of Sunday Schools, adapted to the Bodies and Minds of the Young, and containing Rules, Methods, Exercises,

Marches, Lessons, Questions and Answers, Invocations, Silver-Chain Recitations, Hymns and Songs.

BY ANDREW JACKSON DAVIS.

Every Lyceum should be well supplied with these little books, so that all can unite in singing the songs and join as one family in the Silver-Chain Recitations. The suridged cilition is no longer in print, experience having proved the far greater value to Lyceums of the original complete Manual. We offer the latest editions at the following reduced

## prices: Eleventh unabridged collion, single copy 50 cents, postage 3 cents; 12 copies, \$5,50; 25 copies, \$10,50; 50 copies, \$20,00; 100 copies, \$33,00. For sale by COLRY & RICH. What's to be Done?

BY N. G. TCHERNYCHEWSKY.

This novel and its author have a remarkable history. The This novel and its author have a remarkable history. The work was written in 1821 in a8t. I betersburg dungeon, where the author was confined for twenty-two months prior to being sent into exile in Sibseria. The author was not only one of the foremost literary men of Russia, but one of the carliest and most influential of the Nihilbits, and, though still in exile, he is looked upon by the Nihilbits even yet with a peculiar veneration. His influence upon the youth of Russia was of the most extraordinary and wide-spread character, and was chiefly exercised through this ronance, "What's to be Done?" The book was suppressed by the Czar, but not before it had had a large circulation. The Russian work is now rare, but it is read secretly in Russia still, where copies have been sold for a thousand roubles each. Though it has been translated into nearly every European language, this translation is the first in English.

Cloth, \$1,00, postage 13 cents; paper, 75 cents, postage 10 cents.

## cents. For sale by COLBY & RICH. ELSIE AINSLIE,

A Victim of Social Wrong.

Developing Medium,

WILL give Private Sittings for Development of Mediumship daily (until the opening of Rindge, N. H., Camp-Meeting, Aug. 1st) at his office, over Post-Office, South Boston, Mass. Mediums especially developed for public work.

1w Jel9

HARA L. HECHACKEN, Norther.

This absorbing little story is written to teach a very fractional tesson to young somen. The story is thrilling, dramatic and touching, yet it carries a high moral purpose through all its pages. It has book that every young somens about of the story young somens are very practical, yet so well woven into the story that no one can begin to road it without an increasing that no finish it. BY CAROLINE LEE HENTZ.

\*\*SARA L. MECRACKEN, \*\*scribe.

finish it.
Paper. Price 25 cents.
For sale by COLBY & RICH.

## Sexual Physiology and Hygiene;

OR THE MYSTERIES OF MAN.

BY R. T. TRALL, M. D. This work was first published in 1869. Its success has been very great, and it has had a sale in every part of the world where the English language is read, and has become an authority on the subjects of which it treats. In England, in Australia. In New Zealand, in this country, it has been in constant demand since it was first published. The fillustrations in this work are ill in number, and will greatly aid the reader by making everything plain and clear. Carefully revised and enlarged edition.

- Cloth. Price \$2.60.

For sale by COLBY & RICH.

A Discourse, Delivered before the Willimantic Spiritualist Society, at Willimantic, Conn., on Sunday, March 21st, 1886, by JOHN HOOKER.

Paper, price 10 cents. For sale by COLBY & RICH.

For sale by CULBY & RICH.

RELIGION AS REVEALED BY THE MATERIAL AND SPIRITUAL UNIVERSE. By EDWIN D. BABBITT.
This work treats on the following subjects: Chap. 1. Existence and General Character of God. 2. God as a Spirit.
3. The Delfic Location and Mode of Working. 4. The Nature of God. 5. The Delfic Greatness and Glory, 6. Moral
Evil and Delfic Perfection. 7. Delfic Law and Human Intercession. 8. How Man Helpis Govern the Universe. 9.
Greeds and Practices of Christianity. 10. The Dangers of
Infallible Standards. 11. The Christian Bible Tested. 12.
Religions Tested by their Fruits. 13. The Ethics and Religion of Nature. 14. Life Under the Old Religions. 15. Life
Under a Spiritual Religion. 16. Death Under the Old Religions. 17. Death Under a Spiritual Religion. 18. The
Future Life, Final Remarks.—The Basic Principles of
a Universal Philosophy and a Universal Religion.
Cloth, 12mo, pp. 364, with elegant illustrations. Price
15. Spostage free.
For sale by COLBY & RICH.

THE DOCTORS' PLOT EXPOSED; or, Civil.

Heligious and Medical Persocution.
Being the report of the hearing granted by the Senate Judiciary Committee, on a proposed Act, No. 46, entitled "An Act to regulate the Practice of Medicine and Surgery in the State of Massachusetts,"
Paper, price 10 cents,
For sale by COLBY & RICH,

MORAL AND SPIRITUAL HARMONY A Discourse by MRS. CORA L. V. RICHMOND.
This discourse, including poem (and all similar ones) was delivered impromptu, without notes, or previous preparation of any kind on the part of the speaker, or medium, whose name is attached thereto. The medium is the instrument or atmosphere of communication for disembodied intelligences acting on the brain and inspiring the thoughts therein expressed.
Foresale by COLBY & RICH

ASTOUNDING FACTS FROM THE SPIRITASTOUNDING FACTS FROM THE SPIRITLEY, SOUTHING MASS., by a circle of friends, embracing
the extremes of Good and Evil.
The above is the title-page of a book of 287 pages, printed
in the year 1854. This work is adapted to the Biblical student, and should be read and circulated broadcast. It is
just suited to the members of the Evangelical Church, as
well as to thinking Bpiritualists.
Cloth, \$1,00; postage 10 conts.
For sale by OLLBY & HICH.

For sale by COLBY & RICH.

SUPERSTITION, AND THE DREAD
PROPHECIES FOR 1881-1885. By J. S. DAGGETT.
A pamphet of sixty-three pages, in which are enumerated
the various prophecies of events to transpire during the perihelion of the planets, including the Mother Shipton poem.
A belief in all these is attributed to superstition. Omens,
several of which are mentioned, are placed in the same category, and science is claimed to be the great dispeller of the
clouds that darken the pathway of man, which darkness
causes him to live in dread of "coming events which never
arrive."

Paper, price 25 cents.
For sale by COLBY & RICH.

FOR SAID BY COLBY & RICH.

DOUND VOLUMES OF THE SPIRITUAL BY BAMUEL WATSON. (Formerly published in Memphis, Tenn.)

VOLUME ONE.—Bound in cloth, 8vo. pp. 552, and containing a steel-plate engraving of Bamuel Watson. Price \$1,50, postage 15 cents. VOLUME TWO.—Bound in cloth quarto, pp. 576. Price \$1,50, postage 15 cents. VOLUME THREE.—Bound in cloth, quarto pp. 884. 1 Price \$1,50, postage 15 cents.

For sale by COLBY & RICH.

## Message Department.

Public Free-Circle Meetings

Are held at the BANNER OF LIGHT-OFFICE, 9 Bosworth street (formerly Montgomery Place), every TURSDAY and FRIDAY ANTERNOON. The Hall (which is used only for these sances) will be open at 2 o'clock, and services commence at 3 o'clock precisely, at which time the doors will be closed, allowing no egress until the conclusion of the sance, except in case of absolute necessity. The public are sordially swited.

The Messager published under the above heading indicate that spirite carry with thom the characteristics of their sarth-life to that beyond—whether for good or ovil; that shose who pass from the earthly sphere in an undeveloped state, eventually progress to higher conditions. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

these columns that does not compute which so columns that does not compute which a strey perceive—no more.

All express as much of truth as they perceive—no more.

All express as much of truth as they perceive—no more.

All express as much of truth as they perceive—no the messages of their spirit-friends will verify them by informing us of the fact for publication.

All expressions of the fact for publication.

All expressions of such from the friends in earth-life who may feel that it is a pleasure to place upon the alter of Spirituality their doral offerings.

All we invite suitable written questions for answer at these scances from all parts of the country.

[Miss Shehhamer desires at distinctly understood that she gives no private sittings at any time; neither does shereelve visitors on Tuesdays, Wednesdays or Fridays.)

All Letters of inquiry in regardto this department of the Bannar should not be addressed to the medium in any case.

Lewis B. Wilson, Ukairman.

### SPIRIT MESSAGES, GIVEN THROUGH THE MEDIUMBRIP OF Miss M. T. Shelhamer.

Report of Public Scance held March 23d, 1880.

Invocation. Oh! thou Supreme and Eternal Spirit, thou Soul of all Truth, thou Source of all Love, we turn to thee as children turn to a beloved parent, knowing that we shall receive only kindness and love, realizing that we may trust in thee, bearing our burdens, and laying our hopes and plans upon this aller.

may trust in thee, bearing our burdens, and laying our hopes and plans upon thine altar.

Our Father, we would come into communion with thy angel ones this hour; we would learn of thee through their ministrations; we would receive counsel, assistance, and an inspiring influence from them that will upilff our souls nearer thy plane of purity and peace, that will give us to understand something of the realms of heavenly life. And oh! while we would receive such blessings from thy angelic ones, we would not be slow to return some measure of peace, of helpful influence, of cheer to those returning ones, that they may go forth on their missions of love to mankind happier and stronger in spirit because of this hour of soul communion. We ask thy blessing to rest upon all here assembled, spirits and mortals alike; and not only here, but may it be borne forth unto and not only here, but may it be borne forth unto every home and every heart in the land, carrying only peace and consolation, such as the soul shall most re-quire. Amen.

### Questions and Answers.

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

QUES.—[By A. K. Nicholas.] In the BANNER or Light, Feb. 6th, Spirit George Whitefield, through Mrs. Richmond, says: "Human affairs and human greed, instead of the love of man, pervade human life, but I expect to see the time when the spirit of Chale will have filled. time when the spirit of Christ will have filled its work in the world, and when in the six its work in the world, and when in the six stages of human dispensations that are to follow this, there will be fulfillment instead of prophecy; there will be possession instead of hope; there will be love divine, instead of expected love without and beyond." What is meant by "the six stages of human dispensations that are to follow this."?

ANS.—We should prace to have your corre

Ans.—We should prefer to have your correspondent present his query to the controls of the Richmond, who made this statement Mrs. Richmond through that lady's organism, as inevitably spirits as well as mortals must differ upon any subject which comes up for consideration, at least in some degree, and if we state to you our own idea of "the six stages of human disour own idea of "the six stages of human dis-pensation," it may be somewhat at variance with the idea, which would be presented by Spirit George Whitefield through his chosen instrument, Mrs. Richmond. Personally, we might classify these six stages as follows: That which is close upon you is the stage of knowledge; knowledge which mankind, from knowledge; knowledge which mankind, from its past struggles and studies, is about to achieve or attain; knowledge, not only of the physical universe but of its spiritual counterpart as well; knowledge, not only of the physical, outer man, the temple of the soul, but of the indwelling spirit also. This stage of human dispensation, enlarging the mind, bringing man into rapport with his surroundings, will bring forward the stage of truth; truth not in itself requiring to be recognized as a stage of human dispensation, but the comprehension of truth as established in the universe by the human mind. Man, having grown in by the human mind. Man, having grown in knowledge, will be able to perceive, to grasp, and to comprehend truth in its varied representations, in its most delicate portions, this truth bringing man a higher comprehension of himself, of the universe, of Deity, and of eter-nal life. Through the advancement of such a comprehension of truth may be brought forby his past experience and by the lessons he has gained, will recognize the rights of his fellows, will be ready to accord to those around him a proper meed of justice and to live in accord with them. Growing out from the stage of justice may be seen one that is still higher—love, universal love; not that love which is in a measure selfish, that recognizes only brother and sister, parent and child, husband and wife, but that which recognizes a kinship between the whole human race—a love broadening and deepening within the soul, until it swells forth, overflowing all humanity, and ready to draw within its embrace overy child of God. When such a stage of human progress arises, then may we certainly look forward to the arrival by his past experience and by the lessons he may we certainly look forward to the arrival of the stage of peace which will allow man to dwell with his brother man in concord and harmony, when there will be no strife, no warfare when the clashing of arms will cease, and only when the clashing of arms will cease, and only the voice of brotherly kindness be raised, one for another. Such do we regard as the various stages of human dispensation, and crowning them all, over-topping the stages of knowledge, truth, justice, love and peace, we find that of wisdom. Man, having grown wise through experience, having grown powerful through knowledge, having come into perfect sympathy with edge, having come into perfect sympathy with his fellows, will have attained that degree of wisdom which will allow him to apply all the principles of his life to a grand development of the interior soul. When we reach this stage, we may look upon man as having gained the ut-most of discipline from this human experience of earth, and ready to press forward, himself an angel among angels, himself almost a god, having arrived at the stage of beatitude such

naying arrived at the stage of beattude such as only the divine can know.

Q—[By the same.] There seem to be conflicting opinions in the spirit-world concerning Jesus Christ. Ed. S. Wheeler denies his existence, and claims that he was a mythical flotitious character; while spirits at the Banner circles speak of him as a reality in the spirit-world. Is this a real or an apparent discrep-

world. Is this a real or an apparent discrepancy?

A—It is a discrepancy, inasmuch as one spirit solemnly declares one opinion, and another as solemnly makes an opposite statement—yet we can reconcile the two. Our friend Wheeler, as when on earth, is still engaged in a grand and noble work; he is battling against superstition and error; he is striving with all the might of his spirit to sweep away those false ideas which have long held humanity in the bondage of ignorance. So far, he is doing a mighty work; but this friend has not as yet undertaken to explore the realms of spirit-life, or to come into conscious, vital communion with those spiritualized beings who have passed beyond the first plane of mortal life and only send down their influence to this world of yours. He feels more thoroughly en rapport with you of earth; he believes that his place is here; that this is his vantage ground, where he can do the utmost of his labor, therefore it is not surprising that the spirit has not come in contact with that intelligence whom we claim to be the Nazarene. We have stated, as have other spirits, from this platform and through other mediums than ours, that he who was known to the world as Jesus Christ, the Nazarene, lives in the spiritual universe, yet exercising as spiritualizing influence over many souls on earth who need

ment, because it has been our privilege not only to meet and converse with such a spirit during our labors in the spiritual world, apart during our labors in the spiritual world, apart from mortality, but we have also met many other spirits who have conversed with the same intelligence, who have profited by his influence, and grown lovelier and more pure through his example, consequently we believe we have knowledge on our side: we give a positive affirmation, wherein our friend who differs from us is merely negative in his statement, because he affirms he has not seen nor come in contact with the spirit of the intellicome in contact with the spirit of the intelli-

come in contact with the spirit of the intelligence of whom we speak.

Q.—Spiritualists teach that a man by injuring himself injures others also. Please explain how and why this is so?

A.—As man grows in spiritual knowledge, he comes to realize that he is only one of a great family; that every child of the universe is associated with and related to himself; that he cannot make a movement but what it is felt for good or ill by some other; that wherever his influence or magnetism goes, there must it be felt for a good or a cheerless purpose. When man undertakes to do some wrong, he considers the matter; he cannot see that he will injure any other but himself; he knows it will be ers the matter; he cannot see that he will injure any other but himself; he knows it will be harmful to him, but he thinks it may pay him to commit this wrong—injure himself. He is mistaken in his judgment, for although the effects may be most closely felt by himself at the time, and he may not be far-seeing enough to realize how it can possibly injure another, yet it is true that whoever comes in contact with him then or henceforth must, in some dewith him then or henceforth must, in some degree, feel outraged, wronged in spirit, because of such injury. No man has a right to in any way injure himself, body or soul, unless it be for a wise, moral, healthful purpose, that will benefit or bless others. Sometimes, it may be, that under great discipline a person finds that by injuring himself he can protect or save another from injury, and while it is true that the law still operates, and that others will feel the infliction, yet through his grand moral horoism he decides to do this thing against himself, in order to save another, in order to bless or benefit in some way those who are in danor benefit in some way those who are in dan-ger. Then the grand reaction will come to his spirit, and in the by-and-bye he will discover that which he thought to be an injury was only a blessing, a helpful influence, to draw him up to higher scenes and grander unfoldments of

### Fanny Parnell.

Is there a soul that breathes that has not in some measure the love of home, of kindred, of country, within itself? that does not feel burn-ing within the fire of patriotism, of that warmth ing within the fire of patriotism, of that warmtn which flows out toward a people in distress, and longs to help those who are oppressed and burdened, I wonder? I, who am a spirit, and who thought to lay down something of the cares of

thought to lay down something of the cares of life with the body, find them all surging within now that I am above and beyond the wants and limitations of material life.

Oh! I am so happy to find that as an arisen soul all the earnestness and zeal, all the love of humanity which burned within me here have only become intensified and strengthened because of my experience in the immostal world. only become intensified and strengthened because of my experience in the immortal world. When I remember a people who are oppressed; when I think of bleeding hearts, of blighted homes; when Krealize that children are growing up in ignorance and despair; when I know that great despondency is settling over human lives, and all because of injustice, because of the oppressor's arm waged against them, I feel that the very stones themselves should cry out that these things should be righted.

I do not come here from the spirit-world for

I do not come here from the spirit-world for any personal, selfish aim. I do not come to ask for one child of humanity more than is its due; but I come craying sympathy for those who are wronged, asking kindly feeling and helpful influence from the free, from those who occupy and enjoy beautiful homes and delicate surroundings, for those who are kept down to the harrow, and not allowed to raise their voices to protest against the wrongs heaped upon them.

In the spirit-world I find only sympathy and love and kindly feeling. Xes, I find something more than that, even a sense of justice, a grand, strong feeling of indignation going forth against the oppressor, against those in power who would keep the forlorn down to the lowest condition, who would not a premium on ignorance because

who would put a premium on ignorance because who would put a premium on ignorance because it would be to their disadvantage to have knowledge disseminated. And I arraign a powerful nation with this charge: that it has put a premium upon ignorance because it knows that knowledge, properly disseminated, would indeed prove a disadvantage to its authority.

I cannot tell you why I come here to this place, and raise my voice as I do. I know it is feeble, it does not express the spirit within that is struggling to be heard, it is faint and

that is struggling to be heard, it is faint and halting, and yet I am here, surrounded by an influence from the spiritual life, that I know will make itself felt. I know it will go forth into many homes, and touch hearts that have not before thought of this great question, or if they have they dismissed the subject from their minds as unworthy their attention. So I do speak, glad to be able to say a few words. Sympathy! that is all we ask; sympathy which will create a public sentiment that will go forth making its power felt throughout the world, bearing its force onward, until oppression, gazing around on every side, from its stronghold of security, will find, across the waters wherever it turns its head, not that approval which it desires, but that censure which will command and force it to lay down the rod of persecution, and to accord that which is its

right, and which should be its duty.

And what do I ask? I am here just because I am in sympathy with those agitators who are striving to bring attention to the subject of "Home Rule" for poor old Ireland! I know I am speaking here to Americans and to Protestants; but it is not a question of religion, it is a question of human rights; it is not a question of personal feeling, that makes one person feel ready to draw her skirts around her, and say, "I belong to this country; you have no right here;" it is a question of human brotherhood, and that should be always open to discussion in every hall of the land.

Why do I speak? Because I find here in your city, and in other large communities, the question is being discussed, and is creating attention; agitation is rife, and sympathy is going out from hearts which have been hitherto closed on the subject, and as I feel this it warms my soul, and gives me courage and strength

warms my soul, and gives me courage and strength.

Why do I speak? Because I wish to say that the sympathy and love of thousands, ay, millions of spirits are going out, warming, invigorating and encouraging those few who, at all seasons and against all odds, are doing their best to bring protection and justice unto those in need. Some one may say: "Are you prepared to say you believe that Reland is capable of governing herself?" I have looked the question over carefully. Yes, I am prepared. There is much of ignorance rife in that fair, green isle, and so ignorance will stalk abroad until there is accorded to her an opportunity of gaining education and discipline through her own powers of self-control, and yet there are wise, good souls, intelligent and educated, who are not only able to wisely govern, but who are also to teach, to advise and strengthen those who are in need of learning. So I say: Oh i who are in need of learning. So I say: Oh! friends, give us your sympathy; do not let partisan ideas hold you down; do not, for a moment, feel that you are better and holier than they. If you are, it is because of the superior advantages you have had; it is because you are free men and women—not subject to tyrannical rule—and it is because in this age of progress you have been privileged to rise above the ignorance of the past, and to come in contact with helpful infinences which, although you may not be conscious of them, exert their power upon you from a higher and a better world; so, those of us who are wise and strong need

in their proper line. I believe those dispensations are yet to dawn upon every nation and upon all people; but I believe it is only through hard labor, through agitation, through wise discussion, through the application of every energy within an earnest soul, working for this end, that they will be attained. None should say: "Let the work go on-or stop-it matters not to me, I can do but little good, then why should I try to give it my assistance?" But let each one say: "I will be strong, faithful and earnest in such a cause, I will do the best I can by sending out my influence in aid of the oppressed and in the righting of every wrong: I will raise my voice, and give what time I can: I will do aught that is helpful, so that when I leave this world it may be said that it is a little better because I have lived and labored in it."

I do not come to any special person, or for any particular end, other than that which grows out of love for mankind, sympathy for

I do not come to any special person, or for any particular end, other than that which grows out of love for mankind, sympathy for the heart-broken, and those who see their, homes taken from them, their children going forth, leaving them deserted and alone, because they cannot find the necessities of life in their own homes, and to lend my influence and strength to any soul who struggles amid adverse conditions. Fanny Parnell.

### Herbert P. Kimber.

I give you greeting, Mr. Chairman. I am admonished that in a very few weeks it will be three years since I departed from the body. Well, three years is a very little time to a spirit pressing on to gain an understanding of its new relations in life, but it seems to me my voice has been silent quite long enough, and it is my duty to roke it in textinony agreeming the duty to raise it in testimony concerning the truth of spirit-communion. I am quite ready to give in my evidence. I realize that there is continuity of life; there is not even a suspension of vital forces, or at least there was not in

my case.
I found, directly after passing from the body. I found, directly after passing from the body, that I had no more changed than though I had stepped from one apartment into another—individually I was the same man—personally I appeared very little different—socially I thought of my friends, and could have shaken them by the hand with a cordial grip and as hearty a love as in the past. I could not see wherein I differed from the old-time individual, only I was barred out from personal converse with my friends of 'earth; I could not speak audibly to them, for they did not give me greetaudibly to them, for they did not give me greet-

audibly to them, for they did not give me greeting.

I was, when here, a journalist—editor of the Newburgh Register, and some years ago I was editorially connected with a journal called the Independent Republican, published at Goshen, N. Y. I have friends in New York State whom I would be exceedingly pleased to meet. I do not know as I shall ever have the opportunity of conversing with them privately, but trust that privilege will be afforded me. I have had an extended experience, although I lived less than half a century in the body.

I was very glad to hear the spirit speak of the time when strife and warfare will cease. I had a discipline during the course of our civil war; it was educational to me, to be sure, and

war; it was educational to me, to be sure, and I would not part with it now as I recall it; but during its continuance it was a very trying one. I was a member of Duryea's Zouares. While associated with that body I knew what it was to be wounded and to suffer imprisonment at the hands of our foes. How glad I am now to know that we have no foes in this country, that we are all brothers; and I think the spirit of peace is marching from the South to the North and back again, weaving a mantle of bright-ness with which to deck every home in the land. I can believe this, and I can shake hands with my brothers at the South as warmly as with my kindred at the North,
Why do I come here, some may ask, a stranger among strangers? Because I feel an influence

attracting me; there is, right within these walls, a sentiment of kindly feeling that warms my heart, and I can send out from here an expression of good will to my friends; and because I desire once more to hear myself speak

as I once did, through mortals lips.
I am not idle in the spirit-world; there is a field of journalism over there, in which I find a corner in which to labor. It is not altogether different from what you have here. We do not have the ponderous enginery of the press that is necessary for you here to accomplish the rehave the ponderous enginery of the press that is necessary for you here to accomplish the results aimed at; but it is more complex with us, more delicate. We have the human mind developing in its grandeur, broadening in ideas, and seeking expression through various avenues. It is something to be thankful for to find in this great spiritual world means to accomplish ends. It is gratifying to know that wherever a manifestation is demanded the form is provided, and that the human mind can express itself through outward avenues just as clearly, and eyen more so, in the world beyond, as it can here on earth. as it can here on earth.

I will not take up your time, Mr. Chairman; I am yery thankful for the privilege of speaking. If any friend of mine wishes to know more of me, let him seek a private avenue through which I may come, and give a little time and attention to the investigation of this great subject, and I will be glad to respond to the call, and try to impart what I have learned of the spiritual kingdom. Herbert P. Kimber.

## Daniel B. Jones.

Some one said to me, Mr. Chairman, before I came, "Be sure you do n't forget to give your name." I do n't know why I should forget my name, but I will give it to you now, that there may be no mistake. It is Daniel B. Jones. I know I am what people call dead, that I have gone from the body, and have no nort in human know I am what people call dead, that I have gone from the body, and have no part in human affairs connected with earth. I am not quite so sure of that last, for I do take an interest in human affairs, and perhaps I can, as I find others spirits doing, also have an influence over them. I have been gone a very little while; it can all be summed up in days since I left the, body. I tried to come back before it had turned cold, but that I could not do, so I am helped to come here to-day, and I do think that the gentleman who has just stepped out left a strengthere to help me. I felt that when I came to here to help me. I felt that when I came to

I was a printer, and interested in the spread of news and the awakening of thought. I don't think a man who has any connection with the press, especially as it is managed in these days, can devote himself to his labor faithfully and conscientiously without growing, without gaining an education, without finding himself becoming liberal—although for a long time he may be unaware of his progress. We feel a certain sort of relationship with the world, and also with those who are convented with the also with those who are connected with the dissemination of thought, wherever they may be: it is a kind of brottlerhood that brings us together. Perhaps that is why I felt stronger by coming into connection with the spirit who

has just left. cannot speak to you as I would like because of the weakness that settles upon me; if I try
to think of the last hours I passed on earth I
grow weak and confused; so perhaps I will
have to come again somewhere, before I can do
very well. I am glad to come and report,
happy to tell my friends I have stepped safely
over, that there was no long bridge to cross, no deep rapids to ford; all was peaceful and caln deep rapids to ford; all was peaceful and calm as the close of a summer's day. I bring my love to all my friends, and wish them to know I am quite satisfied with the change, and I shall be satisfied with anything they may do,

if they only seek to do right.

I have friends in Salisbury, in Amesbury, and surrounding places. I lived latterly at Ames-

## Emeline Sawyer.

I am not quite certain whether I shall be re-ceived by my friends or rejected. I come here like one who, in going to visit some one not seen for a long while, hesitates whether to ring the

darkness and woe, and I have tried to make their lives more peaceful by my sympathy; and not long since the clouds disappeared, and the sunshine came forth again bright and clear. Now life seems full of bright prospects to them. I do not want them to forget the experience they have had, because it must have been sent them for a wise purpose. I wish to assure my friends that in all their seasons of prosperity can they ever draw from the spirit-friends greater sympathy and love, or more kindly associations than were given then in their hours of sadness. sadness.

sadness.

I have a dear friend in Utica whose lovely little boy was laid away a year ago—that is, the outer form was laid away, but the bright, sparkling spirit was preserved, and I have him safe in my keeping. He is a beautiful child, wise beyond his years, always ready to ask questions, and not contented to be put off with an evasive answer; that was his characteristic when here, and it is still so in the spirit world. I want my answer; that was his characteristic when here, and it is still so in the spirit-world. I want my friend Sarah to know I am never wearled of answering the child's questions and giving him information on all the wonderful things he finds around him. Sometimes he asks me that which I cannot answer; but we have wise, good instructors, who can teach, and from whom we learn the lessons we need; therefore when I am perplexed I go to some of these wise ones and gain from them the knowledge which I need in order to impart it to others. This little boy sends his love, and wishes his mamma to know that he is happy; he does not desire to come back here to earth-life, only to see her and give her tidings of his bright home. Some and give her tidings of his bright home. Some day she will join us, and rejoice that her jewel was transferred to a home that is beautiful and sweet, where no storms can come.

### Joseph Cutter.

It gives me great pleasure, Mr. Chairman, to advance, and to even make the attempt to utter a few words in this way. I am a novice at such work. I may make only a failure, but at least I shall have the satisfaction of knowing that I made the attempt to come to my friends.

A year has not alonged since I passed from

A year has not clapsed since I passed from A year has not elapsed since I passed from earth; in the early summer of the year which has closed upon you, I was summoned before the great tribunal. I did not find the judgment-seat we have been told about, but I found none the less a tribunal before which I had to appear. It does not concern the world what ware the charges made against me nor what were the charges made against me, nor what were the charges made against me, nor what was the plea I made. Every man has this to encounter for himself, every soul must face its own life, and sum up the past, no other can do it for him, no other will desire. I come back unscathed by what I have experienced. I am not pent up, but I feel free as the bird that soars aloft in the blue sky, in all but one direction. I do feel limited in trying to express my thought through verbal speech. I do feel cramped and environed in seeking to manifest my presence to the dear friends I left on earth. Perhaps, as my knowledge expands, I will become ireed from this limitation, and able to voice my thought as the will directs.

come freed from this limitation, and able to voice my thought as the will directs.

I was well known in East Cambridge, and in certain circles of Boston. I have friends in this city, and I would like to meet them; it would give me unspeakable joy to clasp their hands, and to utter my thought to their private ear. Is it necessary for me to say that I was well known among the legal fraternity—a member of the bar—one who paid particular attention to studying the legal points of estates, and was frequently called upon to deliver an opinion in to studying the legal points or estates, and was frequently called upon to deliver an opinion in relation thereto? It may be necessary, because if I do not, my friends may say, "Why did he not speak of his profession, or of his kind of labor." Those things are of small moment to me now. I come merely seeking an experience, and trusting that by expressing myself even in this feale way I shall gain strangth and knowl. this feeble way I shall gain strength and knowledge how to proceed in time to come, so as to be able to manifest my individuality in directions where it may be needed and applied. Joseph Cutter.

### Gracie Thomas.

I am Gracie Thomas. I have never been here before in this way, and I do not feel very strong in coming now; but I wish very much to send my love to my friends, especially to my brother Will, who, I think, is in need of his sister's counsel and love. He does not know I can to him; he does not realize I am close by ter's counsel and love. He does not know I can come to him; he does not realize I am close by his side sometimes, when he is devoted to his tasks, busy writing out his work from day to day, putting it into shape for his employer's inspection; but I do see him, and I piace my hand on his head and think; "Oh! Will, if you only knew Grace was here how glad you would be;" for he was always very kind and tender to me, and he felt sad when I was taken away.

During my illness, which lasted a number of weeks, my brother spent every moment of his spare time at my bedside; then we talked of what the future might bring: for him it held

world as natural as this, yet more enduring, and even more substantial; I did not know I should see my mother and other loved friends who had passed on before me. Once I said:
"Oh! Will, if I can only find mother, I shall
be contented at any fate that comes to me;
but I do not know what is beyond." And he could give me no comfort because he had no

knowledge of the immortal life.

I come back to tell him and all my friends who were so kind to me, of the beautiful life I have found in my mother's home. She is ever were before she passed away. I have nothing to regret and have nothing to sigh for. I want my friends on earth to know we are happy and love them. Sometimes I feel a little sad, thinking of those who were left here, but in a mo-ment the thought comes that we shall have them all again with us, and there will be a re-union, so I can afford to wait; and then the shadow passes and I am again happy and strong willing to work and to do my best in watching over my friends until they come to

My brother has some hopes and plans in his head, ambitious for his future. I sympathize with him and will help him all I can with my ideas. I think if he knew I was with him perhaps it would make me stronger to impress his mind. I believe that with courage and faithful endeavor he will be able to work out his plans and ambitions. To me they seem laud-

ble.
Mother sends her love and wishes him to Mother sends her love and wishes him to know that she has never for a moment deserted him, but is often with him to strengthen and assist. She cannot speak for herself; she wishes me to say: "Only do right, dear Will, do the best you can in life, helping others, injuring none, and you will find a beautiful life beyond the confies of earth."

My brother William lives in Springfield,

### Report of Public Seance held March 26th, 1886. Questions and Answers.

Ques.—[From one in the audience.] Some Spiritualists tell us that our spirit-friends are drawn to us by our centering our thoughts upon them. If this be so, why cannot we get a communication from them here when we so strongly desire it?

ANS. - One very simple: reason why the friends who gather here from time to time, in this Circle-Room, do not receive a communication from their loved ones on the other side is this: each one present, or nine out of every this: each one present or nine out of every ten before us, are concentrating their minds upon their own personal spirit-friends, each one directing his or her magnetism not only toward those friends, in the desire to receive a communication from them, but also toward the medium. Now if the band of spirits who have charge of this Circle did not surround their instrument with their own peculiar magnetic aura, thus protecting her from the various magnetisms brought to bear upon her, there would undoubtedly be an attempt on the of his labor, therefore it is not surprising that the spirit has not come in contact with that intelligence whom we claim to be the Nazarene.

We have stated, as have other spirits, from the this platform and through other mediums than ours, that he who was known to the world as Jesus Christ, the Nazarene, lives in the spiritnuiverse, yet exercising as spiritualising influence over many souls on earth who need in finence over many souls on earth who need in listened to your questions. I noas a teacher of moral philosophy, as a spiritlistened to your wise; good chairman in the
spirit-life, replying to your questions. I nodom of ignorance and evil. This is our state-Association of a material than the hold as when

spirit-life; they are abstracted in thought, or perhaps are being used by the spirit-world in imparting sympathetic magnetism to those spirits who are endeavoring to make themselves known. Another reason why the band of spirits do not frequently permit the spirit-friends of members of the audience to manifest of spirits do not frequently permit the spiritfriends of members of the audience to manifest
is this; they notice that whenever a spirit,
drawn by its great affection to the side of some
loved one of earth, attempts to speak to that
friend, he or she must previously have had an
experience in communicating through a medium, for the intensity of its desire as well as of
its affection seems to create a barrier, so to
speak, between itself and the accomplishment
of its desire, so as to render it unable to clearly express itself at first. We have not the time
or the opportunity, at this Public Uirole-Room,
where our object is to open the way to as many
as possible to reach their earth-friends to allow
one spirit to occupy as much of a session as it
might have to do in clearly manifesting to one
in the audience. Again, we find, led by its affection, a spirit, when coming into open communion with a friend in this way does not notice the lapse of time and is unwilling to break
loose from the medium and retire, so as to give
others an opportunity of coming. If spirits
were allowed to come in this way and manifest, it might be that one, or, at least, two,
would exhaust the entire magnetism of the
medium and occupy the full time devoted to
the work, thus preventing others whose misslons were fully as important from making
themselves known. Rest assured it is our desire and our intention always to provide opportunities for such spirits to manifest as can
best express themselves through our instrument. At the same time there are many
other mediums in this city and all over the
country, who are undoubtedly thoroughly
adapted to the wants of not only the spirit-

upon the medium or on their friends in the

other mediums in this city and all over the country, who are undoubtedly thoroughly adapted to the wants of not only the spirit-friends of those who call here, but also of those parties themselves.

Q.—[By N. R., La Fargeville, N. Y.] I saw it stated by the controls some time last summer that, in a few months a new power would be given to the world. Will they make known the nature of that power, and has such a power already been given?

already been given?

A.—Perhaps it would have been more clearly understood if the spirit had stated that there would be given an increase of power to the world from the spiritual side, inasmuch as we do not perceive that any new power has been given, nor do we look for any special new power given, nor do we look for any special new power to come to mortals from the unseen world. A grand and mighty power was brought to earth long ago; a power manifesting itself from spiritual sources, one that demonstrates the existence of a higher life for those intelligences who have departed from the mortal form. This power has been coming to you of earth. You may not have perceived it, you may not have understood it, but it has been sweeping along, making its way into the household, and into every sanctuary of life, and performing a useful work. The power that we see is being increased among men is that of spiritual perception, the power of acceptance, of receptivity. tion, the power of acceptance, of receptivity. As the days and weeks go by, man is constantly advancing in thought, unfolding in mental activity, and as this work is accomplished, his soul becomes more receptive to the grand truths that are being brought from a higher life. Becoming more receptive, his perceptive faculties would easile him to gran, to see and to unwould enable him to grasp, to see and to understand the immensity of this spiritual force. This we see is taking place all over the country; minds that have been dormant are becoming quickened into new life; souls that have paid no quickened into new life; souls that have paid no attention to that which is interior, which cannot be sensed by the external nature, are growing alive to the realities of their own interior beings, consequently the spirit-world is gaining a new force, and in this sense a new power is coming to mankind, and making itself felt. This will grow and increase, we are assured, for the spiritual world never was so thoroughly alive as it is to-day; it was never so oughly alive as it is to-day; it was never so thoroughly imbued with the spirit of labor, of usefulness, as it is at this hour; its workers are going forth in every direction, stirring tip the human mind, and bringing it to a conception, a

## comprehension of the grand and mighty forces of being. C. C. Hunkins.

I fear I shall cut but a sorry figure, Mr. I fear I shall cut but a sorry figure, Mr. Chairman, in trying to express myself through this method. It is a labor with which I am unacquainted, and I shall crave pardon of my friends if I do not seem to be quite myself, for I hardly feel so to-day; yet I have been eager to avail myself of such an opportunity as is now afforded me, to reach out through mortal avenues toward the hearts of those I love who are yet on earth. There are many with whom I yet on earth. There are many with whom I have been drawn into close association, not spare time at my bedside; then we talked of what the future might bring: for him it held pleasant prospects on earth; for me, I could only see the approach of death and the grave.

I did not know that spirits lived in a heautiful the very tender cords of affection and soulsympathy. To them all I bring my greeting and my love. I feel very closely associated with them. It is true in many cases I have seemed to lose hold of their lives; I have lost sight of their movements, but I am persuaded that in whatever avenue of action they are engaged it must be a good one, and I bring them my sympathy and good will.

I am interested in the education of the young,

the mental training that will make of our boys and girls intelligent, clear-thinking men and women. I was interested in that when here, and I am none the less so now, as I stand apart from the physical organism. In the spiritual world I find schools of learning, colleges where world I and schools of learning, colleges where the young mind may be trained properly, and thoroughly educated; and not only the young mind, but minds of all ages—for we find that as the years roll over our heads we are still in need of discipline, educational advantages, deep study—all which are available to the progressive soul in spirit-life. I am thankful for this, for to day, and ever since I passed from the body, I have realized thoroughly how much in need I am of education—soul-instruction. I trust my friends will not think I am indifferent trust my friends will not think I am indifferent to the welfare and happiness of any child of earth, for I am not. I am thoroughly interested in all, and desire that the advantages of a thorough instruction in all the principles of life, in all that will cultivate the human mind, may be extended to every one, no matter what his or her external condition.

lis or her external condition.

I do not come, Mr. Chairman, to take up your time, but the thought occurred to me that I should only be doing my duty by attempting to manifest through mortal lips and to send a greeting to friends of earth. I desire them to remember me as one who laid down his work here only to renew it in another sphere; as one who, having accomplished his labor on earth, passed onward, leaving the field open for other minds, entered upon a higher duty, a grander field of usefulness.

minds, entered upon a higher duty, a grander field of usefulness.

I was the Principal of the Morse School in Somerville, Mass. My residence was on Spring Hill. About four years ago I was summoned to the higher life, but I feel that I am yet one of you, not having parted with anything that went to make up my individuality, my manhood or my mental faculties. Record me, if you please, as C. C. Hunkins.

## TO BE PUBLISHED NEXT WEEK

March 20.—John Mintzer: Fannie L. Smith; Charlotte Brown; George Webster; Stells.

April 2.—Albadine Smith; Mrs. Emma C. Esty: Thomas Fletcher; Joseph Baker; Mary Ann Wiggin; James L. Tracey.

THE MESSAGES GIVEN

As per dates will appear in dus course.

June 4.—Joel W. Randall; Mary S. Batchelder; J. F.
Baker: Terence Gorman; Sarah Elizabeth Jackson.
June 8.—Controlling Shirit for Ella M. Baker, Mary Ann
Shales, Henry Savage, John-Wyman, James Seviance,
Cora Hell, John Sherman, Emma Turner, Mary Churchill,
Henry Clayton, Carrie Long, Indian Chief Bite Cloud.

#3 Prof. Phelps, of Andover, having endeavored to inaugurate a new crusade on the old-time "Satanio" plane, thinking people, will do well to read that pertinent work by Allen Putnam, Esq., entitled, "WITCHCRAFT OF NEW ENGLAND EXPLAISED BY MODERN SPIRITUAL-ISM"; Colby & Rich, 9 Bosworth street, Bos-ton, baye it on sale. ton, have it on sale. The first of most of factor of

WRITING PLANORETTES for sale by Col-

by & Richar Price 50 central hardened to handled

Adbertisements.

### Dr. F. L. H. Willis May be Addressed until further notice,

Clenora, Yates Co., N. Y.

D. R. WILLIS may be addressed as above. From this point he can attend to the diagnosing of disease psychometrically. He claims that his powers in this line are univaled, combining, as he does, accurate selentific knowledge with keen and searching psychemetric power. Dr. Willis claims especial skill in treating all diseases of the blood and nervous system. Cancers, Stortula in all its forms. Epilepsy, Paralysis, and all the most delicate and compileated diseases of both seres.

Dr. Willis is permitted to refer to numerous parties who have been cured by his system of practice when all others had failed. All letters must contain a return newage stamp. Read for Girculars, with References and Terms.

App. 11. The National Contraction of the contract

DR. J. R. NEWTON OTILL heals the sick! MRS. NEWTON, controlled by DR. NEWTON, cures Disease by Magnetized Letters, Send for circular and testimonials. Address: MRS. J. R. NEWTON, 954 Ninth Avenue, New York City.

Ap3

## **EMERSON** Piano-Fortes.

(ESTABLISHED IN 1849.)

More than 40,000 of these popular instruments, now in use in the various parts of the country, have fully established their reputation.

A First-Class Pinno at a Bedium Price. Send for catalogue, or call at warrooms, 146A TREMONT STREET, BOSTON.

### SOUL READING.

Or Psychometrical Delineation of Character. Or Psychometrical Delineation of Character.

M. RS. A. B. SEVERANCE would respectfully announce to the public that those who wish, and will visit her in person, or send their autograph or lock of hair, she will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those intending marriage; and hints to the inharmoniously married. Full delineation, \$2.90, and four 2-cent stamps. Brief delineation, \$1.90, and four 2-cent stamps.

Gentre street, between Church and Prairie streets, Ap3 6m\* White Water, Walworth Co., Wis.

Mrs. Virginia C. Moon

MAGNETIC HEALER AND MEDIUM FOR HARper (for healing or developing purposes) for 50 cents; 1 box
Egyptian Salve, for cuts, burns and bruises, 35 cents; or
will answer 6 business, medical or other questions, and give
Psychometric Reading of Character for 50 cents; 1 questions and reading, \$1,00. Address Mrs. Viriginia C.
MOON, Osage, Iowa.

TO LET. At Lake Pleasant. TENT 12x14, and building 10x12, directly opposite the Hotel, partially furnished. Possession given July 20th for the season. The best location on the grounds for business, having been occupied yearly for the last twelve years by the noted medium, Dr. A. Hodges. For particulars, address 1242 Washington street, Boston, Mass.

Jei2 2w\*

Mrs. Abbie M. H. Tyler, O'7 DOVER ST., BOSTON. Mental and Magnette A Healing. Dr. Stillman's Liver and Kidney Cure, a Blood Purifier and Infallible Cure of Constipation, and well known as a Spirit-Given Remedy. Sent by mail. Trial package 60 cents. Ap3

DRUNKENNESS and OPIUM HABIT. THESE diseases absolutely cured and the system restored to a healthy condition by C. C. BEERS, M. D. In cases of intemperance the medicine can be administered without knowledge of the patient. Send stamps for evidence to 86 Providence street, Boston.

2w Jel9

THE BERRY SISTERS' Address from June 15th to Sept. 15th will be Onset, Mass.

DR. C. C. YORK'S RESIDENCE and Address is Onset, Mass. Will be a Read the Fleasant Camp in August to Heal the Sick and Head the Future.

MRS. JAMES A. BLISS, having enlarged her Cottage at Onset Bay, will have several rooms to let through the Camp sea on, beginning July 11th. For information, address to 121 West Concord street, Bos on. Jes

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

DIRECTIONS.—Place Planchette on a piece of paper (printing or writing will answer), then place the hand lightly on the board; in a few minutes it begins to move, and is ready to answer mental or speken questions. Though

lightly on the board; in a few minutes it begins to move, and is ready to answer mental or speken questions. Though it cannot be guaranteed that every individual who follows these directions will succeed in obtaining the desired result, or cause the instrument to move, independent of any muscular effert of his or her own, yet it has been proved beyond question that where a party of three or more come together, it is almost impossible that one cannot operate it. If one be not successful, let two try it together. If nothing happens the first day, try it the next, and even if half an hour a day for several days are given to it, the results will amply remunerate you for the time and patence bestowed upon it.

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

and antectals, by which any one case of the second how to use it.

PLANCHETTE, with Pentagraph Wheels, 60 cents, securely packed in a box, and sent by mail, postage free.

NOTICE TO RESIDENTS OF CANADA AND THE PROVINCES.—Under existing postal arrangements between the United States and Cauada, PLANCHETTES cannot be sent through the mails, but must be forwarded by express only, at the purchaser's expense.
For sale by COLBY & BICH.

## Dr. Hardcastle's TOOTH-LIFE.

A Delightful Tooth-Powder. This Powder thoroughly cleanses the teeth, hardens the gums, purifies the breath, prevents decay, etc.

Of the four pages printed matter accompanying each box of "Tooth-Life," old Dr. Blankman, after reading it, made this remark: "It is the best thing I ever read on the subject, and it is all true, too,"
The proprietor says: "As a Spiritualist from my youth, I say in all conscience, no person can fall to find in the box of "Tooth-Life" and four pages of information accompanying it, that which I positively declare to be, on authority of an experience as an American dentits and student dailing from 1860, of infinitely more benefit than twenty-five cents' worth of anything cless on earth. The tooth-preservative measures taught alone are worth more to parents and guardians than a thousand times the amount of the investment." Put up in B neat box. Sent postpaid on receipt of 25 cents. For sale by COLBY & RICH.

## GARLAND'S VEGET ABLE COUGH DROPS.

The greatest known remedy for all Throat and Lung Complaints. For Catarrh, Asthma, etc., etc., it has no equal. It is warranted to cure Coughs, Colds, Whooping Cough, Gore Throat, Hoarsness, Induenza, Bronchitis, and Indiammation of the Lungs. It is free from all oplates and minerals, or, any other injurious ingredient; and is therefore harmless in all cases; likewise paintable and beneficial in regulating and strengthening the system; and as a BLOOD PURIFIED IS TRULY UMBIVALLED. A DOX, taken according to directions, is scarranted in all cases to give satisfaction, or the money will be refunded by the proprietor, DR. M. H. GABLAND; Freecott street, Everett, Mass. Frice, per box (one-four its sound), 25 cents, postage free. For sale by COLEX A. A. (CRE.).

HULL & CHAMBERLAIN'S MAGNETIC AND ELECTRIC POWDERS. Great Nervine, Regulator, and Blood Purifler. A COMPLETE AND BELIABLE FAMILY MEDI-CINE-PURELY VEGETABLE. The MAGNETIC POWDERS cure all Positive or Acute Diseases.
The ELECTRIC POWDERS cure all Negative or Chronic Diseases.

1 Box. Sent by mail.
Por sale by COLBY & BICH.

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

It the place and date of the state of the st ence, for a fee of \$1 \ \text{Ontology} \text{

DIACNOSIS FREE.

Mediums in Boston.

# JAMES R. COCKE,

Developing and Business Medium, ALSO

Medical Clairvoyant. 603 Tremont Street, Boston. Sittings daily from 9 A.M. till 5 P.M. Price, \$1,00.

DEVELOPING SITTINGS.

SIX PRIVATE SITTINGS FOR 4.00 IN ADVANCE. Special Developing Circle .Thursday evening at 7:30.

## Sunday circles

At 11 A. M. for Development and Tests. At 8 P. M. for Psychometry, Tests and Inspirational Music. Admission to each, 25 cents.

MAGNETIC TREATMENTS.

SIX TREATMENTS FOR \$5,00 IN ADVANCE. Electricity will also be skillfully applied by means of the Battery in cases of paralysis or other diseases requiring its use.

4w\*
Jel9

### How to Become a Medium IN YOUR OWN HOME.

WILL send you a 16-page Pamphlet, containing full instructions, and a Sealed Letter designating all your phases of mediumship, also a copy of The Riddle of the American Spiritual Sphinx, or the Lost Key Found, and a sample copy of "THE N. D. C. AXE AND TRUE KEY-STONE," for ONLY 10 CENT'S. in one or two-cent stamps. Address J. 10 ALBERT BLISS, No. 474A Broadway South Boston, Mass.

Blackfoot's Magnetized Paper, to heal the sick, 10 cents per sheet, or 12 sheets for \$1,00. Developing Paper 15 cents per sheet, or 7 sheets for \$1,00.

### DO YOU WISH TO KNOW IF YOU ARE A MEDIUM?

FOR PERSONS AT A DISTANCE DESIRING TO KNOW IF THEY ARE MEDIUMS, enclose 50 cents and four cents return postage. State sex, name and again you will be truthfully told by letter if you possess any phase of Medlumship, and will receive a brief life and temperament reguling.

DR. JAMES R. COCKE, Jeil 4w 603 Tremont Street, Boston, Mass

## MRS. JAMES A. BLISS. Materializing Seances

EVERY Sunday, Wednesday and Friday evening, at 8 o'clock; also Sunday afternoon at 2:30 o'clock, at 121 West Concord street, Boston.

MRS. A. E. KING, Business and Test Medium.

DRIVATE SITTINGS daily from 10 A.M. till 4P.M. Price \$1.00. PAYCHOMETRIC READINGS by letter. Enclose lock of hair, age, and \$2. 377 Shawmut Ave. My22 CHAS. H. POTTER.

Test and Business Medium, also Hagnetic Physician.

CITTINGS and Treatments Monday, Tuesday, Wednesday, Thursday and Friday evenings, from 7 to 9, Saturday and Sunday afternoons from 2 until 6, Price \$1,00.24 Hanson street, Boston. Reference: Dr. J. R. Cocke. Jel9

MRS. M. L. HARDY,

208 TREMONT STREET (Rooms 3 and 4), Hoston.
Also an invaluable "Eyeltemedy," from a recipe by spirits through the late Mrs. Hardy, \$1,00 per bottle. Send stamp for Circular giving full directions. 1w" Jel9

## PSYCHIC HEALING,

OR Soul-Force, which is the most silent, electric, powerful and successful known. Trance Froduced by One Application. To make engagement, address letters, Dif. F. M. CORURN, 9 Bosworth street. Boston, Mass. Vital Electric Magnets; price \$1.00. 1w. Jelo

FRED A. HEATH,

THE BLIND MEDIUM, will give readings by letter, giving future business prospects and other items of interest. Enclose \$1.00, lock of hair and stamp. Address 27 Lawrence street, Charlestown District, Boston, Mass. My22

MISS HELEN A. SLOAN, MAGNETIC Physician. Vapor and Medicated Baths. Celebrated "Acid Cure." Office hours from 9 A.M. to 8 P.M. 171 Tremont street, corner Mason st., Boston.

CLARA A. FIELD.

BUSINESS and Medical Medium. Medical Examina-tions and Psychometric Readings by letter, \$2.00. 28 West street, Boston, Mass. 4w My29 Mrs. Julia M. Carpenter,

CONCORD SQUARE. Hours from 10 A.M. to 41 Eaturdays and Sundays excepted. Medical Examples as specialty. S. HAYWARD, Magnetic Physician, will

wisit the sick by letter appointment, 9 Bosworth St., on. States years' experience with his vital Magneti-Paper convinces him that it will eradicate chronicalin many cases. 2 packages by mail, \$1,00. 13w\* Ap3 MRS. C. H. LOOMIS, Test and Healing Medium. Answers six questions on business by mail, 50 cents; brief diagnosis from lock of hair and sex, 25 cents, Remedies sent by express. 128 West Brookline street, Boston. Mass.

## MRS. ALDEN,

TRANCE MEDIUM. Medical Examinations and Mag-netic treatment. 43 Winterstreet, Boston. Jei2 5w\*

MRS. JENNIE CROSSE, Test, Clairvoyant, Businessand Medical Medical Medical and street. Six questions by mail, 50 cents and stamp. Whole Life Reading, \$1,00 and two law listenses a speciality. Jel9

### TEST MEDIUM. MRS. FANNIEA, DODD, 48 Winterst., Room 11, Boston

MRS. A. T. PROCTOR. MENTAL and Magnetic Healer, 223 Shawmut Avenue Boston, Hours 10 to 12 and 3 to 6. 4w Jel2

DR. C. C. WAKEFIELD IS located at 1308 Washington street, Boston. All Mental and Physical Diseases correctly treated. 4w\* Je5

MASSAGE AND MAGNETISM. MRS. DR. E. M. FAXON, 10 Temple Place, Boston Consultation free. 3w\*

MRS. FANNIE A. DODD, MAGNETIC PHYSICIAN. 48 Winter street, Room 11.

JOSEPH L. NEWMAN, Magnetic Healer, No. 84 Bosworth street (formerly Montgomery Place), Boom 4, Boston, Mass. Office bours, from 1 to 4 F. M. 20w

Dr. H. G. Petersen. 12m\*

MRS. DEAN CHAPMAN, Medical Clairvoy-mant, Massage and magnetic treatments. Office 147 Tremontstreet, Hoom 8, Boston. 2w\* Jei2 MRS. J. C. EWELL, Inspirational and Medical Healer, 174 Northampton street, Boston, Hours 9 to 5, MRS. M. E. JOHNSON, Trance Medium, 258 Shawmut Avenue, Boston, Suite 5. Hours 10 to 4.

MRS. J. FOLLANSBEE GOULD. Massage and Magnetic Treatments, 6 Dartmouth street, Boston.

MRS. N.J. MORSE, Electro-Magnetic Phy-sician, Hotal Pelham, cor. Tremont and Boylston sts.

MISS L. F. HASKELL, Magnetic Healer, No. 28 Shawmut Avenue, Boston. 2w. Jei2 MISS C. W. KNOX, Test Medium, Medical examinations a specialty. 27 Winterstreet, Boston.

DR. A. H. RICHARDSON, Magnetic Healer, Waverly House, Charlestown.

J. A. SHELHAMER, MAGNETIC HEALER, Office 84 Bosworth Street (Room 8), Boston, Mass.

WILL trest patients at his office or at their homes, as desired. Dr. B. prescribes for and treats all kinds of diseases. Specialities: Rheumatiam, Neuralgia, Lung, Liyer and Ridney complaints, and all Nervous Disorders. Consultation, prescription and advice, \$2,00. Moderate rates for Medicines, when furnished. Magnetised Paper \$1.00 per package. Healing by rubbing and laying on of hands. Parties wishing consultations by letter must be particular to state age, sex, and leading symptoms. Liver, Anti-Dyspetic, Liver and Ridney, or Strengthening and Soothing Pills, 25 cents per box, or dive boxes for \$1.00.

Office hours from 10 A. M. to \$F. M.—stopt on Tuesdays and Fridays, when heattends out-of-towapatients. Letter address care of Banner of Light.

The Modern Bethes the best edition of the Magnetics of Paper \$1.00.

The Modern Bethes Content of the Magnetics of Paper \$1.00.

The Modern Bethes Content of the Magnetics of Paper \$1.00.

The Modern Bethes Content of the Magnetics of Paper \$1.00.

The Modern Bethes Content of the Magnetics of Paper \$1.00.

The Modern Bethes Content of the Magnetics of Paper \$1.00.

The Modern Bethes Content of the Magnetics of Paper \$1.00.

The Modern Bethes Content of the Magnetics of Paper \$1.00.

The Modern Bethes Content of the Magnetics of Paper \$1.00.

The Modern Bethes Content of the Magnetics of Paper \$1.00.

The Modern Bethes Content of the Magnetics of Paper \$1.00.

The Modern Bethes Content of the Magnetics of Paper \$1.00.

The Modern Bethes Content of the Magnetics of Paper \$1.00.

The Modern Bethes Content of the Magnetics of Paper \$1.00.

The Modern Bethes Content of the Magnetics of Paper \$1.00.

The Modern Bethes Content of the Magnetics of Paper \$1.00.

The Modern Bethes Content of the Magnetics of th

Miscellaneous.

Geo. Steck & Co. Pianos.

ORGAN Indoraced by the leading Planists of this and foreign countries, and are without doubt the equal of any Plano made. We invite comparison. Full line of "Steck" and Smith American PIANOS,

> SMITH ORGANS, AT OUR WAREROOMS,
>
> 531 Tremont Street,
>
> BOSTON.
>
> Tremont Street Care pase the door.
>
> Rustrated Catalogue free.
>
> 20tow

LADY ACENTS WANTED FOR MADAME GRISWOLD'S

Patent Skirt-Supporting Corsets and Skirt-Supporters.

We keep on hand a large variety of styles, qualities and different lengths of Waists in Shoulder Brace, Abdominal and other kinds, so we can fit every form. Prices within reach of all. Corset Parlors and Wholesale

459 Washington Street, Boston, OPPOSITE JORDAN, MARSH & CO.

## PARKER'S HAIR BALSAM The popular favorite for dressing the

hair, restoring color when gray, and pre-yenting Dandruff. It cleanses the scalp, stops the hair falling, and is sure to please. 50c. and \$1,00 at Druggists.

DR. J. R. BUCHANAN HAS removed from 29 Fort Avenue to No. 6 James afreet, Franklin Square, between East Brookline and East Rewton streets, Boston.

MRS. BUCHANAN continues the practice of Psychometry as heretofore: Written opinions, 3; personal interviews, \$2; from 9 A.M. to 4 P.M.

ASTONISHING OFFER.

SEND three2-centstamps, lock of hair, age, sex, onelead.

Ing symptom, and your disease will be diagnosed free,
Address DR. A. B. DOBBON, Maquoketa, lowa.

Api7 13w\* FOR PHYSICAL AID,

CEND six cents, look of hair, age, sex, leading symptoms.

For diagnosis by a Spiritual Council of Physicians, with advice for recovery. Address DR. FRANKLIN WRAY, Andrew, Iowa.

Jei2

MRS. L. A. COFFIN Will give Psychometric Readings by letter: Character and Business, \$1,00 and stamp. Hook for Development, 15 cents. Corner Cross and Medford streets, Somerville, Mass.

MRS. H. H. SANBORN, MEDICAL Clairyoyant, Business and Developing Medium. Office hours 10 A.M. to 4 P.M. 67 Green street Lynn, Mass.

Rooms and Board at Onset. MRS. D. E. PUTNAM, Onset Avenue, can accommodate several persons with board and room at \$0,00 per week during the month of June.

Sealed Letters Answered BY MRS. E. A. MARTIN, Oxford, Mass. Fee, \$1,00 and 5w Jeep TO LET-Two-Story Cottage, South Boule-vard. Eight furnished rooms. Bath Houses within 10 feet. Address MRS. GEO. PLUMMER, Onset, Mass. Jei2

MRS. TILLIE R. BEECHER. Trance Test
Medium, No. 113 Ridge Avenue, Allegheny City, Pa.
13w

# Spiritual Workers

Photographed from Crayon Portraits BY ALBERT MORTON. PROPHETES ET PROPHETIES, by Hab.

Additions to this List of Portraits are being Drawn. DR. BENJAMIN RUSH. PASCHAL BEVERLY RANDOLPH.

CHARLES H. FOSTER. CHARLES H. FOSTER and SPIRIT ADAM ISAACS MENKEN, after Spirit Photograph by W. H. Mumler. PROF. ROBERT HARE. PROF. WILLIAM DENTON. DR. H. F. GARDNER.

Cabinet size. Price 50 cents each. For sale by COLBY & RICH.

### THE NATURE AND POWER OF FAITH; Or, Elementary Lessons in Christian

Philosophy and Transcendental Medicine. BY W. F. EVANS,

Author of "Mental Cure," "Mental Medicine," "Soul and Body," and "Divine Law of Cure," CONTENTS.

CHAP. 1 .- What are Ideas, and What is Idealism? CHAP. 2.—The Application of the Idealistic Philosophy to the Cure of Mental and Bodily Maladies. -The Triune Constitution of Man and the Discovery of the True Self.

CHAP. 4 .- The Saving Power of the Spirit of Man. CHAP. 5, Happiness and Health, and Where They are to CHAP. 6.—The Real and the Apparent in Thought, or the Impossible and Contradictory to sense is True to the Spirit.

to the Spirit.

CHAP. 7.—Disease Exists only in the Mind on the Plane of Benso, which is the Region of Deceptive Appearances.

CHAP. 8.—The Deepest Reality of Disease is a Morbid Idea and Bellef.

OHAP. 9.—The Science of Oblivescence, or the Art of For-getting a Malady. CHAP, 10.—The Inciplent Idea of Recovery, and Whence Does it Come? CHAP. 11.—What is it to be Spiritual, and How may we Become So? CHAP. 12.—Spiritual Truth the Best Remedy for Disease.

CHAP. 13.—On the Triune Nature of Man, and the Freeing the Boul from the Body. CHAP. 14.—Executing Judgment upon Ourselves, or in Thought Beparating Disease from the RealBelf. CHAP. 15.—The Creative Power of the Ideal, or the Externalization of Thought.

CHAP. 16.—The Nature and Right Use of the Will.

CHAP. 17.—The Universal Life-Principle, and its Occult
Properties and Uses.

CHAP. 18.—The Universal Ether of Science, and the Æther
of the Hermetic Philosophy.

CHAP. 19.—The Mother-Principle of Things, and its Use
in Self-Healing. OHAP. 20.—The Kabalistic and Messianic Method of Healing, and the One Practiced by Jesus the Christ.
OHAP. 21.—The Summit of Christian Knowledge, or the Mystery of the Christ, and its Saving Influence.

OHAP. 22.-The Relation of Jesus to the Christ and to Man. OHAP. 22.—The Rabalistic Justice and Paul's Righteous-ness of Faith. Appendix. The Prayer of Faith that Baves the Sick, or the Healing Power of Spiritual Truth.

OHAP, 24.—Psychological Telegraphy, or the Transference of Thought and Idea from one Mind to Another. CHAP. 25.—Resurrection from the Body, or the Liberty of the Bons of God. Cloth. Price \$1,50; postage 10 cents. For sale by COLBY & RICH.

THE AGE OF REASON: An Investigation of True and Fabulous Theology. Parts I, and II. By THOMAS PAINE, author of "Common Sense," "American Orisis," "Bights of Man," &c. Also, a brief sketch of the Life and Public Services of the Author."
This work is published by the American Liberal Tract Society, and contains 213 pages, set in large, clear type, substantially bound in cloth, and is the best edition of the Age of Reason extant. The proceeds from the sale of this work are used by the Tract Society in issuing liberal tracts. Price 75 cents, postage 5 cents.

For sale by COLBY & HOUL.

Miscellaneous.

The Spiritual Offering,

A LARGE EIGHT-PAGE, WEERLY JOURNAL, DEVOTED TO THE ADVOCACT OF SPIRITUALISM IN 175 RELIGIOUS, SCIENTIFIC AND HUMANITABIAN ASPECTS. COL, D. M. FOX, Publisher. D. M. & NETTIE P. FOX...... EDITORS.

Prof. Henry, Kiddle, No. 7 East 130th st., New York City
"Oulna," through her medium, Mrs. Cora L. V. Richmond.
64 Union Park Place, Chicago, Ill.
Among its contributors will be found our oldest and ablest
writers. In it will be found Lectures, Essays upon Belentific, Philosophical and Spiritual subjects, Spirit Communications and Messages.

A Young Folks' Department has recently been added,
edited by Ouina, through her Medium, Mrs. Cora L. V.
Richmond; also a Department, "The Offenio's School
for Young and Old," A. Danforth, of Boston, Mass., Principal.

TEMS OF SUBSCRIPTION: Per Year, \$2,00; Six Months \$1,00; Three Months, 50 cents.

Any person wanting the Offering, who is unable to pay more tina \$1,50 per annum, and will so notify us, shall have it at that rate. The price will be the same if ordered as present to friends.

In remitting by mails Post-Office Money Order on Ottumwa, or Draft on a Bank or Banking House in Chicago or New York City, payable to the order of D. M. Fox, is preferable to Bank Notes. Single copies 5 cents; newsdeal ers 3 cents, payable in advance, monthly or quarterly.

RATES OF ADVERTISING.—Each line of nonparell type is cents for first insertion and 10 cents for each subsequent insertion. Payment in advance.

37 The circulation of the Offening in every State and Torritory now makes it a very desirable paper for advertisers. Address.

SPIRITUAL OFFERING, Ottumwa, Iowa.

Jan. 25.

Light for Thinkers. THE PIONEER SPIRITUAL JOURNAL OF THE SOUTH. Issued weekly at Atlanta, Georgia.

A. C. LADD. Publisher, G. W. KATES, Editor Assisted by a large corps of able writers. Assisted by a large corps of anio writers.

Light for Thinkers is a first-class Family Newspaper of eight pages, devoted to the dissemination of origina Spiritual and Liberal thought and news. Its columns will be found to be replete with interesting and instructive reading, embracing the following features and departments: Reports of Phenomena; Reports of Spiritual Lectures; Spirit Message Department; Original Essays and Contributions; Children's Lyceum Department; Editorial Department, etc., etc.

tions; Children's Lyceum Department; Editorial Department, etc., etc.

Terms of Subscription—One copy, one year, \$1.50; one copy six months, 75 cents; one copy three months, 40 cents; 40,00; etc., one copy tree, one capt the control of year, one address, \$6,00; ten or word, one year, one address, \$6,00; ten or word, one year, one address, \$1.00 each. Single copy 5 cents, specimes copy free. Fractional parts of a dollar may be remitted in postago stamps.

Advertisements published at ten cents per line for a single insertion, or fifty cents per inch each insertion one month or longer.

March 14.

THE N. D. C. AXE And True Key Stone.

. (Successor to SPIRIT VOICES.)

A FOUR-PAGE WEEKLY JOURNAL devoted to the Development of Mediumship and the interests of the National Developing Circle.

INDEPENDENT IN EVERTIHING. TERMS; \$1,50 per annum; 75 cents for 6 months; 40 cents for 3 months; Single copies 5 cents; Sample copies

for 3 months; Single copies o center, Camping free.

Advertisements 10 cents per line, each insertion, average 7 words nonparell to the line.

JAMES A. BLISS, EDITOR, 474A Broadway, South Boston, Mass.

Until further notice this offer will hold good: To every yearly subscriber to THE N. D. C. AXE and True Key Stone, we will present a year's certificate of membership in the National Developing Circle. JAMES A. BLISS.

Je Developing Medium N. D. C.

La Lumiere.

A JOURNAL devoted to the interests of Spiritualism in all its aspects. MADAME LUCIE GRANGE, Editor. The ablest writers contribute to its pages. Terms of Subscription, in advance, per year, \$1,20, remitting by mail, a Post-office order on Paris, France, the order of J. DARCY, Hunnger, 75, Boulevard Mont morency.

A BOOK of universal interest and influence. It contains and Prophetics in Modern Times and Prophetics Spirit Communications. Paper, 12me, pp. 240, Price 60 conts, postage free. For sale by LA LUMIERE, Paris, France.

THE CARRIER DOVE. An Illustrated Monthly Magazine, DEVOTED to Spiritualism and Reform. Edited by MRS. J. SCHLESINGER. DR. L. SCHLESINGER and MRS. J. SCHLESINGER. PUR. L. SCHLESINGER and contain the Portraits and Biographical Sketches of some of the Prominent Mediums and Spiritual Workers. Also Spirit Pictures by our Artist Mediums, Lectures, Essays, Spirit Messages, Editories, 60:

Foems, Spirit Messages, Editorials, etc. Terms: \$2.50 per year; single copies, 25 cents, Address all communications to THE CARRIER DOVE, 854% Broadway, Oakland, Cal. The Boston Investigator,

THE oldestreform fournal in publication.

Price, 23,00 a year,

\$1,50 for six months,

S cents per single copy.

Now is your time to subscribe for a live paper, which discusses all subjects connected with the happiness of mankind,

Address

J.P. MENDUM.

Investigator Office.

Paine Memorial,

April?.

Boston, Mass.

## PRICE REDUCED. "SHADOWS":

Being a Familiar Presentation of Thoughts and Experiences in Spiritual Matters, with Illustrative Narrations.

BY JOHN WETHERBEE.

The features of this book are simplicity of statement-freedom from dogmatism—and manifest truthfulness, by one who claims to have common sense, and presents his ideas and experiences to like-minded people.

It is a book that will be appreciated and valued by Spiritualists, and one also that skeptical and indifferent people will read with interest, and credit the author certainly with being intelligent and honest.

The several chapters are distinct articles in themselves, without reference to consecutive order, but in their wholeness will show why the author is a Spiritualist and why every one else must be who believes in the truthfulness of his statements.

In one volume of 288 pages, handsomely bound in cloth beveled boards, with portrait of author. Cloth, \$1,00, postage free; paper, 75 cents, post For sale by COLBY & RICH.

## EIGHT Liberal Lectures,

A. B. FRENCH, The Eloquent Orator.

This Pamphlet contains one hundred and forty pages, with portrait of the author. All who admire profound, thought-sparkling eloquence and a broad spiritual philosophy, should order this book. The following are the contents:

Lecture 1.—Conflicts of Life.

2.—Power and Permanency of Ideas, 701.—Connict of Dite.
2.—Power and Permanency of Ideas.
3.—The Unknown.
4.—Probability of a Future Life.
5.—Anniversary Address.
6.—The Egotism of Our Age,
7.—The Spiritual Rostrom—its Duties and Daugers.
8.—What is Truth?
9.—Future of Spiritualism.

Paper. Price 50 cents. For sale by COLBY & RICH.

Bingle copies 10 cents.
For sale by COLBY & RICH.

A TREATISE ON THE HORSE AND HIS DISEASES. By B. J. KENDALL, M. D. Containing an "Index of Diseases," which gives the Symptoms, Cates, and the best Treatment of each; a table giving all the principal drugs used for the Horse, with the ordinary doe, effects, and antidote when a poison; a table with an engraving of the Horse's teeth at different ages, with rules for telling the age of the Horse; a valuable collection of receipts, and much other valuable information. Happer, 22 cents, For sale by OOLBY & RICH.

THE INIQUITY OF COMPULSORY VAC-CINATION AND THE UNCONSTITUTIONAL-ITY OF ITS STATUTES! BY ALFRED E. GILES. This neat pamphlet of some eight pages presents the latest article of a correspondence between Mr. Glies and "a Reg-ular" in the columns of the Norfalk County (Mass.) Ca-stile.

Rew Work Adbertisements.

New York Beacon Light, AN INDEPENDENT WEEKLY SPIRITUAL JOURNAL, GIVING MESSAGES FROM OUR LOVED ONES IN SPIRIT-LIPE, AND CONTAINING MATTER OF GENERAL INTEREST CONNECTED WITH SPIRITUAL SCIENCE.

FREE PROM CONTROVERSY AND PERSONALITIES. Editor and Publisher.

Subscription Rates.—One year, \$2,00; six months, \$1,00; three months, 50 conts. Postage free,
Rates of Advertising.—One dollar per inch for first insertion; 50 cents for each subsequent one. No advertisement inserted for less than \$1,00. For long standing advertisements and special rates, address the Publisher, Payments in advance.

Specimen Copies sent free on application. Newsdealers supplied by the American News Company, 59 and 41 Chambers street. New York.
All communications and remittances should be addressed to MERS. M. E. WILLIAMS.
Oct. 17. 233 West 45th St., New York City.

CURE FITS!

Willen I say cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPILEP-BY or FALLING SICKNESS alife-long study. I warrant my remedy to cure the worst cases, llecause others have falled is no reason for not now receiving a cure. Sond at once for a treatise and a Free Hottle of my infallithe remedy. Give Express and Post-Office. It costs you nothing for a trial, and I will cure you.

Address DR, H. G. ROOT, 183 Pearl street, New York.

J30 20teow

DUMONT C. DAKE, M. D., MEDICAL Clairvoyant and Magnetizer for twenty years, "Incurables" cured. Diagnosis \$1.00, Terms reasonable. Send for Circular. 47 West 28th street, New York.

"To the Friends of Science—I take pleasure in stating that I regard Dr. Dumont C. Dake as one of the most gifted individuals I have met in the way of Psychometric investigation and Diagnosis, as well as Spiritual power."

Jely 1w\* (Signed)' J. R. BUCHANAN."

PROFESSOR ST. LEON, ANTROLOGER AND MEDIUM.

ANTIGLOGER AND MEDIUM.

DEVEALS everything; no imposition. 34 East 4th street, New York. Horoscopes written from date of birth. Twenty years' practice. Office fee 50 cents to \$1,00, Flease seried for Prospectus of Terms for 1885.

Feb. 28.—1f. DR. HENRY ROGERS.

Independent Slate-Writing Medium. PRIVATE SITTINGS for development. 144 West 36th Nireet, near Broadway, New York.

Mrs. Stoddard-Gray and Son, DeWitt C. Hough, HQLD Materializing Béances every Sunday Wednesday and Friday evening, 80 clock, and Tuesday and Satur-day afternoon, 2 o'clock, at their residence, 323 West 34th street, New York. Daily slittings for Communications and 4w\* Jes

MRS. M. E. WILLIAMS'S MATERIALIZING SEANCES, 232 West 46th street, New York. Séances: Monday and Thursday evenings, at 8 P. M., and Saturilay afternoonat 20 clock. Seats secured in advance, personally or by letter.

DR. GEO. BANCROFT EMERSON, TRANCE Test Medium. Treats the sick at 1485 Park Ave., N. Y. City, or at any distance, without medicine. Diagnesis \$1.00. Send P. O. Order. 4w Je5 PILES instant relief. Final cure in 10 days, and suppository. Sufferers will learn of a simple remedy free by addressing C. J. MASON, 78 Nassau street; New York, J30

MARY C. MORRELL, Business, Prophetio and Developing Medium, 155 West 20th street, New Jelp

Spiritualists and Liberalists,
If you intend to visit

Saratosa Springs,
Donot fall to engage Board and Rooms at the LYMAN
Terms reasonable.

Terms reasonable.

MR. AND MRS. HARVEY LYMAN, Formerly of Springfield and Lake Pleasant, Mass. July LIBERAL OFFER TO ALL DY Wonderful Clairvoyant and Magnetic Healer. Send age, sex, lock hair, and 4 2ct. stamps, we will give diagnosis free by independent spirit-writing. Address DR. J. S. LOUCKS, Canton, St. Lawrence Co., N. Y. Ap24

**RUPTURES** CURED in thirty days by my MEDICAL COMPOUND and improved ELASTIC SUPPORTER TRUSS. Send Stamp for Circular. Address OAPT. W. A. COLLINGS Smithville, Jefferson Co., N.Y. [Mention this paper.]

Clairvoyant Examinations Free. E NCLOSE lock of hair, with leading symptoms. We will give you a correct diagnosis of your case. Address E. F. BUTTERFIELD. M. D., corner Warren and Fayette streets, Syracuse, New York. 13w\* Ap3

Prof. William Denton's Works. GEOLOGY: The Past and Future of our Planet. This is a book for the masses—a book that should be read by every intelligent man in the country. Price \$1.50, postage 10 cents.
SOUL OF THINGS; or, Psychometric Researches and Discoveries. By Win. and Elizabeth M. F. Denton. A marvelous work. Cloth, price \$1,50, postage 10 SOUL OF THINGS-Vols. II. and III. These two volumes consist of over 800 pages, 12mo, and are well illustrated by more than 200 engravings, nearly all of which are original, and drawn from actual vision. Printed on fine calendered paper and bound in good style. Single vol. \$1,50, postage 10 cents; two vols, \$3,00, postage 20 cents. WHAT WAS HE? or, Jesus in the Light of the Nineteenth Century. This work presents some of the conclusions arrived at by a study of the Gospel accounts of Jesus. Cloth, price \$1,25, postage 10 cents; paper, \$1,00, Jesus. Cioth, price 1, 2s, postage recent, paper, vispostage 5 cents.

THE DELUGE IN THE LIGHT OF MODERN
BUIENCE, Shows the Flood Story to be as false as it is
foolish. Price 10 cents, postage 1 cent.

RADICAL RHYMES. A fine volume of poems.
Cloth, price 1, 2s, postage 6 cents.

RADICAL DISCOURSES ON RELIGIOUS
BUILDECTS, delivered in Music Hall, Boston, Price 1, 2s,
Postage 10 cents. THE IRRECONCILABLE RECORDS; or, Genesis and Geology. 80 pp. Paper, price 25 cents, postage 3 cents; cloth, 40 cents, postage 5 cents.

IS DARWIN RIGHT? or, The Origin of Man. Price \$1.00, postage 10 cents.
IS SPIRITUALISM TRUE? Just the book for IS SPIRITUALISM TRUE? Just the book for effective missionary work. Price 10 cents, postage 1 cent.
ORTHODOXY FALSE, SINCE SPIRITUALISM 18 TRUE. The two systems carefully compared. Price 10 cents, postage 1 cent.
WHAT IS RIGHT? Shows how we can tell right from wrong, and that no man can do this from the lible. Price 10 cents, postage 1 cent.
BE THYSELF, A Discourse on Selfhood. Price 10 cents, postage 1 cent. 10 cents, postage 1 cent.

COMMON SENSE THOUGHTS ON THE
BIBLE. For Common Sense People. Eighteenth thousand. Price 10 cents, postage 1 cent.

CHRISTIANITY NO FINALITY; or, Spiritualism Superior to Christianity. Price 10 cents, postage

THE GOD PROPOSED FOR OUR NATIONAL CONSTITUTION. A Lecture given in Music Hall, Botton, on Sunday afternoon, May Sth. 1872. Price 10 cents, postage 1 cent.

THE POCASSET TRAGEDY THE LEGITIMATE FRUIT OF CHRISTIANITY. Price 10 cents. GARRISON IN HEAVEN—A Dream. Price 10 cents. For sale by COLBY & RICH. SENT FREE. RULES

TO BE OBSERVED WHEN YORKING SPIRITUAL CIRCLES. BY EMMA HABDINGE BRITTEN.

MAN'S TRUE SAVIORS. A Lecture. Price 10 cents, postage 1 cent.
SERMON FROM SHAKSPEARE'S TEXT. An

who are christians? A Lecture. Price

Comprehensive and clear directions for forming and conducting circles of investigation are here presented by an able, experienced and reliable author.
This little book also contains a Catalogue of Books published and for sale by COLBY & RICH.
Bent free on application to COLBY & BICH.

NEW GOSPEL OF HEALTH,

CONTAINING seven sections on Vital Magnetism and liliustrated manapulations, by Dr. Stone. For sale at this office. Price \$1,25 cloth-bound copies, \$2,50, HOW TO MAGNETIZE: or, Magnetism and Clairvoyance. A Practical Treatise on the Choloc, Management and Capabilities of Bubjects, with Instructions on the Method of Procedure, etc. By JAMES VICTOR WILSON.

WILSON.

There has been, and is, a growing demand for information on the subject of Magnetism and its amplication. This
has led to the publication of this little work, which contains
in a condensed and concise form more information than can
be found in many of the larger works.

18mo, paper, Price 25 cents, postage free.

For sale by COLBY & HIOH.

# Banner of Dight.

BOSTON, BATURDAY, JUNE 19, 1886.

ALL SORTS OF PARAGRAPHS.

GONE TO BE TESTED. I am not deluded; that sometime in disgrace I shall mourn because what I thought to be light Was the densest and darkest and blackest of night; That when my winged horse I have mounted, the jade is Bearing me on to the confines of Hades; And not being able, you know, from my youth To decide for myself what is " absolute truth," I feel I 'm obliged-and for that more the pity-To subject what I see to a testing committee ; And if they decide an unmerciful fraudwhat Phad thought came direct from the Lord, Of course I'll no longer put trust in my senses, But forswear one and all as simple pretences.

Some think that in this I 'm a miserable elf, And ask why the deuce I don't think for myself. I tell them I would, did not I, like the churches, Prefer the job done by psychic researches, Conducted by men who place no rellance On what don't conform to their laws of science; Who 'd declare black was white to a hely confessor, If said to be so by a college professor; But deny a most painable, plausible fact. Conceded as such by their free will and act.

Jo Cose.

The report of Sir James Crichton Browne on educational overpressure in London, which attracted such universal attention two years ago, states that out of 6580 school children examined, 3034, or more than 46 per cent., suffered from headache. He attributes this state of things largely to innutritious and insufficient food, and takes pains to say that partial and occasional starvation is not confined to children of the lowest

What adds to the unpopularity of the cyclone is that, while it blows away almost everything on a farm, it has never been known to take the mortgage.—Chicago Tribune.

A contemporary in Hazlehurst, Miss., says : "Friday night was a good one for bables, especially girl bables. In the town and vicinity six mothers gave birth to twelve babies, all girls-blue-eyed, dark-eyed, and eyes of a doubtful hue as well as color."

A medical journal tells its readers of a young woman who contracted the habit of chewing coffee. The habit grew until she carried the coffee to bed with her, and at last she consumed half a pound a day.—Ex.

In one government district in India it is said that about 23,000 persons die yearly from the bite of poisonous reptiles or the attack of sayage beasts. Only another method of vaccination!

Flies and scandal-mongers increase as soon as warm

If this paper is better than usual this week, the reader is reminded that the editor is away.—The Aroostook (Me.) Herald.

If the paragraph quoted above is a specimen of the "better" editor's literary merits, we advise Bro. Hall to get back to his sanctum as speedily as possible.

There is a little poet in New Orleans. She is ten years old, and when, recently, a pigeon's egg was shown to her, in which was a little squab' that had just failed of being hatched, she composed these lines :

Here lies birdle, for whom we mourn; Birdle that died before she was born; Oh! what a horrible thing is death, When it comes before you get your breath.

The latest advices from Auckland, New Zealand, state that the volcanic eruption at Tarawera destroy ed entire villages in the district by swiftly burying them in ashes. The surface of the earth for many miles around the active volcano was disturbed by the earthquake which accompanied the eruption. Twentysix dead bodies have already been recovered from the

Poisoned Dogs.—When the first symptoms appear, hold the dog's mouth open and have an assistant pour a teaspoonful of table salt down his throat; this will act as a powerful emetic, and bring away the poison, and the dog will be as well as ever in an hour. The writer has saved dogs in this way which were so far gone as to be unable to stand, and on the verge of convulsions.—Waterbury American.

The seventeenth of June and the fourth of July be ing patriotic holidays, the people will be obliged to listen to explosives by powder and oratory to their hearts' content, thus demonstrating the fact that the patriotism of 1775 and 1776 still lives !

Tempus fugit without wings. This is no misnomer,

"Grandpa," said Teddy, as the old gentleman woke up from a lond sounding after-dinner nap, "if you would give your nose a spoonful of paregoric, don't you think you could put it to sleep, too?"—Burdette, in Brooklyn Eagle.

The Los Angeles, Cal., authorities arrest all young persons found on the streets after 9 P. M. But in Boston such persons are on the streets nearly all night, and in several localities so noisy as to keep respectable people from their requisite sleep. Our authorities would do well to imitate those of Los Angeles.

It is said that there is a bigger politico-social sensation rumbling in Great Britain than the Pall Mall Gazette or Sir Charles Dilke exposures, although the ordinary citizen on either side of the water has not as yet even heard a whisper of it.

A medical writer says that castor oil applied once a day for from two to six weeks will remove warts without leaving scars.—Ex.

Will it remove scars from bad men's consciences?

The Savannah News speaks of "the Boston wiseacres who are acting as voluntary advisers to the Government in reference to Indian affairs." These wiseacres," Mr. News, stand between the Indian and the danger of gross wrongs to a despised people.

The Montreal Witness says the best settlement of the fisheries question would be the annexation of Canada to the United States. That's just what a majority of New Brunswickers think.

Dr. Donald Kennedy, of this city, who is a devoted Spiritualist, and a very liberal hearted gentleman, will pass the summer at the Rockland House, Nantasket, where he has been during the heated term for so many years. His son, who is also a doctor, is at his beauti ful place at Blue Hill, Milton.

These liveried coachmen in Boston look extremely dignified, sitting like statues and holding their white at the most recherche angle against their knees, but they act very much like ordinary mortals, after all, when the irreverent small boy across the street gets a bean-blower and sets out for his own satisfaction to "find out whether it is alive."—Somerville Journal.

Soan. Mag. sometimes hovers over the best and purest, like a dark cloud, through which the forked lightning of truth flashes, and the ominous vapor is diffused and falls in harmless rain.

DEATH.

hefore he does.

Two travel worn and weary feet at rest,
From paths of pain now shrouded in the past;
Two cold hands folded on a colder breast,
From which the soul has taken flight at last;
Two eyes from whose dark, vacant cells the glow
Of sunlight seems forever to have fied;
Two mute lips meeting like an unstring bow
From which the final arrow, speech, has fied.
This is the subtlest of all mysteries;
Bome call it Death, and others name it Peace.

—Daniel E. O'Sullivan, in June Bivouac.

Timely topic for a Boston Sunday sermon : "What shall we do to be shaved?"

The heart which abandons itself to the Supreme Mind finds itself related to all its works, and will travel a royal road to particular knowledges and pow-

When a man falls down his temper generally gets up

THE FIVE POINTS.—Such notions as the five knotty points of Calviniam—Prodestination, Particular Redemption, Total Deprayity, Effectual Calling, and the Certain Perseverance of the Saints—are no longer created in their original shapes by any one who has prains and freedom to use them. They are translated

A High and the Thirty will be the

into liberal and flexible equivalents. The change was long confined to the upper stratum of minds, leaving the mass of believers unaffected; but it is now rapidly percolating down, and diffusing itself among the multitude.—Rev. W. R. Alger.

The managers of the London Stock Exchange recently bought a piece of land in Old Broad street, at the rate of \$440 per superficial foot. That is a big price to pay for real estate, even in London, and especially during a period of financial depression.

WHAT EXPERIENCE TRACHES .- Young Wife-Mr. what experience teaches.— Young Wife—Mr. Poisson. I wish some nice smelts for dinner to day. Mr. Poisson—Yes, Madam; how many? Young Wife—One will be plenty, for only last week I ordered two salmon and there was a great deal too much.—Life.

The evils caused by the use of beer have been enu

merated in a harrowing manner by the Scientific American, which says that beer is more dangerous than whiskey. A degeneration of all the organs, profound and fatty deposits, diminished circulation, con dition of congestion and other signs of deterioration are results of beer drinking.

A bright little boy in Brooklyn, at the beginning of Lent, when asked by his Sunday School teacher "who had fasted forty days and forty nights," replied: "Dr. Tanner."—The Independent.

Theodore Thomas says Americans must have a di versity in music as well as in everything else, and, unlike the people of other nationalities, do not confine their appreciation to the performances of any one na

Knock sin down, and respectability will have a chance to walk abroad. Let every man reform himself, and any part of the world will be a sate and sweet place to live in.—New Orleans Picayune.

You can never depend upon proverbs. One says 'Silence is golden ;" another, " Money talks."

The people of Boston are taxed to support the City Hospital, and wherefore should the Trustees establish a privileged class to enjoy the benefit of its advantages? Open the door wide to all who apply with a proper motive. There can be no other way and do justice.—boston Journal.

We can gracefully stand the railroad cuts; but the cuts in the dally newspapers are so outrageously coarse and vulgar caricatures that it is enough to make one grate his teeth looking at them.

The word candy comes to us from the Arabic and Persian quand, another name for sugar.—Harper's Mag-azine.

"THE BOSTONIAN," published every Saturday, at 105 Summer street, is indispensable to every one, giving as it does in each issue, corrected time-tables and routes of steam and horse-cars, amusement announce ments, map of Boston and select reading.

We pity the hypocrite while we condemn his hypocrisy.

The debt of Canada is \$280,000,000, and yet the Do minion Government, to spite the Yankees, won't allow its citizens to sell balt or ice to our fishermen, thus in juring much of the business of its people on the sea board. If this is n't biting one's nose off to spite one' face.iwhat is?

We hear a great deal of talk about the consumption Lash. We wonder they don't try codliver oil,—Puck

Patti, "the Queen of Wales," and Nicolini, wer united in marriage "religiously," June 10th, at Ystra-dgynglais—a thousand children uniting on the occa sion, at the church door, in singing the following inspiring (i) hymn of welcome to the bride:

'Llanwer wynwes hen gwontawe, A cherddorol dansi, A chyd Floeddiwn croesaw idds Fanon hoff y gan.''

Cholera is raging in Venice. The death rate aver-

ages 22 a day. The Commencement exercises of Columbia College New York, June 9th, were marked by the awarding of the first degree ever conferred by that institution upon a woman. Miss Winifred Edgerton, aged twenty-four, was made a Doctor of Philosophy cum laude. She graduated from Wellesley College in 1883.

Parliament dissolved, and English statesmen appealing to their respective parties for support, 4. c., reflection, is the present status of the "home rule" contest.

The celebration of the two hundred and fiftieth anniversary of the settlement of Rhode Island occurs June 24th.

The Omaha Republican says: "The cyclone bloweth where it listeth." It appears to have a regular list of subscribers in Ohio. Missouri, Kansas and other States.—Randolph (Wis.) Radical.

The date for the dedication of the Bartholdi Statute of Liberty at New York is fixed for September 3d, the anniversary of the treaty of Paris.

The Estillville, Va., Progressive Age informs its readng Spiritualism is rife " up or the Ridge," and that "Planchette is answering questions that confound the skeptics."

## Letter from Gen. Edwards.

To the Editor of the Banner of Light: The following printed card was placed in my hands, which induced me to attend one of the séances indicated on one of the evenings adver-

tised in the card as follows: "SPIRITUALISM.—If you want to hear and see some wonderful manifestations in a bright light, attend P. L. O. A. Keeler's cances at No. 416 12th street, N. W., Monday. Wednesday and Friday evenings, at 8. No dark room; all in the light."

There were some fifty or sixty sitters jammed in a small front parlor, four rows deep, at one dollar each. A parlor curtain hung over the door, between the parlors and over the parlor door curtain the cabinet curtain extended two feet, which to me looked suspicious. Mr. K. stated his wife would act the medium, and would not be subjected to any test-conditions; that he himself would sit on the outside of the cabinet; that two phases of manifestations might occur—bona fide spirits and transfiguration of the medium. Well, I have attended a great many séances for materialization given by various mediums, but not one so dark as this. During the whole scance all I could see, when K. would announce the presence of a spirit he would announce who it was for, when I could observe where the curtains parted a faint moving of a white drapery, but could see no forms whatever. In view of the fact of the almost total dark conditions, the advertis-ing card would seem to be intended as a snare

to deceive. to deceive."

Near the close of the seance there was a manifestation purporting to be an Indian spirit, who came with a tremendous war-whoop, and selzed K., and the two had a little tussle; but I did not see it. So, in this instance, I had the sense of hearing to bear on the case, and that was all I had. I never cared myself for test conditions as long as I could use a mainty of conditions as long as I could use a majority of my senses. my reason and common-sense judgment. To admit the manifestations occurring at this seance to have been genuine, the fewer at this scance to have been genuine, the fewer we can have of them the better for the cause of Spiritualism; but I have no hesitancy in pronouncing the exhibition an unmitigated humbug, more for the sake of honest, genuine mediums than any other consideration.

It is high time for all intelligent and upright Spiritualists to unite shoulder to shoulder, and rid our ship of these barnacles which have fastened themselves upon it.

Honest mediums have nothing to fear in the

ened themselves upon it.

Honest mediums have nothing to fear in the long run, and had better stand aside for awhile, until the chaff is slitted from the wheat. A medium who possesses the gift for a certain phase of manifestations, but not of a lucrative character, who will undertake to simulate higher phases by trickery, for the purpose of gain, is more excorable than the mere pretender. Both classes, however, should be stamped out.

But to admit that Keeler at his light circles gives genuine spirit manifestations of what he

But to admit that Keeler at his light circles gives genuine spirit manifestations of what he claims to do, the fact that he grasps his right hand neighbor's arm with his hands, and will not allow his own arm to be grasped by his neighbor, is a little too shallow on the score of conditions. I have no time, to spare with any such mediums, or apirits, who would demand such conditions.

Yours for the truth and honest dealing, Washington, D. C. JOHN EDWARDS.

Washington, D. C. JOHN EDWARDS,

## Summer Camp-Meetings

Cassadaga Lake.

To the Editor of the Banner of Light:
As was announced in the BANNER OF LIGHT of May 22d, the annual piente of the Cassadaga Lake Free As sociation of Spiritualists was held June 5th and 6th The meeting was called to order by the Vice-President Mr. E. V. Bond. He said he felt thankful at having the privilege of meeting so many friendly faces on the present occasion, and that it was a good omen of what might be expected in August. He introduced as the speaker for the afternoon Mr. Charles Dawbarn, of New York.

Mr. Dawbarn spoke in praise of the beauty of the grounds, and their preëminent fitness for a camping place. He announced as his subject, "Man and Spirit," and for an hour held the audience in closest attentions.

tion.

Sunday morning the meeting convened at 10½ with Mr. Bond in the chair. Mr. Damon's cornet band furnished very fine music. Mr. Dawbarn announced as his subject: "Belentific Spiritualism." It would be useless to attempt to give even a synopsis of the lecture, but the decision of many of the audience was that it was equal in power, eloquence and thought to any discourse ever heard at this camp. For the afternoon lecture Mr. Dawbarn announced for his subject: "True individuality."

any discourse ever heard at this camp. For the atternoon lecture Mr. Dawbarn announced for his subject:
"True Individuality."
Over one thousand people were on the grounds. Miss Carrie Twing and Mr. J. V. Mansfield each gave scances to quite a number with very good satisfaction. If any contemplate going to camp for physical relaxation and spiritual enjoyment, such can find no better place than Cassadaça. Besides a large hotel, between seventy-five and eighty cottages are already erected, and more to be built this season.

The Spiritualists of Western New York, Northern Pennsylvania and Eastern Ohio will hold their Seventi Annual Camp-Meeting on these grounds, commencing Baturday, July 31st, and closing Monday, Aug. 30th—T. J. Skidmore, Fredoula, N. Y., being President. The following speakers have been secured: G. H. Brooks, Wis.; O. P. Kellogg, O.; Miss Jennie B. Hagan, Mass.; J. Frank Baxter, Mass.; Mrs. H. S. Lake, Wis.; Walter Howell and J. J. Morse, England; Lyman C. Howe, Fredoula, N. Y., beindie J. T. Brigham; R. S. McCormick, Franklin, Pa.; Mrs. Clara Watson, Jamestown: A. B. French, Clyde, O.; Mirs. R. S. Lillie, Boston; Mrs. S. E. Bishop, Ind.

Kögar W. Emerson, Mr. Baxter, J. V. Minssfield and other meditums are to be present.

The Celebrated North Western Orchestra of Meadville, Pa., have been engaged for the entire season. Mr. J. T. Lillie, vocalist. of Boston, Mass., will be with us from the 16th till the close.

The Chidren's Department will be under the direction of Mrs. E. W. Tillinghast, of Petrolia, Pa., assisted by Mrs. Georgia Overholt in the musical department. There will be exercises every Sunday morning for the children; and entertainments Friday evenings by them.

Any one wishing further information can obtain the

evenings by them.

Any one wishing further information can obtain the same by writing to the Secretary, Miss Ida M. Lang, Fredonia, N. Y.,

### Queen City Park.

To the Editor of the Banner of Light: As I am aware that the columns of your time-honored journal are always open to matters of progress, whether spiritual or material, I wish through its pages to inform the many friends and intending visitors to Queen City Park of the progress we are making for their comfort and convenience during the coming camp-meeting at that delightful summer resort.

A large and commodious hotel is now in process of A large and commodious hotel is now in process of erection there, containing sixty bedrooms and a dining-room with seating capacity for two hundred guests; reception-rooms and a veranda on four sides, with other conveniences, will make it as pleasant and comfortable as necessary. A competent and efficient landlord has been engaged, and the managers are determined to spare to efforts to provide for the pleasure and comfort of their visitors. It is expected the hotel will be ready for occupancy early in July. The Pavilion has been moved, windows fitted into it, some handsome lamps and other furnishings purchased by the Ladies' Ald Society, who intend holding another fair there this year.

the Ladies' Ald Society, who intend holding another fair there this year.

We have an admirable list of speakers engaged, and the low rates I have secured on most of the railroads make it an object for all who can possibly come to visit this charming spot.

I shall be at Ouset Bay the first week in August, with my low-priced tickets, good for Lake Pleasant, Sunapee and Burlington, and at the Crawford House, Boston, on Friday, June 25th, where I can give further information to all who desire it.

The Universalist Society of New England hold their annual grove meetings at our camp, commencing Aug. 10th and continuing one week.

E. A. SMITH,

Burlington, Vt.

President Queen City Park.

### Park Association. To the Editor of the Banner of Light:

On account of so much rainy weather we will not be ready to open our Camp-Meeting until Sunday, June B. F. Du Bois, 20th.

Secretary of Spiritual and Park Association, Limited of Bridgeport, Pa.

[From the Cleveland Plain Dealer of June 7th.]

Memorial Sunday in Cleveland, Ohio. The same glad season of the year in which are commemorated the memories of national heroes, when nature is clothed in her richest attire and all is fresh and fragrant, is chosen by the Spiritualists of this city in which to pay loving tributes to the spirits of the other

which to pay loving tributes to the spirits of the other world.

The Children's Progressive Lyceum and the West Side Lyceum united yesterday in Weisgerber's Hall. The room was neatly trimmed with flowers of different kinds. A profusion of foliage adorned the platform, and as the audience assembled many brought bodquets which they placed in a line around the border. Prominent among the decorations was a large monogram made up of the letters "C. P. L.," the artistic work of Mr. Frank A. Whiting. The first two letters were of green and the last of white flowers. Around the room were hung pictures of departed friends, the frames fringed with blossoms. The audience was large and included a number of strangers. The mediums present were invited to the platform.

Mr. Thomas Lees, the Conductor, opened the exercises by staing the nature of the occasion. He believes that a festival at this time of the year will soon become as important as the national festival on the last of March in memory of the advent of Spiritualism. He assured those present that their departed friends were there in spirit to join them, and read two poems illustrating the nature of the life beyond.

After singing, Mr. Lees called upon several mediums for short addresses. The first was Mr. William W. Coleman, a young man recently developed as a speaker, who, under control. Add : "Will they miss me

lilustrating the nature of the life beyond.

After singing, Mr. Lees called upon several mediums for short addresses. The first was Mr. William W. Coleman, a young man recently developed as a speaker, who, under control, sald: "Will they miss me when I am gone? is the thought that comes into my mind this morning. Yes, all things are missed. Those who have reached that eternal shore are missed. We miss their grace, form and beauty of manner, but the reflex of their virtues abides upon those of us who remain. The love we bore them in the physical existence stretches out into the heavenly spheres above. We are ever united by the bond of love."

Mrs. Mary Moss, who was next called upon, told of a loved one gone before, who the day previous had spelt out her name to her, and sald she wanted to be remembered here to-day. She then spoke words of exhortation to those present. They need more harmony in order to extend their influence. They need to give themselves up unreservedly if they expect their communications will be answered by the departed spirits. There is need of more extrestness. Their loved ones were not far off, but present among them, and bid them to rejoice.

Mrs. C. C. Van Duzee, a visiting medium, spoke of the importance of the hour, and the need of living prepared to meet their loved ones. "Let this day be an advancing step to the higher life. May you each gather some principle from this event which may elevate you. Those spirits here to-day will surround you and bear you upward. What are you doing to day? Are you endeavoring to aid the poor and lift up the fallen? What are you doing to commemorate the beauties of this day? Awake to the influence of the spirits who surround you, and may there be stamped upon your bring out the beauties of nature. The meaning embodied in nature is God and angels and spirits. Those whose memories we this day cherish, when with us labored not for wealth, but the love of God, the love of spirit, and the love of communication with the spirit-world."

After these addresses Mr

brief remarks in connection with each. Among others were mentioned General McLeod, Thomas Jones, once a prominent Methodist, who came near being expelled for yoting the abolition toket; Mary J. Madden and Barah M. Thompson, who were indefatigable workers as mediums; D. U. Pratt, who had a genial, well-balanced nature; James Lawrence, who was one of the pillars, as also was D. A. Redy; and Mrs. Althadine Smith who was a rare light, and it will be some time before her place will be filled. Her prominent trait was her pure unselfishness, Several other ascended ones were mentioned and fittingly described.

The remainder of the programme was miscellaneous in character. Mr. Levi Nishols read a poem entitled "Friendship." Mrs. Davies, the Guardian of the Lyceum, recited a poem entitled "My Angel Boy," following which a solo was sung by Miss Stearns. A novel feature was a dialogue about the "six spiritual graces," in which six little girls each spoke a stanza of poetry describing the sentiments embodied in certain flowers. A solo, "Gathering the Flowers," by Mrs. Emerson, was the closing piece on the programme.

ALLEM PUTMAN, REQ., will answer calls to lecture or to attend funerals. Address him No. 46 Clarendon

ireet, Boston, Mass.

Spiritualist Meetings in Boston:

Banner of Light Circle-Hoom, No. 9 Hosworth three-Every Tuesday and Friday atternoon at 20'clock. Admission free. For further particulars, see notice on itsth page. L. B. Wilson, Onairman.

1031 Waahington Street.—First Spiritualist Ladies' Aid Society. Meetings every Friday at 2% and 7% P. M. Mrs. Henry O. Torroy, Secretary.

College Hall, 34 Easex Street,—Sundays, at 10% A. M., 2% and 7% P. M., and Wednesday at 2% P. M. Eben Cobb, Conductor.

Engle Hall, 616 Washington Street, corner of Easex.—Suntays, at 25 and 7½ P.M.; also Thursdays at 3 P.M. Able speakers and test mediums. Excellent music. Proscott Robinson, Chairman.

Ohelsen.—The Ladies Social Ald Society moets every other Friday attornoon and evening in the pariors of Mrs. E. H. Pratt. Academy Block. Mediums and friends are in-vited. Mrs. M. A. Dodge, Secretary.

The Spiritualistic Phenomena Association closed its meetings for the season on Sunday, May closed its meetings for the season on Sunday, May 30th, with Joseph D. Stiles as the principal attraction. During the year this wonderful medium has occupied our platform on ten different occasions, and more than a thousand different spirits have communicated through him, and been recognized. For rapidity and accuracy we believe this medium unsurpassed by any other instrument on the American Spiritualistic platform. He will be with us next season. We have also had Mr. J. Frank Baxter, Edgar W. Emerson, Margaret Fox Kane, whose efforts were most satisfactory to the large audiences that have gathered in Berkeley Hall on Sunday afternoons. Miss M. T. Shelhamer, Charles Dawbarn and Mrs. Cora L. V. Richmond gave us words of wisdom that were highly appreciated.

It has been the aim of the management to present the best available taient, and the success of the meetings has proved this to be the best policy in the conducting of spiritualistic gatherings.

We shall open in the fall on the first Sunday in October. Some of the most popular mediums in the country have already been engaged, and no effort will be spared to make our meetings entertaining and instructive the coming season.

We have a larger number of prominent Spiritualists on our roll of membership than ever before, and trust that we may be able to do even a greater work in the future than in the past. Harmony prevails, and the members and officers vie with each other in doing their duty, in encouraging and developing mediumship and promulgating the truths of Spiritualism. It is hoped 30th, with Joseph D. Stiles as the principal attraction.

tuture than in the past. Harmony prevalls, and the members and officers vie with each other in doing their duty, in encouraging and developing mediumship and promulgating the truths of Spiritualism. It is hoped that mediums for materialization and physical manifestations will take especial care that these phenomena are open and aboveboard and free from all semblance of fraud. Those persons who perambulate the country giving shows of the yellow hand-bill variety will without doubt receive our early attention, as many of our workers are asking if it is not time these pretenders and cheats, with no mediumistic powers, should be called upon to halt in their nefarious practices of simulating the phenomena of Spiritualism. And it is asked, How long would the Christians of Boston submit to having a showman make merchandise of their rites and ceremonies in a public hall on a Sunday evening at a twenty five cent admission? Why should Spiritualists submit longer to such indignities? The Spiritualists of Boston should make a concerted effort to rid the community of these mountebanks. Let us all work together in helping honest mediums develop their powers for the phenomena, rid the séance-room of everything that looks like fraud, until the manifestations stand out so clear that the skeptic will admit they are genulue and their production not accounted for in any other way than that in which Spiritualists claim they are produced.

Salom, Mass .- Mrs. H. C. Meldram, Corresponding Secretary, informs us that the Spiritualists' Memorial exercises in Cate's Hall, on Sunday afternoon and evening, June 6th, were of great interest. The exercises were well spoken of by the Register and the Gazotte. Mr. George W. Moreland presided. Eloquent addresses were made by Drs. Dean Clarke, A. H. Richardson and J. O. Street, of Boston; there were readings by Mrs. Sanger and Mrs. Kimball. of Peabody, Mrs. Senter of Lowell, and Mrs. Wells of Salem, and recitations by young people, including Misses Meldram, Hanson and Kimball. The singing, under charge of Miss Amanda Balley, was a marked feature of the services. Miss Balley sang "The Flag of the Free"; Mrs. Senter presided at the organ and sang an alto solo, and also a duet with Miss Balley. A quartette. composed of Messrs. Davis, Glazler, Heathcot and Kenney, rendered several fine selections; Mr. O. E. Legrand gave "The Dying Soldier's Song," "My Mother Kissed me in my Dreams." and Mrs. Johnson sang, "Just Before the Battle, Mother." An orchestra of seven pleces, under the direction of Mr. N. T. Joy, rendered a selection by Mr. J. Kaula, a song for the cornet by Mr. A. F. Kiliam, and "Departed Days," which was heartily applauded. The hall was tastfully decorated with flowers, interspersed with the stars and stripes. A collation was served in the banquet hall for the out-of-town friends. There was a full attendance both afternoon and evening, and all felt that the memorial service was well arranged and admirably carried out.—Mrs. N. J. Willis will speak for the friends in Salem on Sunday, June 20th. exercises in Cate's Hall, on Sunday afternoon and

## Spiritualism in Oregon.

To the Editor of the Banner of Light: The First Society of Spiritualists of Portland had an entertainment at its hall on June 2d, consisting of music, vocal and instrumental, speaking, and lastly, plenty of eatables and dancing. I think at least two hundred and fifty met to enjoy the evening together. All who volunteered to make the occasion pleasant and entertaining acted their parts well.

The Society is in a flourishing condition, and is fast

Increasing in numbers.

Next Sunday we go from our present hall into the Masonic Hall, it being much larger than the one recently occupied. It seems strange that some enterprising test and lecturing medium does not emigrate here. I believe one would be well surfained. We would like, for instance, to see Frank T. Ripley on our platform.

M. F. Moor.

East Portland, Oregon, June 4th, 1886.

Spiritualist Meetings in New York. Grand Opera House Hall, 8th Avenue and 23d Street.—The First Society of Spiritualists holds its meet-ings at this hall every Sunday at 10% A.M. and 7% P.M.

Spencer Hall, 114 West 14th Street.—The People's Spiritual Meeting every Sunday at 2½ and 7½ P. M.; also Thursday afternoon at 3 °clock. No vacation for warm weather. Frank W. Jones, Conductor. Hencon Light Parlors, 232 West 46th Street.— The Children's Lyceum meets every Sunday at 3 P. M. Parker Spiritual Society.—Public services every Sunday evening at 75 o'clock, in the new hall (Lower Hall), No. 52 Union Square.

## People's Spiritual Meeting.

To the Editor of the Banner of Light:
Mr. Wm. C. Bowen of Brooklyn, N. Y., delivered an
address before the People's Meeting, at Spencer Hall, Sunday evening, May 30th, in which he parrated some

Sunday evening, May 30th, in which he narrated some of his experiences in the late war, while serving in the peninsula campaign with Gen. McCleilan. The lecture was highly interesting, and well bentting. Decoration day." Dr. P. P. Field gave a reading very appropriate to the day and occasion, as a prelude to the lecture, and Prof. Keenan's renderings of "On the Shore of Tennessee," and Gilmore's poem, entitled "Columbia," were received with expressions of great satisfaction by the audience.

May 6th being the occasion of our Third Anniversary, Mrs. N. J. T. Brigham spoke to a good audience upon topics proposed by friends, also improvised a beautiful poem, selecting as a subject three red and three white roses which had been lain upon the table by a medium (Mrs. White) previous to the commencement of the exercises. It was one of the fluest poems she ever delivered, applying to the three years of effort which had been expended in the sustaining of the meetings.

nort which had been expended in the sustaining of the meetings.

In the evening the exercises were opened with an address by Mrs. Emma R. Still, M. D., followed by H. J. Beard of Brooklyn and Mr. F. W. Jones, neither of whom touched upon the subject matter of the lecture, which was excellent.

New York, June 11th, 1886.

Spiritualist Meetings in Brooklyn. The First Brooklyn Mociety of Spiritualists holdsits meetingsevery Sunday in Conservatory Hall, Bedford Avenue, corner of Fulton street. Speaker engaged: June, Walter Howell. Morning service at 11 o'clock, evening at 7%. All are cordially invited. Spiritual literature on sale in hall.

The Brooklyn Spiritual Union holds its meeting every Sunday in Fraternity Rooms, comer Fourth and South Second streets, as follows: Members Developing Circle, 10% A.M.; Children's Lycenm; 1% P.M.; Conference, 7% P.M. Seats free.

NEWARH, N. J.-The People's Spiritual Fraternity holds meetings every Sunday at No. 129 Congress street, at 7% P.M. H. C. Dorn, President.

WHAT OUR GIRLS OUGHT TO KNOW.

By DR, MARY J. STUDLEY.

The author has prepared this book as a realiabor of love on her own part, and at the oft-repeated request of the multitude of mothers who know her, and wished the book for their daughters. The work of preparing such a book could hardly have fallen into better bands, Cloth, nearly 200 pp., \$1.00, postage free,

For sale by COLBY, & BIOH.

THE MASTEREON; or, Renson and Recompense. A Revelation concerning the Laws of Mind and Modern Mysterious Phenomens. By MARGENUS R. K. WRIGHT.

To sale by COLBY & RICH.

THE NEW DISPENSATION; or, The Heavelen William By D. W. HULL.

An argument showing that the prophecies supposed to refer to the Millennium meet their accomplishment in Modern Spiritualism.

Paper, 15 cents, postage 2 cents.

For sale by COLBY & RICH.

## Rare and Valuable Works.

These interesting books, which have been out of print for some years, are now offered at much below their former retail prices:

## THE EDUCATOR:

Being Suggestions. Theoretical and Practical, designed to promote Man Culture and Integral Reform, with a view to the Ultimate Establishment of a Divine Social State on Earth. etc. By John Murray Spear. Vol. I. pp. 673. Cloth. Price \$5,00.

Comprising a series of Articles on the Conditions of Spirits, and the Development of Mind in the Rudimental and Second Spheres. By C. Hammond, Medium. Cloth. Price 50

# LIGHT FROM THE SPIRIT-WORLD:

## THE CELESTIAL TELEGRAPH:

Or, Secrets of the Life to Come, revealed through Magnetism, when in the Existence, the Form, and the Occupations of the Soul after its separation from the Body are proved, by many years' experiments, by the means of Eight Ecstatic Somnambulists, who had Eighty Perceptions of Thirty-Six Deceased Persons of Various Conditions, etc. By L. Alph. Cahagnet. (These copleagre somewhat injured by dampness and insecure packing.) Cloth. Price \$1,50.

Of the Facts and Philosophy of Ancient and Modern Spiritualism. By S. B. Brittan and Dr. B. W. Richmond. This work contains twenty-four letters from each of the parties mentioned, embodying a great number of facts and arguments, pro and con., designed to illustrate the Spirituar Phenomena of all ages, but especially the modern manifestations, Cloth. pp. 378. Price \$1.00.

### THE SHEKINAH, Vol.

By S. B. Brittan, Editor, and other writers. Is devoted chiefly to an inquiry into the spiritual nature and relations of man. It treats especially of the Philosophy of Vital, Mental and Spiritual Phenomena, and contains interesting facts and profound expositions of the psychical conditions and manifestations now attracting attention in Kurope and America, Three steel engravings. Cloth. Price 31.50.

THE SHEKINAH, Vol. II. Edited by S. B. Brittan. Embellished with four steel-plate portraits. Cloth. Price \$1,50.

THE SHEKINAH, Vol. III.

## Edited by S. B. Brittan. Embellished with five steel-plate engravings. Cloth. Price \$1,50.

SPIRITUALISM. By J. W. Edmonds and Geo. T. Dexter, M. D., with an Appendix by Nathaniel P. Tallmadge, Vol. I. Cloth. pp. 505. Price \$1,50.

## SPIRITUALISM. By J. W. Edmonds and Geo. T. Dexter, M. D., etc. Vol. II. Cloth. Price \$1,50.

THE LILY-WREATH OF SPIRITUAL COMMUNICATIONS:

## Received chiefly through the Mediumship of Mrs. J. S. Adams. By A. B. Child, M. D. Cloth, full glit. Price 75 cents. THE GOSPEL OF JESUS:

Compiled by his Disciple Matthew from his own Memoranda, and those of Peter, Luke, Mark and John, and lastly revised by Peter. Edited by Rev. Gibson Smith. Cloth. Price 50 cents. SPIRIT-COMMUNION.

A Record of Communications from the Spirit-Spheres, with Incontestable Evidence of Identity, Presented to the Public, with Explanatory Observations, by J. B. Ferguson. Slightly damaged. Cloth. Price 50 cents. VOICES FROM THE SPIRIT-LAND.

## Through Nathan Francis White, Medium. Cloth. Price 50 cents. THE HARMONIAD AND SACRED MEL-

ODIST: Comprising a fine collection of Popular Songs and Hymns, with Music, for Social and Religious Meetings. By Asa Fitz. Boards. Price 25 cents.

PROCEEDINGS OF THE HARTFORD BIBLE CONVENTION.

Reported by A. J. Graham. Published for the Committee. Cloth. Price \$1,00. A LYRIC OF THE GOLDEN AGE

A Poem. By Rev. Thos. L. Harris. This work possesses the most exalted merit, and extends to ten thousand lines. In this great Poem the religious element and the more stirring practical interests of mankind engage the giant minds employed in its production. Cloth, full gitt. Price \$2,00. A DISCOURSE ON FAITH, HOPE AND

LOVE. Delivered by Mrs. Cora L. V. Hatch in New York April 23d, 1857, to which is added a Report of a Philosophical In-vestigation of the Nature of Mediumship, Paper, Price 10 cents.

## THE EVANGEL OF THE SPHERES And the Battle of Brotherhood, as Illustrated in Facts and Phenomena of Spiritual Intercourse and Messages of Love and Unity, and Characteristic Tekens from Departed Friends. By Mrs. C. D. French, Medium. Paper. Price

ERRORS CORRECTED. An Address by the Spirit of Stephen Trendwell, who was for many years a Speaker in the Society of Friends, and Bosom Friend of Isaac T. Hopper, delivered through the organism of M. V. Bly. Paper. Price 5 cents.

### A SUMMARY VIEW OF THE MILLEN-NIAL CHURCH,

Or United Society of Believers, commonly called Shakers, comprising the Rise, Progress and Practical Order of the Society, together with the General Principles of their Faith and Testimony. Cloth. Price 50 cents. For sale by COLBY & RICH.

## Berkeley Hall Lectures.

BY W. J. COLVILLE.

No. 1 .- The Problem of Prayer. No. 2.—The Living Test of Truth.

No. 3 .- All Saints and All Souls. No. 4.—The Practicability of the Ideal. No. 5.—Jesus at the Wedding Feast, Turning

Water into Wine. No. 6.—Spirit-Materialization: An Exposition of its Philosophy and Phenomena Jesus of Nazareth; Was He the Prom-

ised Messiah, King of the Jews, or only a Carpenter's Son? Part I. No. 8.—Jesus of Nazareth. Part II. No. 9 .- In Memoriam-Charles H. Foster No. 10 .- The Lost Continent Atlantis; or, The

Werld Before the Flood. No. 11.—Pre-Historic America—Who Were the Mound-Builders? No. 12.—The Great Need, of More Spirituality
Among Spiritualitie,

No. 13.—Spiritual Valentines—How to Send and How to Receive Them. No. 14.—The True Philosophy of Mental Heal-

ing. No. 15 .- Who and What is God? Can Reason Answer the Question?

Ancient Spiritualism Contrasted with

that of the Present Day.
No. 17.—Many Manetons in the Father's House.

No. 18 .- Mediums and Mediumship. No. 19 .- Temples of the Living God. No. 20.-Esoteric Buddhism, etc. No. 21.—The Garden of Edon and the Garden of

## No. 22.—The Problem of Good and Evil. Paper. Price 5 cents each. For sale by COLBY & BIOH. PROSE-POEMS

AND SELECTIONS. BY ROBERT G. INGERSOLL.

This work is a gem. It is a model in every respect. In fact, one of the richest, brightest, bett ever issued. It contains, beside the celebrated. Decoration Day Uration, never before published, and all the famous "tributes" herstofore printed in various shapes, but never brought together till now, many other gems selected from the speeches, arguments, lectures, inters, table-talks, and day-to-day conversations of the author. The work is designed for, and will be accepted by admiring friends as a rare personal sourcest. To help it serve first purpose, a fine steel por trait, with autograph for-simils, has been prepared apportant, with autograph for-simils, has been prepared apportant. In allk-cloth, bereled edges, gill-back and side, gg. 50; postage 20 cents.